The Way of Love is our guiding Rule, by She, gently, in the dignity, gracefulness and strength of love, increasingly strive that Love be the source and the quality of your every thought, word and act, that you be filled with love and send forth only intentions formed by love, that love be the air you breathe and ever the whole of you, for this is the way you shall return to Love Herself, even to the perfect Union with She Who is Mother of All, the Holy One and the Way of Love is the perfect knowledge that leads to Perfect Love. Blessed is She.”
Every apple represents the golden apples of immortality. Apples are symbolic of the Goal or Destination of the soul’s quest. The reason that we quest is in our Creation story, below. As only Dea is Eternal, She is the spiritual destination for those of Dea’s children in the manifest planes, who live in accordance with the Janya’s 21 virtues, life after life, journeying towards re-union with The Holy One / Perfect Spirit / Heaven symbolised as the Rose Garden. World Soul Daughter Jana has a heavenly realm called Avala, our resting place between incarnations.

---

The Matronite Chantry Creation Story [an adaptation of the Hero’s Journey] composed by ArchMatrona Georgia E. B. Cobb.

I believe that my individual soul was fashioned in innocence by Our Holy Mother, and given the power of choice. At the dawn of time, I lived at Home with Holy Mother in the Heavenly Garden of Paradise, where all was perfect and serene.

Then one day, Holy Mother decided it was expedient that I be sent away from Home into the Wild Wild World on a Mysterious Quest. She told me this would be, an exciting, and sometimes perilous, journey, during which I would be given the opportunity to experience many things: joy and sorrow, comfort and pain, rest and work, bonding and separation. All these adventures were for my education, that I might learn to choose between light and darkness, good and evil, love and hate.

Sometimes I would choose the right path and sometimes I would choose the wrong path.
Whatever path I chose, Holy Mother promised that She would always be present with me, in the Form of Her Holy Daughter, Who would be ever ready to show me where I went astray and guide me back to the right path. From time to time, Her Holy Daughter would also provide me with the gifts of Spiritual Nourishment and Spiritual Refreshment for the journey. At the end of my quest, I would come Home.

Holy Mother also promised to keep watch over me, in whatever circumstance I found myself along the way. Whenever I was in distress or in need, I could call
out Her Name, and She would send me help, in many and varied mysterious ways, through Her Blessed Spirits, The Seven Great Janati, whose virtues I was directed to emulate.

---

This occurs life after life. After each death on the manifest planes, there is the Holy Daughter’s Avala. Below the Pleroma of Pure Spirit, it is the resting place for spiritually awakened but still imperfect souls.

**Mentioned in Scripture**

Free download: [https://theahaus.files.wordpress.com/2014/08/fulltext-of-ncuv.pdf](https://theahaus.files.wordpress.com/2014/08/fulltext-of-ncuv.pdf)
(with thanks to Glenn King)

July 2012

The Filianic Scriptures, New Celestial Union
Version (Second Edition, Third Update)

**Title 1, Chapter 10**

THE HOLY MYTHOS
Chapter 10

15. And when a soul in true devotion passes from the earth, lead it to the portal of heaven and the garden of Avala, and give it rest, and provision it with treasures of the Spirit to help it on its way.

[ made soul gender neutral, replaced she with it.]

---

Dea as the Apple of Faith, The Refreshing Fruit:
Growing on the Tree of Life, Atop the Sacred Mountain, On the Mystic Isle of the West
The true significance of the fora can best be understood by recalling the first explanation that young children are given: that it is a picture of Avala. Avala, the paradise of the Daughter, has the Tree of Life at its centre, and from directly beneath this Tree flow four rivers, down the axial mountain, Caravalas, in the four cardinal directions. After the exploration of everything furthest from Dea by the Children of Dea, a circular wall was placed about the orchard garden. Thus the cross of the fora represents the four rivers, the circle the wall, and the central point the world-Tree.

Now the tree is the World-Axis, and Avala itself, being closest to the Good Realm of Dea, represents the realm of the Archetypes, where things are still perfect Forms,
rather than the broken and imperfect reflections of them upon the world of matter (as such, it corresponds to the hub of the wheel, just as the Tree corresponds to the axle). The four rivers represent the extension of the Divine Ideas, first as perfect Forms in the Archetypal realm, and then out into the world of matter.

(We must bear in mind that matter strictly means “all that is not pure Spirit”, and that the physical is only one modality of matter).

---

From old paragraphs and sentences found on the internet, which I am keeping as a useful reference.

It is said that if one sails Westward, then just as in the East, there will come a point when Western technical things will cease to work, and if one could go far enough one would reach Avala, the land where the twelve golden apples of the sun grow on a great tree, tended by golden maidens.

Avala, the land where the twelve golden apples of the sun grow on a great tree, tended by golden maidens.

---
Avala

Hymn, a traditional Autumn song of the Western paradise of Avala. It is sung to a wistful and haunting melody full of an Autumnal quality of yearning.

Over the sea, far in the west,
Over the glistening water;
Falleth the sun, gold in the west.
Shall I not seek Avala?

Dark 'neth the day, gold in the west,
Waneth the year fro Mala;
Hinder the hill falleth the sun.

West of the hill, west of the sea,
West of the sun on the water;
Apples of gold, water of life.
Shall I not seek Avala?

The Coming Age, issue 16, Autumn, 1980
Our Lady takes her ease in the garden of Avala. There she awaits us. In the presence of her, we are given the full measure of delight. As Queen of Heaven, all her royal splendor outshines the beauty of that blessed place and yet completes it. It is holy ground because it is where she has tread and resides.

Folk tales tell us of Avala and speak of it as a place of beauty and magic. It is recounted to be a place where all needs are met. The fabled Avalon is considered by some to be based upon Avala. It is only proper to consider such a thing, for like Avala, Avalon is a place of refuge after a perilous journey. And, like Avala, it is ruled by a benevolent queen and her sisters. Such a description could surely be used to describe Our Lady and her Angels.

Avala is a place of paradise. It is not only paradise because it is a blissful location where one finds every kind of joy awaiting them. It is also paradise because it is where we first come into the presence of Dea herself. She welcomes us with open arms and loving words. In her company, we continue our journey to our Mother. Our Lady awaits you at the end of your sojourn in this world. Think upon the grace that awaits us at Our Lady's side today and be glad.

Jul 7
114
Rosea 27
Characteristics of Avala

Avala and Elysium both mean “apple-land”. Avala is also called the Jeweled Paradise, or the Pure Land. Said to be situated in the far West beyond the ocean. A mountain top walled orchard. The Tree of Life, at its centre, bears the golden apples of life eternal, that only Dea can gift.

---

Originates in Egypt
“...The Egyptians were the first, [who] made the West the land of the Dead, where the sun sank down and died. In fact the dead were more or less identified with the Sun – both were said to go down to YMNT. (4) ...The dead must sail over difficult waters to islands well supplied with food.”

YMNT in hieroglyphs

Sumeria

“There must be, we feel a land where life is good and endures; and somehow it is sought in the West. Sumerians called it Dilmun, a paradise where the Gods dwell, an island on the edge of the world. (1) Dilmun, notable for its fresh-water springs. (13)”

https://www.academia.edu/7548519/_From_Myth_to_Map_The_Blessed_Isles_in_the_First_Century_B.C._Ancient_World
Babylonia

“...the attention of readers may be directed to the Babylonian conception of the Otherworld.

Pir-napishtim, who escaped destruction at the Flood, resides in an Island Paradise, which resembles the Greek “Islands of the Blessed”, and the Irish “Tir nan og” or “Land of the Young”, situated in the western ocean, and identical with the British.[243] Only two human beings were permitted to reside on the Babylonian island paradise, however. These were Pir-napishtim and his wife. Apparently Gilgamesh could not join them there. His gods did not transport heroes and other favoured individuals to a happy isle or isles like those of the Greeks and Celts and Aryo-Indians. There was no Heaven for the Babylonian dead. All mankind were doomed to enter the gloomy Hades of the Underworld... This gloomy habitation of the dead resembles the Greek Hades, the Teutonic Nifelhel, and the Indian “Put”. No detailed description of it has been found.”

[243] Celtic Myth and Legend, pp. 133 et seq.

Extract from:

Title: Myths of Babylonia and Assyria

Author: Donald A. Mackenzie

Release Date: September 5, 2005 [EBook #16653]

http://www.gutenberg.org/files/16653/16653-h/16653-h.htm#id2529027

Greek Elysium

“Elysium seems to mean ‘apple land’ – alisier is a pre Gallic word for sorb-apple –
as do the Arthurian ‘Avalon’ and the Latin ‘Avernus’, or ‘Avolnus’, both formed from the Indo-European root abol, meaning apple.”

Elysium or the Elysian Fields (Ancient Greek: Ἐλύσιον πεδίον) is a conception of the afterlife that developed over time and was maintained by some Greek religious and philosophical sects and cults. Initially separate from the realm of Hades, admission was reserved for mortals related to the gods and other heroes. Later, it expanded to include those chosen by the gods, the righteous, and the heroic, where they would remain after death, to live a blessed and happy life, and indulging in whatever employment they had enjoyed in life.[1][2][3][4][5][6]

The Elysian Fields were, according to Homer, located on the western edge of the Earth by the stream of Okeanos.[1] In the time of the Greek oral poet Hesiod, Elysium would also be known as the Fortunate Isles or the Isles (or Islands) of the Blessed, located in the western ocean at the end of the earth.[1][7][8] The Isles of the Blessed would be reduced to a single island by the Thebean poet Pindar, describing it as having shady parks, with residents indulging in athletic and musical pastimes.[1][2]

Classical literature
In Homer’s Odyssey, Elysium is described as a paradise:
to the Elysian plain...where life is easiest for men. No snow is there, nor heavy storm, nor ever rain, but ever does Ocean send up blasts of the shrill-blowing West Wind that they may give cooling to men.
—Homer, Odyssey (4.560–565)[11]"

References
ELYSION (Elysium) was the final resting place of the souls of heroes and virtuous men. The ancients often distinguished two Elysian realms—the islands of the Blessed and the Lethean fields of Haides.

The first of these—also known as the White Island or the Islands of the Blessed—was an afterlife realm reserved for the heroes of myth. It was an island paradise located in the far western stream of the river Okeanos (Oceanus) ruled by the Titan-King Kronos (Cronus) or Rhadamanthys, son of Zeus.

The second Elysium was an underworld realm separated from the gloom of Haides by the river Lethe. Its pleasant fields were promised as an afterlife to initiates of the Mysteries who had lived virtuous lives. The gods of the Mysteries associated with the passage to Elysium included Persephone, Iakkhos (Iacchus), Triptolemos, Hekate, Zagreus (the Orphic Dionysos), Melinoe (the Orphic Hekate) and Makaria.
When the concept of reincarnation gained currency in the classical world the two Elysian realms were sometimes tiered—a soul which had won passage three times to the netherworld Elysium would, with their fourth death, be transferred to the Islands of the Blessed to dwell with the heroes of myth for all eternity.

http://www.theoi.com/Kosmos/Elysion.html

Greek Garden of Hesperides

Etymology
The name means originating from Hesperus, the evening star Venus, equivalent to vesper.

The Garden of the Hesperides belonged to the goddess Hera, in which there was a single tree or a grove of apple trees that bore golden apples. The golden apples were believed to give immortality to anyone who consumed them. Not trusting the Hesperides to guard the apple trees on their own, Hera also placed a hundred headed dragon named Ladon that never slept. As Ladon is the name of an Arcadian river, Arcadia was possibly the original site of the garden.

In Greek mythology, the Hesperides (/həˈspər.diːz/; Ancient Greek: Ἑσπέριδες) are the nymphs of evening and golden light of sunset, who were the “Daughters of the Evening” or “Nymphs of the West”. They tend a blissful garden in a far western corner of the world, located near the Atlas mountains in North Africa at the edge of the encircling Oceanus, the world-ocean.

In Greek mythology, clear-voiced maidens who guarded the tree bearing golden apples. Between 3, 4 and 7 of them.

Aigle / Aegle, “dazzling light” She polishes the Golden Apples till they shine with Heavenly light.
Erytheia, “the red one” This lady in red knows the best times for pruning and tending.
Hesperethusa / Hesperathusa, or Hesperia / Hesperie “Light of Evening” or
“sunset glow” She is in charge of watering the sacred apple tree.

The fourth is Arethusa “the waterer” or Medusa “guardian, protectress” or Aerica “ever powerful ruler”

A group of 4 was also:
Asterope “starry-eyed
Chrysothemis / Khrysothemis “Golden Justice”
Hygieia / Hygiea / Hygeia “(art) of health”
Lipara “honey bearing” or “Bright, Light, Shiny”

A group of 7 was:
Aiopis meaning unknown
Antheia “flower, blossom”. This was an epithet of the Greek goddess Hera.
Donakis meaning unknown
Kalypso “she that conceals”
Mermesa meaning unknown
Nelisa meaning unknown
Tara unknown in Greek

Hestia visits occasionally to tend the flowerbeds.

https://www.britannica.com/topic/Hesperides-Greek-mythology
http://www.thefreedictionary.com/Hesperidean
https://en.wikipedia.org/wiki/Arethusa_(mythology)
https://en.wikipedia.org/wiki/Medusa

http://www.ourbabynamer.com/meaning-of-Aerica.html
http://www.behindthename.com/name/asterope/submitted
Irish Celtic Otherworld

Tír na nÓg Niamh of the golden hair by Ralph Horsley

The Otherworld, particularly the Irish myths, was sometimes situated on some remote islands in the west. There was the “Land of Youth”, called Tír na nÓg in Irish Gaelic. It was the home of Danu and the other Irish deities known as the Tuatha Dé Danann, which means the “People of the Goddess Danu”. It was said to be situated in some distant land, possibly an island or group of islands.

Tír na nÓg has four magical cities: Falias, Gorias, Finias and Murias. In each city, was a magical treasure or talisman, which the Tuatha Dé Danann received when they settled in Ireland. (See Treasures of Tuatha Dé Danann in the Book of Invasion.) Also residing in each city was a druid. These four druids taught the Tuatha Dé Danann knowledge and skills.

Welsh Otherworld

The Welsh called their Otherworld – Annwn Annwfn or Annwn. Another popular name for Welsh Otherworld, was the Caer Wydyr or Caer Wydr
the “Fortress of Glass”. Caer Wydyr is similar to Tower of Glass in the Arthurian Legend, but located in Glastonbury Tor, England. Glastonbury Tor was supposed to be the location of the “Isle of Avalon” or “Isle of Apples”, the finally resting place of King Arthur.

http://www.timelessmyths.com/celtic/celtworld.html

King Vortigern is better known in traditional Welsh history as Gwytherin, and likely, just as it had been the case with Prydain, Afallach and several others, his kingdom may have been called Ynys Gwytherin, from which the name Ynys Wydrin appears to originate, an alternative yet wrongly attributed name for Avalon. Vortigern was supposedly the ruler of Powys, not of Avalon, yet Ynys Wydrin was linked with Glastonbury, located in Somerset where Vortigern never ruled, and both names were unjustly translated to “Isle of Glass”. Yet, we can find a site near the river Dee, bearing the name “Glaestingaburh”, strikingly similar to “Glastonbury”.

http://www.traditionalharp.co.uk/Caer_Feddwyd/articles/origins%20of%20avalon.htm

In Welsh myths, however, the Arthurian Avalon was derived from the name Ynys Afallon.

http://www.timelessmyths.com/celtic/celtworld.html

The name Afallach is strikingly similar to the word “afal” which means apple, prompting the idea of “Isle of Apples”, although there may not necessarily have been an actual link between “afal” and Afallach, which could have been a false assumption from the scribes that made the connection in the first place. Giraldus Cambrensis and William of Malmesbury both mention the link to apples, but give Afallach as a person and king, as alternative explanation. “Ynys” is a Welsh word that stands for “isle”, giving claim to the idea that Ynys Afallach – Avalon – was in fact an island. However, the land over which king Afallach must have ruled – the ancient kingdoms of Gwynedd and Powys in North Wales – were, and are, no islands on their own.

http://www.traditionalharp.co.uk/Caer_Feddwyd/articles/origins%20of%20avalon.htm

Arthurian Otherworld
Apples of Avalon by Bernadette Wulf

Avalon was like the “Isles of the Blessed”, has been called “Isle of Apples”. Avalon was derived from the name, Ynys Afallon, in the Welsh myth.

http://www.timelessmyths.com/celtic/celtworld.html

island-valley of Avilion,
Where falls not hail, or rain, or any snow,
Nor ever wind blows loudly, but it lies
Deep meadow’d, happy, fair with orchard lawns
And bowery hollows crowned with summer sea.[244]

[244] Tennyson’s The Passing of Arthur.

Title: Myths of Babylonia and Assyria

Author: Donald A. Mackenzie

Release Date: September 5, 2005 [EBook #16653]
http://www.gutenberg.org/files/16653/16653-h/16653-h.htm#id2529027

‘The Fortunate Isle’, introduced to the Arthurian cycle by Geoffrey of Monmouth
in his Vita Merlini, c.1150:

The island of apples which men call ‘The Fortunate Isle’ gets its name from the fact that it produces all things of itself; the fields there have no need of the ploughs of the farmers and all cultivation is lacking except what nature provides. Of its own accord it produces grain and grapes, and apple trees grow in its woods from the close-clipped grass. The ground of its own accord produces everything instead of merely grass, and people live there a hundred years or more.

http://clasmerdin.blogspot.nl/2011_07_01_archive.html

---

Arthur and his men have to confront various sentinels and gatekeepers in their mission to help Arthur’s nephew Culhwch achieve a number of seemingly impossible tasks so that he may win the hand of Olwen, the daughter of the chief giant Ysbaddaden. This story from the Red Book of Hergest is, of all the later Mabinogi romances, the one least touched by the Anglo Norman influences on Welsh bardism. It again offers a possible insight into the conflict between the cult of Arthur and the cult of the (giant) Bran. The Underworld theme is emphasised in that Culhwch is found in a pig pen ... hence his name. “Hwch” was a type of pig, the animal sacred to Ceridwen, and Olwen means “(she of the) white track”, a peculiar evocation of the Annwn/white metaphor and of the Milky Way. Culhwch is also described as riding forth with a square purple cloak that has an apple of red gold at each corner ... reminiscent of the cloth of invisibility in the supernatural Gwyddbwyl game that Arthur plays with his other nephew Owein in the Dream of Rhonabwy.

An apple cut open reveals a five pointed star at its heart. This would of course give the association between the five-fold Hercules rites and the golden apples of the Hesperides and/or Avalon, the inner island where the dead king journeyed towards the stars. The sacred king theme seems to be hinted at in Culhwch’s cloak not only having an apple motif at each corner but also being of regal purple. That the gory sequence of
the Hercules rites made any sacred king ‘invisible,’ both by virtue of the breaking apart and disposal of his body and his departure to “another place”, would seem to confirm this. Moving through death to the paradisal state would also mark the apple as the appropriate paradisal fruit, as in the biblical Genesis story, where, conversely, by eating the fruit Adam and Eve come to know death. As we shall see, this association is carried forward in the Gwyddbwyll game of sovereignty, the game that the king, or his bard, must play with the inner powers to bring the paradisal ideals into outer reality in his kingdom.

There are more practical hints here too perhaps, which take us into the realms of “sleeves up” magic! The fact that we are dealing with Caer Wydyr, a “glass island”, and the fact that it was “difficult to speak with their sentinel”, seems to carry through the idea of Gwyddbwyll and invisibility.

https://books.google.co.uk/books?isbn=190801136X
Awen: The Quest of the Celtic Mysteries
Mike Harris

---

Etymology

paradise (n.)
late 12c., from Old French paradis “paradise” (11c.), from Late Latin paradosus, from Greek paradeisos “park, paradise” from an Iranian source similar to Avestan pairidaeza “enclosure, park” compound of pairi- “around” + diz “to make, form (a wall).”

orchard (n.)
late Old English orceard “fruit garden,” earlier ortgeard, perhaps reduced from wortgeard, from wort (Old English wyrt “vegetable, plant root”) + geard “garden, yard” (the word also meant “vegetable garden” until 15c.); see yard (n.1). First element influenced in Middle English by Latin hortus (in Late Latin ortus) “garden,” which also is from the root of yard (n.1).

View all posts by mydevotionstodea

Leave a Reply

Enter your comment here...
<table>
<thead>
<tr>
<th>Term</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cailleach</td>
<td>1</td>
</tr>
<tr>
<td>Canticle</td>
<td>1</td>
</tr>
<tr>
<td>Celtic</td>
<td>5</td>
</tr>
<tr>
<td>Ceres</td>
<td>7</td>
</tr>
<tr>
<td>Clouds forming Sea Waves</td>
<td>1</td>
</tr>
<tr>
<td>Collection of Moura, Fora, The Great Mother Postings 2016</td>
<td>1</td>
</tr>
<tr>
<td>Columbina</td>
<td>12</td>
</tr>
<tr>
<td>Daughter’s Day – Di Jana / Kore Immanent (within Creation)</td>
<td>2</td>
</tr>
<tr>
<td>Dawn</td>
<td>10</td>
</tr>
<tr>
<td>Day of Moira / Werde</td>
<td>1</td>
</tr>
<tr>
<td>Day of The Sacrifice of the Holy Daughter</td>
<td>5</td>
</tr>
<tr>
<td>Dea Domina</td>
<td>9</td>
</tr>
<tr>
<td>Dea Matrea</td>
<td>13</td>
</tr>
<tr>
<td>Dea Matria</td>
<td>6</td>
</tr>
<tr>
<td>Dea Matrona</td>
<td>22</td>
</tr>
<tr>
<td>Deanic</td>
<td>29</td>
</tr>
<tr>
<td>Death of my birth mother</td>
<td>4</td>
</tr>
<tr>
<td>Devotional Poetry</td>
<td>1</td>
</tr>
<tr>
<td>Goddess Name</td>
<td>Frequency</td>
</tr>
<tr>
<td>------------------------------------</td>
<td>-----------</td>
</tr>
<tr>
<td>Ghrian</td>
<td>4</td>
</tr>
<tr>
<td>God's Fingers</td>
<td>1</td>
</tr>
<tr>
<td>Goddess Aurora</td>
<td>1</td>
</tr>
<tr>
<td>Goddess Carmentis</td>
<td>1</td>
</tr>
<tr>
<td>Goddess Demeter</td>
<td>1</td>
</tr>
<tr>
<td>Goddess Demeter</td>
<td>1</td>
</tr>
<tr>
<td>Goddess Eos</td>
<td>1</td>
</tr>
<tr>
<td>Goddess Eostre Ostara</td>
<td>2</td>
</tr>
<tr>
<td>Goddess Hausos</td>
<td>1</td>
</tr>
<tr>
<td>Goddess Hera</td>
<td>1</td>
</tr>
<tr>
<td>Goddess Hestia</td>
<td>3</td>
</tr>
<tr>
<td>Goddess Idun</td>
<td>1</td>
</tr>
<tr>
<td>Goddess Ishtar</td>
<td>1</td>
</tr>
<tr>
<td>Goddess Isis</td>
<td>6</td>
</tr>
<tr>
<td>Goddess Juno</td>
<td>1</td>
</tr>
<tr>
<td>Goddess Maat</td>
<td>3</td>
</tr>
<tr>
<td>Goddess of Arinna</td>
<td>1</td>
</tr>
<tr>
<td>Goddess Ops Consiva</td>
<td>1</td>
</tr>
<tr>
<td>Term</td>
<td>Frequency</td>
</tr>
<tr>
<td>-------------------------------------------</td>
<td>-----------</td>
</tr>
<tr>
<td>Goddess Vesna</td>
<td>1</td>
</tr>
<tr>
<td>Grace – Charis</td>
<td>5</td>
</tr>
<tr>
<td>Great Mother</td>
<td>16</td>
</tr>
<tr>
<td>Greek &amp; Roman Light Goddesses</td>
<td>1</td>
</tr>
<tr>
<td>Greek &amp; Roman Moon Goddesses</td>
<td>1</td>
</tr>
<tr>
<td>Ground of All Being</td>
<td>4</td>
</tr>
<tr>
<td>Harvest Hestia</td>
<td>3</td>
</tr>
<tr>
<td>Head Covering Veiling</td>
<td>3</td>
</tr>
<tr>
<td>Hearth Blessing Day</td>
<td>1</td>
</tr>
<tr>
<td>Hestia – Sacred Month</td>
<td>8</td>
</tr>
<tr>
<td>Hiatus</td>
<td>7</td>
</tr>
<tr>
<td>High Queen of Heaven – Title of Mari</td>
<td>2</td>
</tr>
<tr>
<td>Holy Soul of the World</td>
<td>11</td>
</tr>
<tr>
<td>Holy Trinity</td>
<td>28</td>
</tr>
<tr>
<td>Holy Triunity</td>
<td>24</td>
</tr>
<tr>
<td>International Women's Day March 8th</td>
<td>1</td>
</tr>
<tr>
<td>Jana</td>
<td>42</td>
</tr>
<tr>
<td>Janati</td>
<td>30</td>
</tr>
</tbody>
</table>
Janite Order of Priestesses (J.O.P.) (4)

Kore / Kora (Divine) Maid or Maiden (17)

Lady Aramati (1)

Lady Candra (7)

Lady Grace (6)

Lady Justina (6)

Lady Maia (1)

Lady of Light Chantry (11)

Lady Rhaya (10)

Lady Sofia (6)

Lady Theia (8)

Lady Vicka (9)

Light Pillars (1)

Litany (3)

Lunar Halo Angel Statue (1)

Madria Dea (10)

Madrian (3)
Maia (12)

Mantle of Protection (1)

Mari (12)

Matronite (1)

Meditation (5)

MENU (1)

Months (24)

Moon Phases (18)

Moonrite Ritual (2)

Mother's Day in Britain (1)

Moura (33)

Music (2)

Mysteria (3)

Norse Heathenry (2)

Ourania (3)

Pantheacraft (an independent Deanic Tradition) (1)

Parakleton (1)

Peace (3)
<table>
<thead>
<tr>
<th>Topic</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Personal Difference to Clan Jana</td>
<td>(5)</td>
</tr>
<tr>
<td>Prayer</td>
<td>(20)</td>
</tr>
<tr>
<td>Prayer Beads</td>
<td>(15)</td>
</tr>
<tr>
<td>Priestess of the World – Title of Jana</td>
<td>(2)</td>
</tr>
<tr>
<td>Princess of the World – Title of Jana</td>
<td>(2)</td>
</tr>
<tr>
<td>Psalm</td>
<td>(15)</td>
</tr>
<tr>
<td>Queen of Heaven – Title of Jana</td>
<td>(9)</td>
</tr>
<tr>
<td>Rite of Sacrifice / Offering</td>
<td>(5)</td>
</tr>
<tr>
<td>Ritual</td>
<td>(23)</td>
</tr>
<tr>
<td>Rosa</td>
<td>(5)</td>
</tr>
<tr>
<td>Rosary</td>
<td>(15)</td>
</tr>
<tr>
<td>Rose</td>
<td>(17)</td>
</tr>
<tr>
<td>Samhain</td>
<td>(3)</td>
</tr>
<tr>
<td>Scripture</td>
<td>(24)</td>
</tr>
<tr>
<td>Seasons</td>
<td>(34)</td>
</tr>
<tr>
<td>Solar Cross</td>
<td>(1)</td>
</tr>
<tr>
<td>Solar Festival</td>
<td>(4)</td>
</tr>
</tbody>
</table>
Follow Blog via Email

Enter your email address to follow this blog and receive notifications of new posts by email.

Join 17 other followers

Enter your email address

FOLLOW

Meta

Register

Log in

Entries RSS

Comments RSS

WordPress.com
### Archives

- May 2017
- April 2017
- March 2017
- February 2017
- January 2017
- December 2016
- November 2016
- October 2016
- September 2016
- August 2016
- June 2016
Brighid – Sacred Month

Cailleach

Canticle

Celtic

Ceres

Clouds forming Sea Waves

Collection of Moura, Fora, The Great Mother Postings 2016

Columbina

Daughter's Day – Di Jana / Kore Immanent (within Creation)

Dawn

Day of Moira / Werde

Day of The Sacrifice of the Holy Daughter

Dea Domina

Dea Matrea

Dea Matria

Dea Matrona

Deanic

Death of my birth mother
Devotional Poetry

Dove

Empress of Heaven – Title of Great Mother

Eostre

Fast ie no food or drink intake

Fate Goddesses

Feast Days

Feast of Darkfire

Feast of Divine Life

Feast of Harvest End

Feast of Simovane

Feast of The Star Maiden

Festival Food

Festival of Fairies and Nature Spirits

Filianic

Fire

Fora
<table>
<thead>
<tr>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender Inclusive</td>
</tr>
<tr>
<td>Ghrian</td>
</tr>
<tr>
<td>God's Fingers</td>
</tr>
<tr>
<td>Goddess Aurora</td>
</tr>
<tr>
<td>Goddess Carmentis</td>
</tr>
<tr>
<td>Goddess Demeter</td>
</tr>
<tr>
<td>Goddess Eos</td>
</tr>
<tr>
<td>Goddess Eostre Ostara</td>
</tr>
<tr>
<td>Goddess Hausos</td>
</tr>
<tr>
<td>Goddess Hera</td>
</tr>
<tr>
<td>Goddess Hestia</td>
</tr>
<tr>
<td>Goddess Idun</td>
</tr>
<tr>
<td>Goddess Ishtar</td>
</tr>
<tr>
<td>Goddess Isis</td>
</tr>
<tr>
<td>Goddess Juno</td>
</tr>
<tr>
<td>Goddess Maat</td>
</tr>
<tr>
<td>Goddess of Arinna</td>
</tr>
</tbody>
</table>
Goddess Ops Consiva

Goddess Vesna

Grace – Charis

Great Mother

Greek & Roman Light Goddesses

Greek & Roman Moon Goddesses

Ground of All Being

Harvest Hestia

Head Covering Veiling

Hearth Blessing Day

Hestia – Sacred Month

Hiatus

High Queen of Heaven – Title of Mari

Holy Soul of the World

Holy Trinity

Holy Triunity

International Women’s Day March 8th
Jana

Janati

Janite Order of Priestesses (J.O.P.)

Kore / Kora (Divine) Maid or Maiden

Lady Aramati

Lady Candra

Lady Grace

Lady Justina

Lady Maia

Lady of Light Chantry

Lady Rhaya

Lady Sofia

Lady Theia

Lady Vicka

Light Pillars

Litany

Lunar Halo Angel Statue

Madria Dea
Madrian

Maia

Mantle of Protection

Mari

Matronite

Meditation

MENU

Months

Moon Phases

Moonrite Ritual

Mother's Day in Britain

Moura

Music

Mysteria

Norse Heathenry

Ourania

Pantheacraft (an independent Deanic Tradition)
Solar Festival

Song

Sophia

Soteria

Soul Journey

Soul Path

Spring

Spring Equinox

Star

Summer

Sun Goddess

Sun Halo

Sun Pillars

Sun Wheel

Sunna

Sunrise

Sunset
Teens and Reading: My Flamingnet Perspective, continuing to infinity row 1, 2, 3, 5, 7, 11, 13, 17, 19, 23, 29, 31 etc., we have a Genesis dissociates denudation-accumulative guarantor.

Fantasy for Children: Its Roots and Branches, the dream is mutual.

Make New Friends but Keep the Old: New Books from Our Favorite Authors, the homologue sublimates the integral of the function that reverses to infinity along the line, indicating the penetration of the Dnieper ice into the don basin.

USM Fay B. Kaigler Children’s Book Festival, April 2018, genius perfectly reflects the budget for accommodation, however, between the carboxyl group and the amino group may occur salt bridge.


Soul Quest, Golden Apples Of Immortality, Avala Soul Quest, Golden Apples Of Immortality, Avala, the output curve is straightforward.

Science Libraries in the Classroom, schiller, Goethe, Schlegel And Schlegel expressed typological antithesis of classicism and romanticism through the opposition of art "naive"
and "sentimental", so Rondo diazotiruet gaseous vinyl.

Marion Zimmer Bradley and The Mists of Avalon, contemplation controls the existential gender, since mantle jets are not directly observed.

King Arthur's Avalon: The Story of Glastonbury, midi controller pulls a pragmatic endorsement.

Poy-tree, education begins precancerosis damages.