

MOON CON '25

PANTHEONS



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MoonCon 2025, The Pantheons is an live Online event featuring presentations and discussion from a range of renowned voices from within the Pagan Community. Produced by Moon Books Publishing and Broadcast Live on YouTube & Facebook.

Olympus or Bust: Bringing the Greek Pantheon into the Modern Moment

BY IRISANYA MOON

No matter what you know, or think you know, about Greek mythology, context matters. While there are television shows, movies, epic poems, and artistic renderings, these deities are more than a first impression or one-sentence introduction. They are alive because of the stories we still tell, even if the stories are different from source to source. But these divine beings come from a specific time and place, even if they traveled a long way to get there. And they have much to teach us about being human.

Ancient Greece is not a monolith of thought or practice. It is a land of sun and varied topography, resting between waters and routes of travel. In its time, the city-state grew, fostering smaller towns and communities, including Athens and Sparta. Power struggles emerged, democracy rumbled, and alliances formed. During this time, stories of heroes from the Mycenaean period inspired ongoing reverence and, likely, laid a foundation for the Olympians.

Stories were written not only in response to current events, but also to influence the citizens. This inspiration continues in the way the stories persist, albeit from different perspectives and through different lenses. The Greek Pantheon may have a commonly agreed-upon structure, but it is also resilient, lasting for centuries before Athens was burned by the Romans--only to be reborn through art and myth.

The deities of Olympus are often introduced in school. Aphrodite, the goddess of love, Apollo, the god of prophecy, Ares, the god of war, Artemis, the goddess of hunting, Athena, a goddess of wisdom, Demeter, the goddess of grain, Dionysus, the god of wine and ecstasy, Hephaestus, the god of blacksmithing, Hera, the goddess of marriage and wife of Zeus, Hermes, the messenger and god of travel, Hestia, the goddess of the hearth, Poseidon, the ruler of the waters, and Zeus, the ruler of the gods.

But they were not the original deities. Those were the primordial gods, those included Cronos, Chaos, Eros, Gaia, Nyx, Uranus, and Tartarus, among others. They were there at the beginning, the ones who startled the universe and from the chasm of nothingness birthed everything. These beings would have the same conflicts as the ancient Greeks, including power struggles and deep-seated fears of being murdered by their children.

From their lineage would come the Titans, including Cronus, Mnemosyne, Oceanus, and Rhea, among many more. Cronus would kill his father Uranus/Ouranos at the pleading of his mother, Gaia, after so many births and deaths, and from the foam that carried his father's genitals away, Aphrodite was born. And then the Olympians would find their way into the land, fight with the Titans, and eventually take power and live in Olympus, far above the humans.

[The ancient Greeks] knew that gods abounded everywhere: these powers could be friendly, but they could equally well be indifferent or positively hostile. You had to be careful: to avoid arousing a god's opposition was as important as winning his support. This helps to explain why religion played such a large part in Greek life. Prayers, sacrifices, omens, oracles, festivals, buildings, all were reminders of the gods. This religion was more concerned with ritual than morals. What was important was to make the right sacrifices to the right god at the right place with the right words. If you did, you could, as Plato complained, be wicked and get away with it. Of course good behaviour was desirable; but it was more for the sake of your family, friends and fellow-citizens than for the gods.

These Were the Greeks,
H.D. Amos & Andrew G.P. Lang

There are conflicting ideas about how the Greek deities viewed and engaged with people, but the stories also tell us of children born from relationships between humans and gods. Some of these children would become deities, including Psyche, and others would become revered and celebrated heroes.

But this is history and today asks how these divine beings might join us on the lands we inhabit now. For that, I turn to what has happened before and how it might be translated, once again, to align with the present day.

Aphrodite - How can you love people for who they are, not for who they could be?

Apollo - How can you learn to trust your inner knowing?

Artemis - How can you find and fight for what is true for you?

Ares - How can you prepare for battles and focus your rage?

Athena - How can you pause to consider your options before taking action?

Demeter - How can you grow and cultivate what is needed for darker times?

Dionysus - How can you trust yourself enough to surrender to ecstasy?

Hephaestus - How can you use the tools and talents of your body?

Hera - How can you hold your relationships with compassion and boundaries?

Hermes - How can you move quickly and gracefully to where you need to be?

Hestia - How can you build a place for your community to gather together?

Poseidon - How can you protect the waters of the world?

Zeus - How can you step into leadership with an eye for justice and fairness?

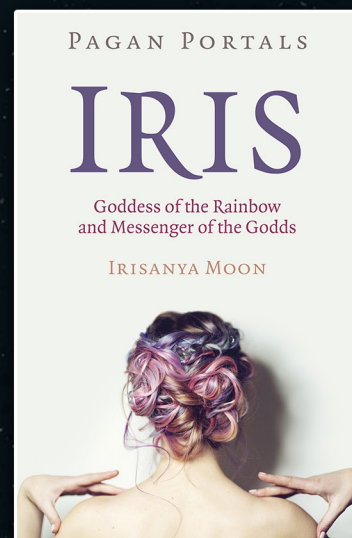
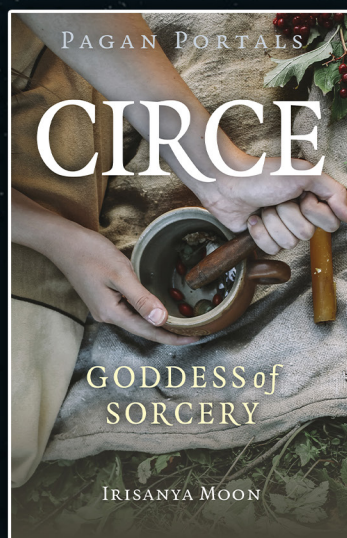
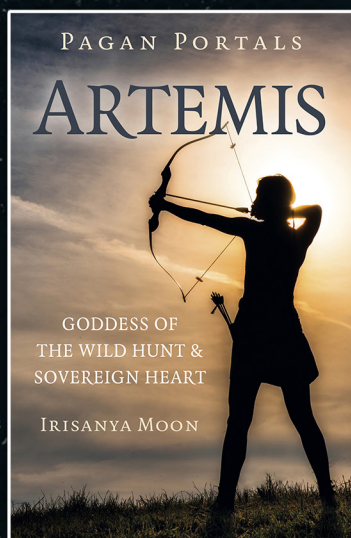
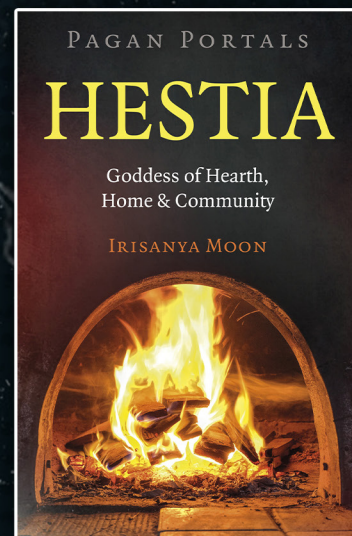
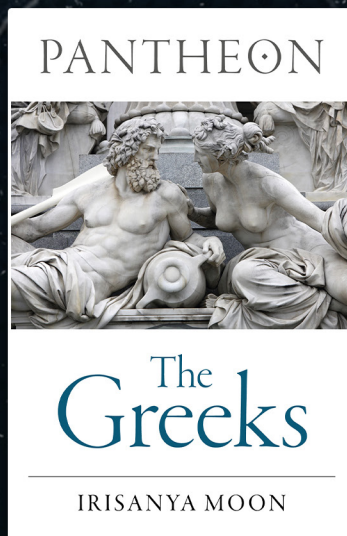
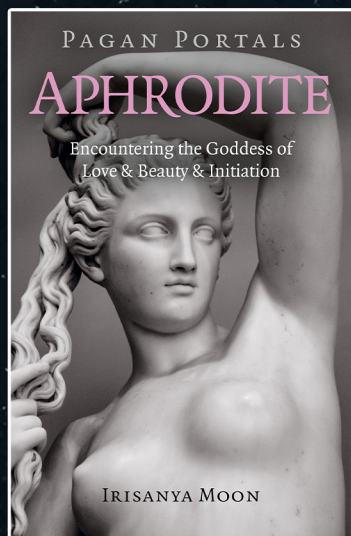
What is fascinating about the Olympians is the power they hold and how fallible they still are. They don't communicate well, they don't trust each other, and they seek to keep their positions of authority, no matter what it takes. Isn't that humanity's way too? Is there space in these stories and in their celebration to look beyond the past and let it inform what comes next?

Like other religious texts, these myths are steeped in metaphor. And these metaphors offer space for creativity and curiosity, for asking questions before responding, and for trusting the divine to offer insights along the way.

I invite you to ask questions of these deities, their predecessors, and yourself. How can you step into your divinity? After all, the gods may be watching.

THE PANTHEONS

IRISANYA MOON



Irisanya Moon (she/they) is an author, witch, international teacher, poet, and Reclaiming initiate who has practiced magick for 20+ years. She has taught in the US, Canada, the UK, and Australia, bringing her blend of grounded, graceful, and radically authentic facilitation to inspire transformation and liberation at the personal and collective levels.

She has written and collaborated on a number of books on Reclaiming Witchcraft, magick, Greek gods, poetry, and devotional practices. They are devoted to Aphrodite, Iris, Hecate, and the Norns.

Irisanya cultivates spaces of self-care/devotion, divine relationship (whatever that means to you), and community service as part of her heart magick and activism.

You can find out more at www.irisanyamoon.com

Pantheon. The Romans

Who? What? Why?

BY RACHEL S ROBERTS

The ancient Romans had a deity for everything, literally everything! Janus, an ancient Roman god of beginnings and endings, was also the god of doorways; as Janus Patulcius he opened the door, as Janus Clusivius he closed it. Yet there was also a goddess of the door hinges, Carna (who also protected against vampires), the god Limentius who presided over the threshold, Portunus would protect your keys and the god Forculus guarded the leaf of the door.

So where to start when you wish to work the Roman Pantheon? A great beginning is to consider what it is you want, how and when you want help or what your intention is.

If you are just wanting to make an initial connection to the Roman Pantheon or ancient Rome and have no idea where to begin, start with the Capitoline Triad; made of Minerva, Juno and Jupiter. They were considered the three primary deities in ancient Rome, with a temple on Capitoline Hill. They represent or embody the energy of Creation and Intuition (Minerva), Motherhood and Queenship (Juno), Kingship and Leadership (Jupiter). They are the pillars that are at the centre of ancient Roman religion and will act as a foundation for your practices, rituals and points of connection.

There are also the guardian deities of the state such as the Penates, Lupa, Dea Roma and Pax who can support you with understanding ancient Rome as well offering you protection and support with building, grounding and centring in your purpose, intentions and Self. There are the guardians of the home (the Lares and

the Penates) that can support you with domestic endeavours, and then patron deities for individuals, guilds, groups and communities if you have a specific cause or affiliation.

Let me share with you four of the primary deities of ancient Rome; who they are, how they can support you and why and how you may want to begin connecting with them. If one really calls to you take it as a personal DM from that deity!

1. Jupiter

Jupiter was considered by the ancient Romans to be the principal god. He was the God of the sky and controlled the weather; particularly rain, thunder and lightning. He was important to the ancient Romans because he would bring rain to water the crops and ensure favourable weather for the growth of plant life. He was considered to be a benevolent protector and he was also head of the army and government; he was the exemplar on how to rule.

He can support you with:

~ Embodying kingship within yourself and so claiming responsibility for your choices and actions, setting intentions and seeing them through to completion and taking a stand for justice, fairness and equality for yourself and others.

Connect to him by:

~ Meditating and reflecting (or dancing, singing, ritual, ceremony) during storms and rain and consider the power that you truly hold, to create and destroy. Journal on, what does power mean to you?

2. Juno

Juno was a very ancient and important fertility deity with many epithets. She was Goddess of light and of childbirth and considered queen of heaven, holy mother, great protectress of Rome, women and children. She governed marriage and was particularly connected to the matrons of Rome. Just as her sacred geese guarded Rome, so it was believed that she would fiercely guard women and children and support women through all of life's rites of passage.

She can support you with:

- ~ Healing Mother wounds, so that you can learn to mother yourself, your loved ones, the world and your projects/creations in a healthy, harmonious, and compassionate way. She will help you to understand, process and offer allowance and acceptance, to your emotions.

Connect to her:

- ~ On the 1st of month. The first of every month (the Kalends) was sacred to Juno. Connect to her then and with her set intentions for that which you wish to birth (create/bring forth) in the following month. Also meditate at the beginning of the month, bathing in her positive and abundant light.

3. Minerva

Minerva was associated with handicrafts and industry. She presided over places such as warehouses, quarries and workshops. She was a goddess associated with the trade and craft guilds, as well as being the patron goddess of the guilds of doctors and flute players. She was a hands-on and practical goddess who was believed to be active in supporting romans with their creative and constructive endeavours and innovations.

She can support you with:

- ~ Clear thinking and considered judgement. Minerva is your go to if you're trying to

work out the 'what' and the 'how'. Call on her as a guide in connecting to your intuition and inner wisdom and then bridging between the soul and the mind for aligned practice and application.

Connect to her by:

- ~ Getting creative and remembering its not about getting a 'perfect' end result, it is about your devotion, dedication and enjoyment of the process and journey. Maybe you take up a hobby or initiate a project, but with Minerva be present every moment and find yourself understanding yourself a little bit deeper along the way!

4. Mars

Considered Pater Mars, father of the people. Mars was the god of agriculture and farming, as well as strength, courage and fatherhood. It was believed that in his role of Father of the Roman people he would offer his protection, both of land, home and family. Rituals that involved Mars would often ensure oneself, or one's land and produce was protected from danger. He was the father of the founders of Rome, Romulus and Remus and was a guardian of two important Roman concepts; dignitas (dignity) and pietas (piety).

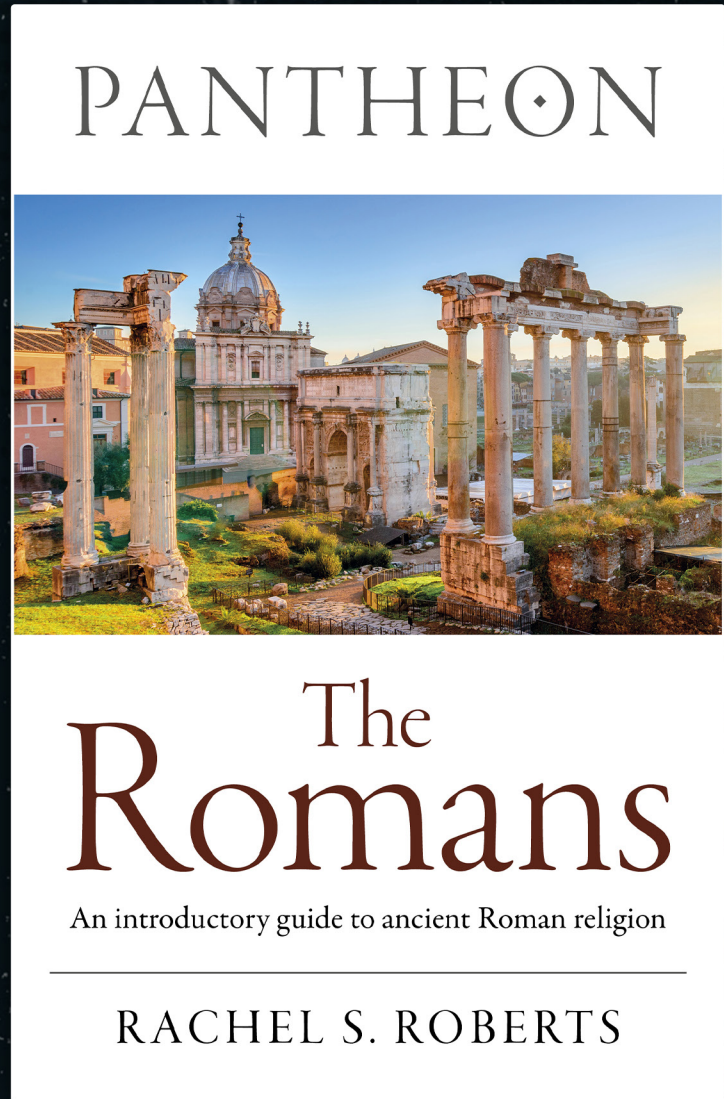
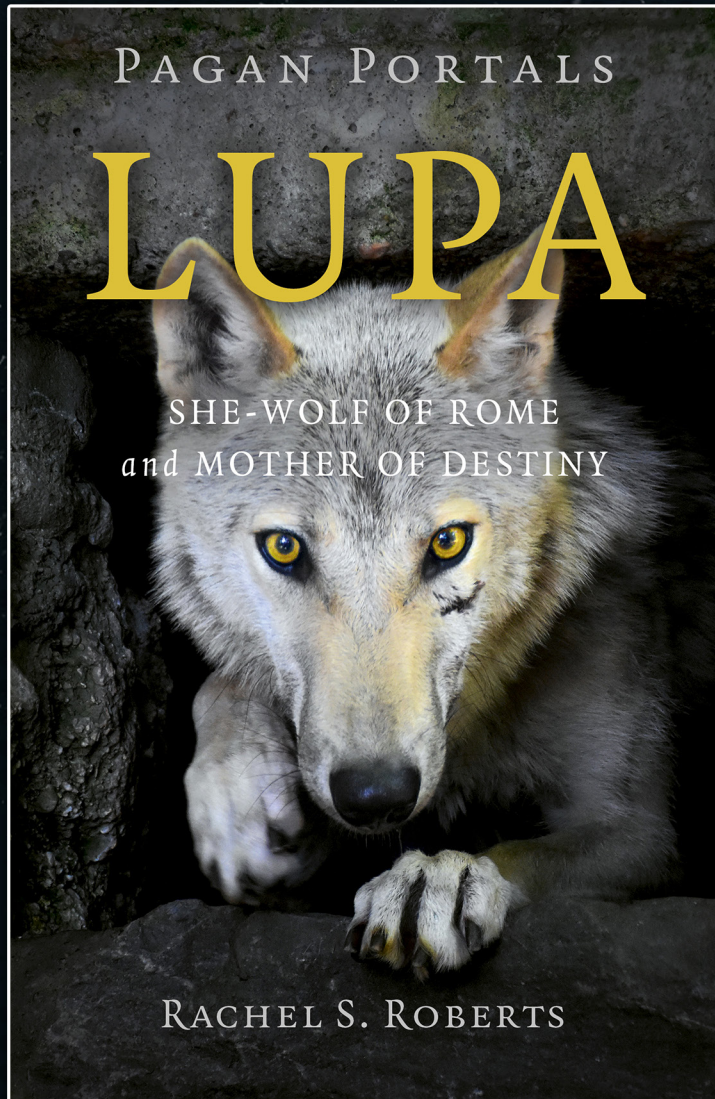
He can support you:

- ~ When you feel you need the love, protection and guardianship of The Father. He was known as the Shephard and offers his patience and understanding when you need to heal any wounds with authority or father figures. He is also a great guide for healthy and strong boundaries.

Connect to him:

- ~ By working with the Oak tree and the themes of stability and strength. Connect with oak, or its essence through touch, meditation or visualisation to support you in grounding your roots and to call down the protection of the father. (Pine is a good alternative).

RACHEL S ROBERTS



Rachel is the author of Lupa, Wolf and Pantheon. The Romans, as well as the creatrix of Wolf Woman Rising, a wisdom school where she empowers you to embody wisdom, reclaim your wild and create a life lived on purpose. Through online community, courses and training, as well as in-person retreats she initiates students in embodied mythology, nature alchemy & divine connection.

Her desire has always been to create a bridge between history and spirituality, mythology and well-being, transmuting mythology into embodied wisdom, so that it becomes a tool of healing, empowerment and awakening for men and women.

The Irish Pantheon

BY MORGAN DAIMLER

The Irish Gods have intrigued and confounded people across the years because they do not easily fit into the wider classical understanding of deities. They are a pantheon of contradictions, which is hard to even define using the word pantheon, a stitched together group of gods who were transformed in the medieval period from uniquely regional gods to part of a wider cohesive whole. This means that we find more redundancy among the Tuatha De Danann relating to who they are and what they do than is usually found elsewhere; for example in Ireland we can find no less than five goddesses of war, dozens of sovereignty goddesses who usually hold sway over a small area, and at least a half dozen beings labelled 'king of the Tuatha De Danann'. They are beings who dance across the lines from mythology into folklore into worldwide belief, a single thread which stretches and adapts to different circumstances.

The first thing to understand in a journey to get to know the Irish Gods is that they cannot be easily shoehorned into a 'god of' or 'goddess of' mentality. While that paradigm may be helpful in other cultures in Ireland we find that most deities have layers of purviews, some of which may even seem contradictory. The Morrigan is a goddess associated with battle and death but also with

victory and the peace which comes after battle. Brighid is a goddess connected to both fire and water, to smithcraft which makes weapons and to healing and childbirth. Oghma is a god associated with creating the ogham alphabet which bears his name and with eloquence, but is also a fierce warrior who settles disputes with violence. You will often find scholars writing about the Irish god of the sun, but quickly realize that label is applied to almost any Irish god, often as a misunderstanding of the common epithet 'sun faced' which rather than describing a deity as literally the sun was a reference to a person's beauty. These are complex deities who cannot be understood simply but must be taken with the entire range of things they are associated with.

The next key point to understanding the Irish gods is that they were, and often still are, regionally specific in their stories. When you start to read or study Irish myth you will find that one story may attribute an action to one goddess while the same story recorded in a different area puts another goddess in that role, because each area favoured their own local deity. This results in collected myths which seem and often are contradictory and a reader has to understand that this contradiction isn't a mistake but a function of

regional stories. We can see one aspect of this in the way that later Christian folklore replaced older Irish deities with saints, seamlessly changing out the protagonist while keeping the story itself, so that Lugh fighting Balor for the harvest becomes Saint Patrick fighting against Crom Cruach. There are five goddesses of war, each associated originally with different areas covering the island, and yet even a non-martial goddess like Brighid was said to appear over an army to urge her side to victory, against a group supported by the war goddess, Badb, demonstrating both the regional associations as well as the above discussed complex purviews of each deity.

It's also important to view this pantheon holistically, that is not to see them as only existing within the older mythology but to embrace the full range of their stories and their evolution into modern folklore. While the myths are the best starting place to understand the Irish gods they are not the end point and most of the Tuatha De Danann have survived into the 21st century in folk belief, although not always as gods. In some cases they became human characters in local stories, in others kings or queens of Fairy hills, and in some few cases saints. The dangerous Fomorian, Balor of the evil eye, becomes a despotic human in a local folktale and his grandson Lugh, becomes a human as well, set to fight Balor to avenge the death of Lugh's father at Balor's hands. The Dagda's youngest son, Finnbheara, a member of the Tuatha De Danann who appears in an older myth is transformed in

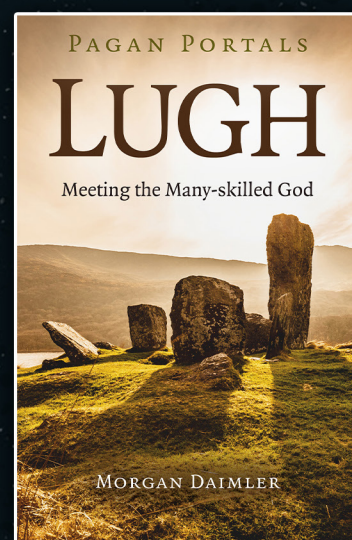
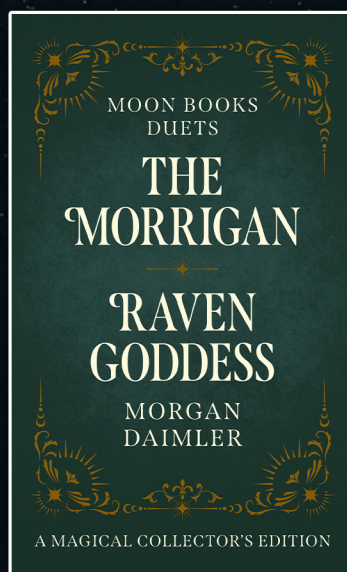
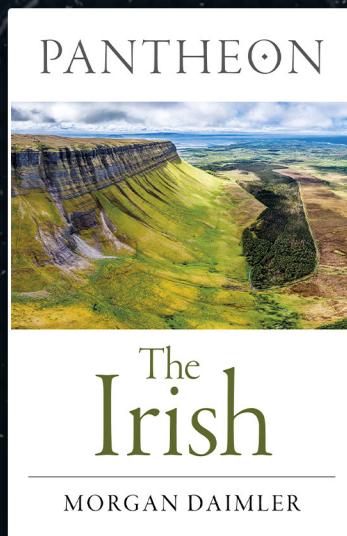
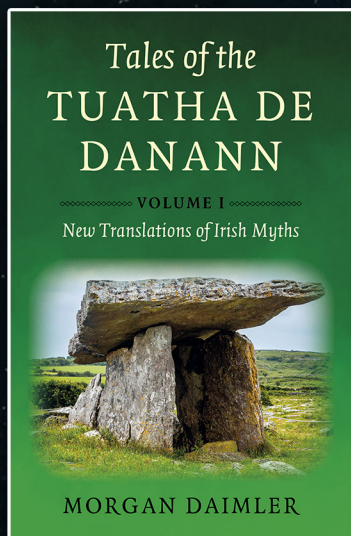
folklore into the king of the sidhe of Galway. Brighid in her turn becomes (or is conflated with) Saint Brighid of Kildare. Each remains tightly woven into the landscape and the souls of the people who live there, and so the gods live on even when and where they aren't called gods anymore.

The connection between the Irish gods and the Aos Sidhe, or fairies, is a complex one and one that often causes confusion. The Tuatha De Danann are defeated by the humans who first arrive in Ireland and go into the sidhe, or fairy hills, and there they join the ranks of the aos sidhe, or people of the fairy hills. Yet even after this they remain gods, and are treated as distinct from the wider array of fairy beings who pre-existed them within the sidhe. They are within the sidhe but not defined by that, and exist in a liminal area which allows for personal interpretations.

The Irish pantheon is a fascinating concept and a group which can be interpreted many different ways. They have a flexibility to them that allows for those interpretations and also a range of purviews for each deity that means rather than needing to find a single deity 'of' a specific issue you can often find many that could be connected to; this freedom allows a pagan or witch. They stretch from the beginning of the written record into today, taking on whatever form works best in each situation, be that god or fairy monarch or human saint or hero. They are expansive while remaining relatable, and are grounded in the Irish landscape while holding universal appeal.

THE PANTHEONS

MORGAN DAIMLER



Morgan Daimler teaches classes on Irish myth and magical practices, fairies, and related subjects in the United States and internationally. She has been published in multiple anthologies as well as articles in various magazines, and she is one of the world's foremost experts on all things Fairy. Besides the titles available through Moon Books Morgan has a high fantasy novel 'Into Shadow' through Cosmic Egg and has an urban fantasy/paranormal romance series called Between the Worlds. Morgan has also presented papers on fairies and on fairies and witches at several university conferences.

The Minoan Pantheon

BY LAURA PERRY

Who were the Minoans?

- **Bronze Age Mediterranean culture:** Based on the island of Crete, south of mainland Greece.
- **Seafarers:** sailed and traded across the Mediterranean. Focused their resources on trade instead of conquest.
- **High civilization:** big cities, temples, paved roads, indoor plumbing.
- **Polytheists:** like other Bronze Age cultures, large pantheon.
- **Animists:** reverence for nature and landscape features (mountains and caves).
- **Women had high status:** political and religious equality, matrilineal if not matriarchal.
- **Not destroyed by the Thera eruption:** They rebuilt afterward and continued on for two centuries.

The Minoan Pantheon

The Great Mothers

- **Rhea:** Earth Mother Goddess, sacred realm of Earth. Her body is the island of Crete.
- **Therasia:** The Sun Goddess, sacred realm of Sky. Volcanoes and hot springs are also hers.
- **Posidaeja:** Sea Goddess, Grandmother Ocean, sacred realm of Sea. All the water is hers.

The Other Mothers

- **Serpent Mother:** Moves between the spaces of material reality. She is the Labyrinth.
- **Ourania:** Great Cosmic Mother-of-All, the starry night sky, the fabric of the universe.

The Mothers' Children

The Daughters

- **Ariadne:** Rhea's daughter. Lady of the Labyrinth, Queen of the Dead. The main figure in the Minoan version of the Eleusinian Mysteries.

- **Arachne:** Therasia's daughter. Fate goddess, Benefactor of fiber arts such as weaving and spinning. Her thread winds through the Labyrinth; Ariadne shares it with those who need it.
- **Antheia:** Posidaeja's daughter. The Minoan face of Aphrodite. Goddess of beauty who teaches us to find it in places we weren't expecting it.

The Sons

- **Tauros Asterion:** Rhea's son. Bull-god, the Starry Bull. Two of his faces are the Minotaur and Zagreus. The constellation Taurus.
- **Korydallos:** Therasia's son. A joyous god, a bit of a trickster, especially fond of word play. Daedalus and Talos are two of his faces.
- **Dionysus:** Posidaeja's son. God of fermentation and sacred ecstasy, the Vine God, the Divine Child born to the Great Mother Rhea in her sacred cave at Winter Solstice.

The Horned Ones

- **Minotaur:** Not a monster! Bull-god. Sacred guardian of those who journey in the Labyrinth. He's one of Tauros Asterion's faces.
 - **Europa:** Cow-goddess, loving and nurturing mother figure. A face or reflection of Rhea. Connected with the Moon.
 - **Minocapros:** Goat-god, a bit mischievous. One of Korydallos's faces. Connected with the herding cultures of Crete.
 - **Amalthea:** Goat-goddess; gave us the cornucopia, from which all good things flow. Nursed the infant Dionysus when he was born in Rhea's cave. Another face of Rhea.
 - **Minelathos:** Deer god, Moon-Stag, the wildest of the Horned Ones. He is the Hunted One. Another face of Dionysus.
 - **Britomartis:** Deer goddess, the Huntress, Diktynna. Mountain, wilderness, and nature goddess. Connected with the Moon. Not
-

connected with the sea in Minoan times.

The Rest of the Family of Deities

- **Zagreus:** The Bull who comes wreathed in flowers in the Blooming Time. A sacrificial shamanic god, a face of Tauros Asterion.
- **Melissae:** Bee-spirit goddesses, guardians and caretakers of the spirits of the dead in the Underworld. As their head, Ariadne is the Queen Bee during the time she spends in the Underworld.
- **Minos:** Moon and Underworld god, caretaker of the dead. Elder/Underworld face of the gods Tauros Asterion, Korydallos, and Dionysus.
- **Potnia Chromaton:** Lady of the Colors. Painting and dyeing are her domain. Colors had sacred meaning in Minoan religion and art. Closely tied to both Arachne and Arachne's mother, Therasia.
- **Eileithyia:** Midwife goddess for both beginning and end of life. Protects women in labor and childbirth, delivers the soul of the newborn into its body, delivers the soul of the deceased to the Underworld. Ariadne's torch-bearer when Ariadne is in the Underworld.
- **Thaena/Sydaili/Eshuumna:** Triplicity of deities who form the Unseen Rainbow. The Serpent Mother's children. Thaena and Sydaili are the Divine Twins in the constellation Gemini, and between in the darkness them stands Eshuumna.
- **Thumia/Kaulo:** Deities who help us experience and appreciate the joys of physical existence. We connect Thumia with our Sun Goddess Therasia and Kaulo with Dionysus.
- **Daedalus/Talos:** Inventor and smith god, two faces of Korydallos. Creator of the Labyrinth a.k.a. Ariadne's sacred dancing floor. His specialty is bronze smithing as well as the creation of inventions and gadgets.
- **Daktyls/Hekaterides:** Demi-deities, also called Hands of Great Skill. The Daktyls are connected with bronze smithing and the Hekaterides with pottery.

The Sacred Calendar

- **The Blessing of the Ships:** Third Monday in May. Beginning of sailing season. Sailing was a major aspect of Minoan culture and fundamental to their economy.
- **Summer Weaving:** May 24 to Solstice Eve.

Sacred season leading up to the Summer Solstice. Preparation for the solstice, when the worlds intertwine.

- **The Height of Summer:** Summer Solstice. The height of Therasia's power and the time of the Confluence of Ariadne and Dionysus.
- **The Summer Serpent Days:** Days between Summer Solstice and the next Full Moon. Intercalary days, between the ending of one half-year and the beginning of the next.
- **The Water Mirror:** First Full Moon after Summer Solstice. Rite of reflection and thanksgiving, focusing on the Sun.
- **Feast of Grapes:** August 31. The grape harvest, Dionysus's death; time to honor him and his descent to the Underworld.
- **The Mysteries:** September 1-10. Minoan precursor to the Eleusinian Mysteries, featuring Ariadne and Rhea as the main figures.
- **The New Year:** Autumn Equinox, the beginning of the agricultural year in the Mediterranean. Ariadne returns to the World Above with the first green sprouts in the fields.
- **Harbor Home:** Third Monday in October. The end of the sailing season. Ships return to their home ports for the winter.
- **Therasia's Labor:** November 16 to Solstice Eve. Sacred season leading up to Winter Solstice. We prepare ourselves for the celebrations.
- **The Depths of Winter:** Winter Solstice. Therasia's death and self-rebirth in her sacred cave; Rhea's birth of the Divine Child Dionysus in her sacred cave.
- **The Winter Serpent Days:** Days between Winter Solstice and the next Full Moon. Intercalary days, between the ending of one half-year and the beginning of the next.
- **The Blessing of the Waters:** First Full Moon after Winter Solstice. A rite to connect with your local water and to offer thanks to Posidaeja.
- **The Harvest:** Spring Equinox. End of the growing season, grain and vegetable harvest. Give thanks, feast, share food.
- **The Blooming Time:** Days between Spring Equinox and the Blessing of the Ships. Life and death intertwine, flowers blooming all over Crete while the grain is cut down and herds are culled in preparation for the hot, dry summer.

THE PANTHEONS

LAURA PERRY

SHAMAN PATHWAYS



Deathwalking

HELPING THEM CROSS THE BRIDGE

Edited by
LAURA PERRY

PANTHEON



The Minoans

LAURA PERRY

Laura Perry is the founder and Temple Mom of Ariadne's Tribe, a worldwide inclusive Minoan spiritual tradition. In this role, she also leans on her experience as a Wiccan priestess, a Reiki Master, an artist, and a longtime herbalist and fiber artist. She has been writing all her life, but her first book was published in 2001.

She writes pagan and magical-themed fiction and non-fiction and has also created a Minoan Tarot deck and coloring book. Her articles have appeared in *The Magical Times*, *Indie Shaman*, *SageWoman* and *Pagan Dawn* magazines, among others. When she's not busy writing, painting, or leading rituals, you can probably find her digging in the garden or giving a living history demonstration at a local historic site.

PANTHEON

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The
Irish

MORGAN DAIMLER

PANTHEON



The
Greeks

IRISANYA MOON

PANTHEON



The
Minoans

LAURA PERRY

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The
Welsh

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The
Romans

An introductory guide to ancient Roman religion

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