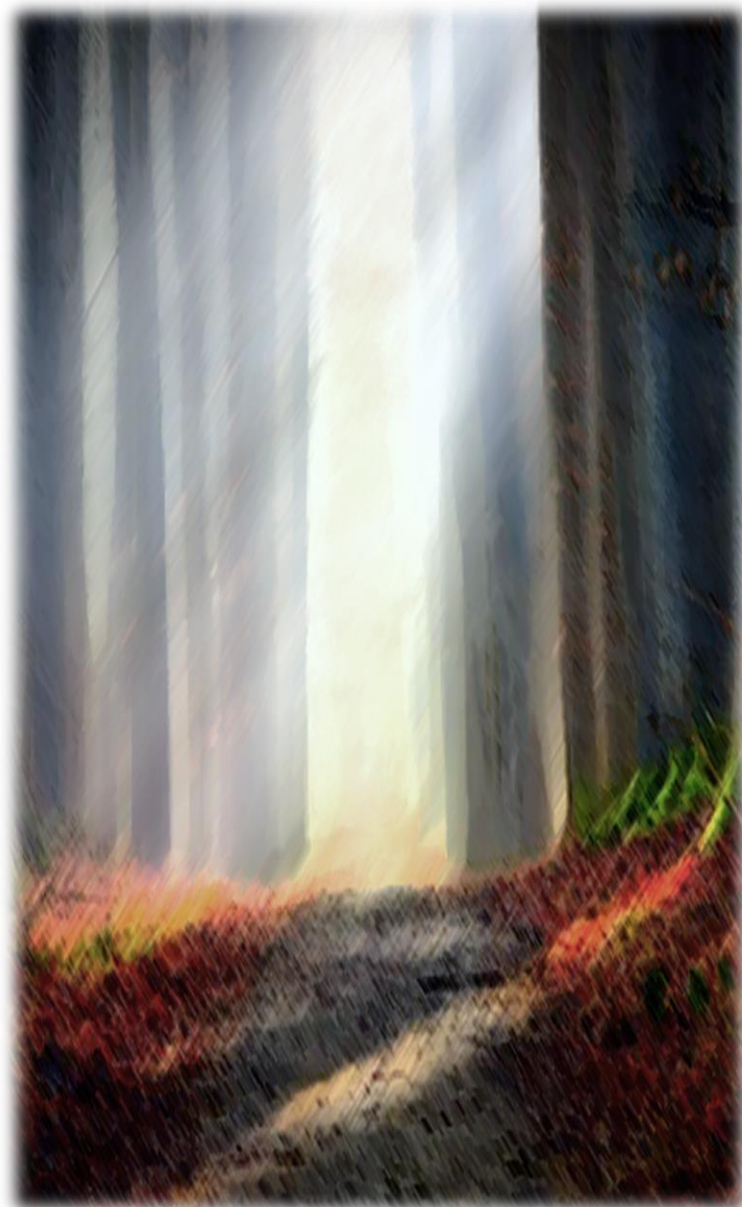




OCTOBER



October 2 nd	SunMoon Spiritual & Healing Fair Page 3
October 8 th	Grove Happenings Page 3
October 9 th	Hunter's Full Moon Page 4
October 10 th	Indigenous People Day
TBA	Bardic Circle Gathering
October 23 rd	Ovate Circle Gathering 11:00 a.m.–12:30 p.m. Place TBA
October 29 th	Samhain Ritual Page 3
October 31 st	Nos Galen Gaeaf/ Samhain /\ Traditional Dumb Supper Page 6



Farewell to Lughnasadh

(To be spoken at the back door/window of your house on the last morning of the Lughnasadh quarter, October 31st)

Go with thanks and go with blessing,
 Season of soul's nurturing.
 Souls with fruit are deeply freighted,
 Hearts are healed rejoicingly.
 As ripened fruit and grain have
 traveled,
 You have come to Autumn's barn.
 Forest Lord, whose clearing echo,
 Sovereign Lady, who has poured,
 Touch the hidden mystery in us,
 Aid us to find Winter's hoard.

From *Celtic Devotional* by Caitlin Matthews



Calen Gaeaf



Photo from: <https://www.history.com/topics/holidays/samhain>

The first day of winter in Wales is called Calen Gaeaf (call-en/gay-eff); the night before is therefore Nos Galan Gaeaf. This *Ysbrydnos* (ess/re-ad/nos) or Spirit night is observed on the 31st of October in our reckoning, which coincidentally happens to be Samhain in Ireland, or Halloween across the Christian world! Predictably, this is also a time for a shenanigan-laced blow-out to celebrate the second harvest. Never waste an opportunity for a party!

While we celebrate on the evening of October 31, the day was not scribed in stone and would vary across full range of northern Europe. At this time, village elders or a tribal chieftain would take stock of the harvest, decide which livestock were to be slaughtered, and make a guess as to how well the group would make it through the winter. In a bad year the prospects were grim with the knowledge that the food would run out before it could be replenished.

A scant seventy-five to a hundred and twenty miles away, a suspiciously identical festival called Samhain (sow-eeen) was being celebrated by the Irish neighbors. (Likewise in Scotland, Cornwall, etc...you get the picture.) Samhain, too, was a spirit night when the veil between the worlds grew thin and long departed kin came to visit. Several customs in common included bonfires, the casting of stones into

the bonfires with or without a name inscribed, clever costumes designed to confound and confuse the savviest of roaming spirits, and the idea of slaughtering the excess livestock at the end of the harvest. A Briton (a pre-Saxon Welshman) on holiday in Cashel would feel comfortable with the festival accoutrements laid on by his Irish hosts. Assuming they didn't separate his head from his shoulders and ask questions later.) The festival of Calan Gaeaf, or Samhain, is a three-day affair liberally laced with wine, song, dance, reverence, contemplation, and realization.

Winter is already sending chill nights as portents of things to come. The realization that some of the folk who are dancing at the party will not be here when warm weather and plentiful food return, is a stark reality. And yet, it is a time of hope and promise as the product of a year's effort is carefully stored away, while somewhere in the dark, the roaming spirits silently approach a young couple making hay after dancing the night away and smile. All is right with the world...for now. There is a plethora of articles on Samhain and Nos Calan Gaeaf online so take some time to read the various accounts of traditional approaches and the often-hilarious attempts to supersede the festivals with a watered-down version called...Halloween!

—Art Scarbrough



Rutabagas (Swedish turnip) or Swede, as they are referred to are the traditional Jack-O-Lantern. Image from <https://csn.ie/the-original-halloween-traditions-samhain-in-ireland>



GROVE HAPPENINGS



This month's grove meeting will be at La Madeleine Restaurant located at 7615 Jefferson Hwy in Baton Rouge from 3:00 pm–5:00 pm. We meet in the private dining room, and we hope everyone will be able to join us.

This month, we will discuss news about Gulf Coast Gathering 2023, Samhain Ritual, and Pagan Information Day. We will also discuss upcoming books to be read. So, our very busy time of the year is certainly upon us!

If you are unable to be there in person, you can still join in by Zoom.

Join Zoom Meeting
<https://us02web.zoom.us/j/88338465418?pwd=TjFJb1h6NmhzSzUrN0czTzFuRVlvQT09>
Meeting ID: 883 3846 5418
Passcode: 31920



Samhain (Nos Galen Gaeaf) Ritual

Once again, Highland Oak Nemeton will gather to celebrate Samhain at Marsha and Markaus Fowlers' home on Saturday, October 29, 2022 from 6:00 p.m. until the spirits ask us to go (around 8:30 p.m.). As always, everyone is to bring a dish of main food item, side or salad for the host's table. Members will receive a reminder on email and will include the Fowlers' address.

You are also invited to bring a picture of or memento belonging to a loved one to add to the Spirit table where they will be honored throughout the evening.



SunMoon Spiritual & Healing Fair

On Sunday, October 2, 2022, the SunMoon Spiritual & Healing Fair will take place at the Holiday Inn South, located at 9940 Airline Hwy in Baton Rouge. The fair will run from 10:00 a.m.–6:00 p.m. in the Sedona Ballroom. Tickets are \$12.00 and the fair is open to all ages.

The SunMoon fair hosts an array of alternative, non-traditional method-healing such as Reiki and acupuncture. One will also find mediums and other spiritual councilors, and Tarot readers. There will be seminars and interactive classes offered as well. For more information, please visit <http://www.facebook.com/SunMoonbr/>



The Seven Gifts of Druidry

The third gift brings Healing: with practices that promote healing and rejuvenation, using spiritual and physical methods in a holistic way to promote health and longevity.

Alternative October Moon Names

The names of the Moon are most often related to natural signs of the season or to activities that were done at this time of year. Some of our favorites include:

- **Drying Rice Moon**, a Dakota name, describes part of the post-harvest process of preparing rice for winter.
- **Falling Leaves Moon** is an Anishinaabe term that highlights the transition between summer and fall.
- **Freezing Moon** (Ojibwe) and **Ice Moon** (Haida) refer to the increasingly cold temperatures of this period.
- **Migrating Moon** (Cree) refers to the time when birds begin to fly south to warmer climates.



Hunter's Moon

The Hunter's Moon will reach peak illumination at 5:36 pm. CDT on Sunday, October 9 at sunset.

Like [September's Harvest Moon](#), the Hunter's Moon rises around the same time for several nights in a row, so start looking for it on Saturday, October 8!

The Harvest, the Hunter, and the Equinox

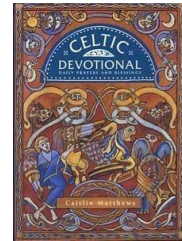
For decades, the Almanac has referenced the monthly full Moons with names tied to early Native American, Colonial American, and European folklore. Traditionally, each full Moon name was applied to the entire lunar month in which it occurred and through all of the Moon's phases, not only the full moon.

The Harvest Moon and the Hunter's Moon are unique in that they are not directly related to this folklore, nor necessarily restricted to a single month. Instead, they are tied to an astronomical event: the autumnal equinox!

Why Is It Called the Hunter's Moon?

It is believed that this full Moon came to be called the full Hunter's Moon because it signaled the time to go hunting in preparation for the cold winter ahead. Animals are beginning to fatten up ahead of winter, and since the farmers had recently cleaned out their fields under the Harvest Moon, hunters could easily see the deer and other animals that had come out to root through the remaining scraps (as well as the foxes and wolves that had come out to prey on them).

Excerpts taken from *The Farmer's Almanac 2022 Edition*
<https://www.almanac.com/>



By Caitlín Matthews

Prayer for Inspiration

A fallow field without its crop,
I bid you send the blessing seed!
Keeper of Awen, wake the soul
And send your showers gifting deep.
Call on the stars in their high towers,
To wake the ore within the stone,
The circling sun to kiss each hour,
It's shining rays to make all strong.
From the depths of darkness wake the Awen,
Sing moon-tides' blessing on my song.
Source of All Dreaming, dry are my dreams;
I raise to you my empty cup.
Send forth the ever-living gift,
To fountain down and raise me up.





Glastonbury Summer Gathering 2022 ~Part Two~

By Honora Buras



The official Summer Gathering kicked off Saturday morning in a marquee (giant tent) on the Abbey grounds with a humorous Introduction by Professor Ronald Hutton about the history of the Order and prior, less gracious, transitions between Chiefs.

This was followed by the Chosen Chief Confirmation Ceremony (links listed at the end of this segment). Although Eimear was officially installed in 2020, that had been a virtual ceremony. A tent filled with hundreds of cheering druids was definitely more appropriate for such an auspicious occasion.



Stephanie Carr-Gomm (left), Philip Carr-Gomm (back), and Adrian Rooke (right) chanting the blessings of the Awen over Eimear Burke (center).

The energy in that tent was especially meaningful during the ritual and its cascading Awens. The space was filled with joy, love, and connection like that experienced in our Gulf Coast Gatherings, but multiplied many times over.

That afternoon, we all hiked up Glastonbury Tor from its base near the Chalice Well (Red Spring) and the White Spring, each of us at our own pace to meet at the top for the Celebration of Summer Ritual. I made the climb at a leisurely pace with Floriana, a new friend from Sicily, stopping frequently to catch our breath and admire the beautiful views of the surrounding countryside. Several hundred gathered at the top of the blustery Tor for an awesome ritual, including a special song written by Jennifer O'Neill



Kaan (check out her recent Fireside Chat with Eimear) and performed by a small group of Irish singers. The energy of the ritual in such a historic, sacred place was magical. It had been threatening to rain, but fortunately held off, since my umbrella would have been useless in the winds.

Saturday evening wrapped up the day's celebration with an Eisteddfod in the marquee with music, drink, and dancing. It was hard to tear myself away, but I needed to get a little sleep before catching a 4:15 bus Sunday morning bound for a sunrise ritual at Stonehenge!



I was so full of anticipation that I woke up at 3 without an alarm. I had visited Salisbury my first day in England and gone to Stonehenge the second day, but this was different from being outside the fence as a tourist. Being allowed to spend two hours in the inner circle of stones for a sunrise ritual with about 75 other druids was a once-in-a-lifetime event that is still hard to describe. I could feel the energy tingling my bones and inner core, especially when we all raised our voices with Awens reverberating off the stones.

The final part of Honora's fantastic trip will appear in November's Newsletter.



https://www.youtube.com/watch?v=39vj9UW_bOc

Prof. Ronald Hutton

<https://www.youtube.com/watch?v=O6ImFLIAcHU>

Philip's Last Address

<https://www.youtube.com/watch?v=H7M3zVTjrc&t=1s>

Eimear Burke's Confirmation and Blessing

<https://www.youtube.com/watch?v=BNnl7Erbwz4>

Eimear's Fireside Chat



gentle bow of homage and walk away leaving the sacred space.

Meditations

I have found that after leaving the supper, going directly into meditation helps me to ground myself afterward. Dumb suppers are not for everyone simply because for some, the pain of a particular loss still lingers heavily upon them. But for many who participate in this tradition, it is that deep-seated pain of a recent passing of a loved one or close friend that helps guide them towards healing and to finally come to terms with that loss.



Photo by David Ewing

Traditional Dumb Supper

In many years past, before I found Druidry and OBOD, I would set out a place setting, a glass of wine, oats and honey, seven-grain bread and soul cakes along with pictures and mementos of family and friends who had passed. I learned this tradition from a very dear family friend, who would set her table this time every year. She would place old photos, love letters, and personal items around the plate (usually at one end of the table) and then filled the plate with the different foods that she prepared. And while some people find this tradition a bit odd or macabre, I have always found beauty, comfort, and peace in doing so...to honor my ancestors in such a deeply personal way, bringing them back home, if only for a little while.

So, what does dumb supper actually mean? It is the act of eating in a “dumb” silence while the ancestors come in and take their place at the table. But before any meal is to be had, a protective circle is worked or casted around the table or the entire dining room making it a sacred space, blessing it with moon water and sage incense. As the sun sets and the candles are lit, everyone (living and dead) quietly takes their place at the table and without speaking, bless the table and all the guests present and then begin to eat.

After everyone has finished eating, each person takes their turn to approach the plate of the ancestors; and with paper in hand with written intentions, prayers and messages of remembrances, the papers are lit by the flame of a single candle and placed into bowl. Then a



<https://themirrorbook.wordpress.com/2014/11/01/samhain-2014/>

Soul Cake Recipe

- 1 cup butter, two sticks
- 3 ¾ cups sifted flour
- 1 cup fine sugar
- ¼ teaspoon nutmeg
- 1 teaspoon cinnamon
- 1 teaspoon ginger
- 1 teaspoon allspice
- 2 eggs
- 2 teaspoons cider vinegar
- 4–6 tablespoons milk
- 1 cup of sultanas (optional)
- powdered sugar to sprinkle on top (optional)





In Memoriam

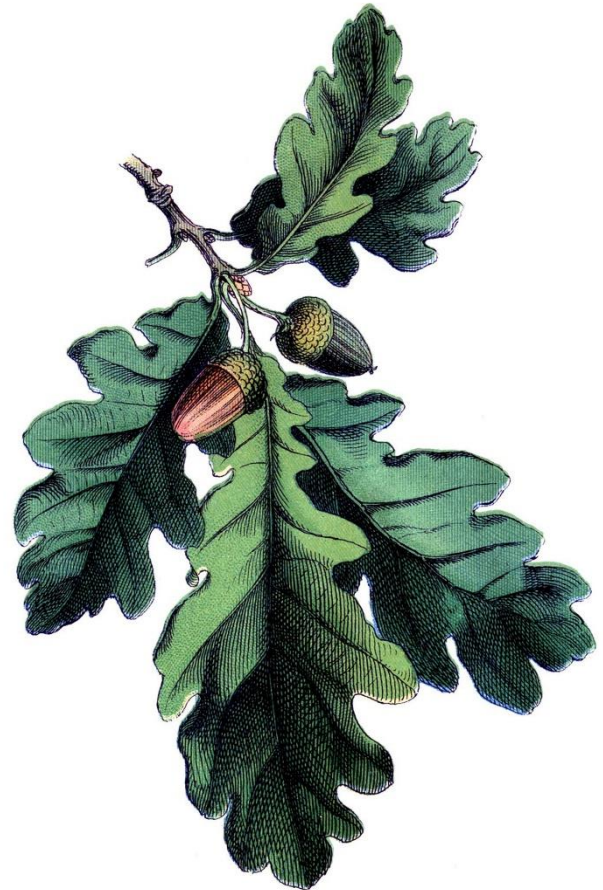
that they feel today is in knowing that they are suffering the greatest wounding that can ever befall man or woman on this Earth.

In the great circle of life, we hold hands with much more than just our present-day physical companions; we hold hands with all of creation, and we hold hands with all of those we love on every plane of being. Aaron is not with us now in body, but he will always be with us in spirit and will live in our hearts as we shall live in his. As the sun rises in the East and sets in the West, so too, each of us is born and so too, each of us must die. Aaron, know that just as you have been born into the spiritual world, so too you live on in the present world; in the hearts and memories of those who knew and loved you. We vow that your memory will not fade and bid you farewell.

—Art Scarbrough / \



**Aaron J. “AJ”
Paxton**



Each of us stands at a gateway, a gateway that each of us must step through at some point in our lives. Our friend, Aaron Paxton, has stepped through this gateway and already his soul is emersed in the shining light of the unity that is mother and father of us all.

Because Aaron was so young and because his stepping through that gateway was so sudden, there are many things that we wish now that we could have said to him or could have given him; many things we wished for him and hoped for him.

Even though Aaron has begun the great adventure earlier—much earlier than any of us could have imagined, we can understand how each life on Earth is complete and its very transience renders it beautiful. We recognize, honor and respect and celebrate the beauty of the transience of Aaron’s life here on Earth.

Let us keep in our thoughts and blessings, Aaron’s family and close loved ones. The pain and sorrow