

Greetings from Your Editor

Molten iron, heated by fire, which still holds the heat of that initial flame sprays over the rooftop. What will happen if it hits those below? In the dream on the previous page, this ball of molten iron seems a very fitting image for our Beltane/Pentecost issue. This iron ingot is an orb which also becomes squared off at one point: a circle squared, a mandala, wholeness. Fiery wholeness raining down from above. This is, of course, just one interpretation of this image. It is a fitting reflection for the dates on the calendar this issue celebrates.

Beltane and Pentecost are both fire celebrations. On the Celtic calendar, Beltane, whose celebration can last throughout the month of May, was a time when it was believed the veil between the worlds was thin. This was a time when spring was drawing to a close and the bright hot summer was on the rise. On the Christian calendar, Pentecost fell right in the middle of May this year. One of the Pentecostal readings from Acts 2:1-4 speaks of a time shortly after Jesus ascended to Heaven when Jesus' disciples were gathered together. Suddenly, they heard a rush of wind from heaven which filled the whole house, tongues of flame appeared which touched each of them, and they were filled with the Holy Spirit.

This passage immediately brought to mind the Beltane ritual of the bonfire. A great fire was lit and celebration was made. In parts of the British Isles the Morris Dancers were there to call in the generative spirit of the Green Man or the Summer Lord. All was decorated with the flowers of spring, greenery, and the first fruit crops, as well as red and white ribbons and cloth. At the end of the fête each celebrant would use a stick or coal from the Beltane fire to light their own hearth at home. The holy fire, this light of inspiration, was brought into each individual's home. This seems to me to be analogous to what was offered to Jesus' disciples in Acts 2. The Holy Spirit touched each of them, a divine force of inspiration and creativity found its way into each individual's heart.

Heart and hearth, being the center of body and home respectively, are the core of our generative life. This is where stories are told and held, nourishment is created, and relationships are kindled. This creative place, a place of fire, is where the Holy Spirit would be most at home. This is also the place of the goddess Hestia in Greek mythology. Hestia was rarely depicted as a female figure on Greek cultural objects, pottery, artwork, or the like. She was painted as the hearth, she was the fire, she was the home, and she was the centering place where all things began to take shape. She just held space. In many ways the Holy Spirit of the Christian tradition seems to hold the same space. It is unknowable, it is unseen, and it is the "shy member of the Trinity" (a term coined by theologian Jurgen Moltmann in his book *The Spirit of Life: A Universal Affirmation*). Perhaps, like Hestia, the reason most have such a hard time recognizing the Holy Spirit is that, like a mandala, it is both center and circumference. It lives in our hearts and surrounds all that we do. It is the creative, fiery inspiration that moves with us through each and every day. We are unaware of it until it reaches out with its fiery tongue of flame to strike us with inspiration.

I was recently at a conference where Thomas Moore (author of *Soul Mates*, *Care of the Soul*, *A Religion of One's Own*, and many more publications) spoke on the idea of the *animus mundi*. The *anima mundi* is a term that has been written about by many and often. It is literally translated from the Latin to mean the "soul of the world." It is the idea that the earth itself is alive and we can connect and interact with her on a very deep level, an idea that harkens back to a more animistic and romantic view of the world. This idea has been around for a long time and it is central to C.G. Jung's teachings. However, Moore, the self-admitted trickster, turns this idea on its head somewhat by suggesting that this world also has a spirit, the *animus mundi*. One that is interactive and creative. Not only is it passively sitting and waiting for us to interact with it, it is reaching out to us as well.

In this issue, the spirit of creativity comes alive in all of our articles, artwork, poetry and prose. In Acts 2:17 the Pentecostal lesson states "I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." Prophecy (narratives), visions (images), and dreams as a gift from the Holy Spirit, from the Divine, is what this issue celebrates. Each piece is a beautiful, inspired, creation; personal stories, individual tales in image and word, lit by the fire of Spirit and kindled by Wisdom. (Continued on the bottom of page 7)...

