

**Post-Conference Appendix**  
to  
Program Document



2024 S/HE DIVINE STUDIES  
ONLINE CONFERENCE

“Why and How to Study the Female Divine?”

Date: June 7, 8, 9 PDT (Pacific Daylight Time)  
Venue: Zoom Meeting Halls

Mago Academy Research & Retreat Center  
Lytle Creek, California 92358

## Plenary Session Manuscripts

Round Table Conversation: *Convoking S/HE Divine Discourse and Awakening to Mativersal Kinship of the Creatrix*

Presenters: Helen Benigni, Nané Jordan, Helen Hye-Sook Hwang

### “Renewing the Archetype of the Goddess”

**Helen Benigni, Ph.D.**

This conference is an effort to revitalize the belief in an enduring feminine presence embracing cultures over eons of time. In a world where the study of the Goddess as Creatrix has been pushed aside, the underlying importance of a female deity responsible for the resurrection and renewal of life has been understated if not buried in time. The feminine archetype of the Goddess as a symbol of resurrection and a belief in the afterlife is an essential element of the human psyche. Therefore, the full potential and powerful influence of the Goddess may be realized within the scope of this gathering which attempts to bring her characteristics, images, and symbols to life. This, in itself, is proving the fact that in our consciousness, humanity needs this feminine symbol for renewal both in a cultural and spiritual sense.

The idea that the conference is a coming together of the interconnection of the cosmic elements of the Goddess is proof that we are indeed the sum total of our ancestors. The need to identify with the past and continue the mythology of our culture is also an inherent need in the human psyche. In order to accomplish this tremendous endeavor, we must continue the process of the evolution of human thought. At a time when several cultures have recognized the beginning of a cycle ripe for cultural change which is logically based on the world around us and the cycles of celestial bodies in the night sky that may very well communicate the need for change on some unconscious level, it is time to consider which myths are most abiding and which myths we have cast aside in the past that should be resurrected into a new, vital mythology. Renewing the archetype of a Goddess is one necessary part of resurrecting those images of

the feminine that have been misunderstood or omitted in the patriarchal cultures that dominate the world today. However, the larger task before us is to re-create an entire mythology based, not only on the resurrection of the Goddess but of a re-vamping of human thought conscious of the balance of the life force itself with a respect not only of a feminine balance, but one which contains a balance with the forces of Nature and the Earth itself.

The presentation of the archetype of the Goddess would be an inspiration for that change, for surely, it is the culmination of that creative process. The true balance of the observations of the celestial bodies that guide us through our own mythological life cycles are composed of the guiding forces such as the sun, the moon, and the planets. It is this trinity of celestial bodies observable to the naked eye for both the ancients and us that makes a calendar which keeps time for humanity thus directing us to be in tune with the larger cycles of our lives. Moreover, keeping that bond with the celestial in sight, we strive to connect those cosmic patterns to those patterns here on earth in the Natural World thus bringing the sky down to the earth in much the same way that the ancients might have done. Here, we can celebrate our kinship with animals, plant and all natural elements through the study of the matricentric cosmology and cosmogony of the world.

## **“Goddessing Lifeways in Birthing a Scholarly Path”**

**Nané Jordan, Ph.D.**

Knowing the challenges and gifts of living my own goddessing lifeways in still patriarchal times, my hope is that the S/HE Divine Studies Conference can be a vital place for goddessing inter-connections, as we weave our scholarly projects in community inspiration and co-nourishment. At this plenary gathering, I myself stand at crossroads of old and emerging dreams—and want to take this midlife *menopausal* moment to share with you my own pathways taken, to collect myself, stitching my *bios*, my *life*, from lifeways in S/HE – for me, very much a *birth story*, a *birthing-self* story, still birthing. I hope this weekend can be a time for all of us to share, collect, and find ourselves a bit more.

I use the term *goddessing* as I first heard through Willow Lamont, the title of her newsprint magazine publishing Goddess scholarship of the 1990s. *Goddessing*—I love that—*Goddess* as verb, as way of life, as ethos and being. In goddessing lifeways, I act as a birth keeper, artist, mother, Goddess scholar, and grassroots community worker. I live my practical and philosophical birth-work through research inquiries woven from the activist and scholarly communities I participate in, including midwifery, women’s spirituality, feminist motherhood studies, the maternal gift economy, Indigenous cultural revival, and arts-based research. From these, I vision new philosophies, including *placental thinking*—my gifting mother-centred liturgy that points to the *ecstatically birthing, embodied maternal as a healing lifeway of sacred interconnection*.

I note what may be common to many of us in this goddessing field of S/HE: the courage, persistence, despair, patience, and surrender this journey demands, as I reach towards joyful communion with myself and others—where our inquiries often gift us our very lives. This was and is not ‘mainstream’ work, swimming beyond tides of patriarchy, I follow deep yearning, discerning my way forward through inner-listening to the Mother-steams of our collective ancient-futures. In all, I have been drawn to the “dream” of the university, as in “universitas,” meaning *whole, entire*, and “veritas” as *truth*, to study and teach among communities of scholars, reaching towards wisdom—as a place, site, grounds of *Earth*, of *education*, where generations come together, transmitting *knowledge* through *mind, body, emotions and spirit*. I know this as birth-based wisdom, as we are gestated and generational beings that are born, live, and die, needing to pass on what we gather across time.

I note my own generational, Canadian-located zeitgeist, where I live gratefully on the unceded West Coast territories of the Coast Salish peoples, having grown up in the city of Toronto, being born in the late 1960s to a 1<sup>st</sup> generation Irish immigrant-settler family, with additional British and European roots. As a young woman, after going to art school, I followed inner promptings to work with women, and study grassroots, homebirth midwifery. I had not understood how deeply birth-work would impact my intentions for healing and love in having a family of my own, AND extend into a creative scholarly path. Midwifery was the genesis of my awakening to the hidden powers of women, Goddesses, and matri-feminist

(mother-centred) community building. I saw how Goddesses, like birth-power, had been hidden or ignored through patriarchal norms, suppressing the full expression of women's lives, bodies, and self-formation. The fierce yet sensual, self-authorizing forces I witnessed and experienced in giving birth, beautifully expressed to me the *divine-life-force* as Goddess-herself.

As a young midwife, I attended and led women's circles, where we sang, cried, laughed, and heard each other to speech. I sought out weekend workshops with travelling mentors of the Goddess movement, beloved teacher-priestesses who travelled the country in the 1990s, including Vicki Noble and Starhawk. And as a tree-planter and Earth-mystic, I was attuning as I had since childhood to the Earth as Mother, spending time in Her wild places, drinking in subtle forces of nature as myself. As life went on, midwifery, nature-immersions, and spiritually gathering with other women helped me to see how I wanted to mother a family of my own.

Then into my birth work, came the politics of Canadian midwifery regulation, so that after the birth of my first daughter, I made a choice to follow another calling and study in a Master of Arts degree in Women's Spirituality in San Francisco. In the year 2000, I began travelling up and down the West Coast fault line, from Vancouver to San Francisco where Goddess feminism and women's spirituality had flowered, with significant activist community and literature growing from the spiritually-informing scholarship of the American women's movement. Long story short, this all "landed," as we now say, into a powerful graduate curriculum, so that by the time I entered New College of California, there were vivid courses, such as: *Women, Spirituality, and Cultural Transformation*; *Art as Sacred Process*; *Female Shamanism*; *Body: Gateway to the Mystery*. After my years of grassroots birth-work, this felt potently joyful to arrive into a portal birth-opening of study. I felt as if we, faculty and students alike, were priestesses and wisdom-keepers coming from across time, arriving together to RE-MEMBER who we are—I'd found the midwifery of academia, indeed my *dream* of the *university*, nourished in self-birthing to write, make art, celebrate and expand upon gifting lifeways into our research inquiries—held by a midwifing lineage of women present, ancestral, and future. I was blessed to study with foremothers of Women's and Goddess spirituality such as, Vicki

Noble, Chief Luisah Teish, Z. Budapest, Judy Grahn, Dianne Jenett, Elinor Gadon, and more.

I'd taken this very brave step at the time to enter such studies as a young mother. Now, passing mid-life, I acknowledge my *courage* to do so, bowing to the beautiful young mother I was. As life has gone on, I've had to learn to hold, love, and acknowledge myself for steps taken and ways of being fully lived. At the time, this degree didn't make sense in the 'workaday' world—people kept asking me, what was I going to DO? What exactly is Women's Spirituality? Of course, it was the best decision for who I needed to become, and already was—a touchstone of my values, ethics, and ways of being, contributing to thriving as an artist-scholar, mother, and human being. I began to write fearlessly about birth politics, liberating female embodiment, midwifery, Mother Earth healing, blood mysteries and mothering. I learned to honour myself more and my life-giving relationships with others, opening in devotion with diverse Mother Goddesses, Tara, Mary, Devi, Pachamama, feeling luminous threads of love and support. This is subtle and ongoing work, distilled over a lifetime. Perhaps this is what they call "wisdom," as the ground of being in love rises to meet me over time, affirming my sense of *being in-love-with-life* in the natural joy and dignity of human being.

Goddessing lifeways then carried me through more gifting, yet challenging, journeys, as I pursued doctoral studies at the University of British Columbia in my home of Vancouver. A "mainstream" university, I purposefully chose this for financial supports and research distributing powers. There was and is the struggle of being in still patriarchal, colonial, hierarchical systems of study—not having embodied, understood lifeways I knew from Women's Spirituality. But I chose the somewhat open-minded field of Education, following feminist sister scholars who pointed me this way. There, I found mentor-supports, who if not embedded in an ecofeminist divine feminine, were willing to support my scholarship. I also gratefully landed into the source-well of the emerging arts-based research paradigm with Canadian colleagues as international leaders, so that my creative methods were mostly assured. I knew deeply from lay midwifery and women's spirituality that method IS the magic. I wrote my dissertation as a creative inquiry into the spiritualized, transformative, feminist education of Women's

Spirituality, as a vital locale of empowering women leaders birthing justice, towards spirited mother-worlds of love and care for all.

Drawing succor for my work and voice in speaking truth to power, I worked gratefully alongside Canadian colleagues such as Barbara Bickel, as we courageously sought to spiritualize the academy—tenuous as this is. And I then met Helen Hwang, as we both attended the American Academy of Religion’s Western meetings. Our collaboration led to the co-creation, under Helen’s leadership, of a *Goddess Studies* section for the Western Region, an achievement still standing in the field. Further, my scholarly birthings were buoyed by the emergence of Motherhood Studies via professor Andrea O’Reilly at York University in Toronto, where I presented my work at conferences of the Association for Research on Mothering for almost 20 years. And more, I gratefully found Genevieve Vaughan and the maternal gift economy, another powerful sister-community wherein I weave more of my gifting placental threads.

Then, after completing my PhD in mid-life, I experienced a life-changing health crisis that stopped me in my tracks. I had to completely rest, learning to pace myself, re-finding home in my body with new healing supports, integrating lived traumas from my maternal- and family-lines, and the over-effort-ing culture at large... Blessed be the loving, reparative practice of re-mothering I live and co-create in my own family nest, that heals not only others, but oneself—deepening layers of what I feel like to love and be loved.

*Somatically re-arising through this healing sojourn*, I sensed into and dreamed more my-self, goddessing scholarly lifeways by gaining a Canadian-funded post-doctoral fellowship to travel to France at the University of Paris 8. There, alongside new French colleagues, I dropped more deeply into the book of my life through study with the life-writing books of French feminist Helene Cixous, also attending her monthly seminars. At Paris-pace, visiting the sacred Mary-MAs of France, my poetic placental writing further flowed. Into this timing, I reconnected with Helen Hwang, as she begun weaving international networks in her collaborative *Return to Mago* magazine. And from her Mago Academy, these years later, Helen’s vision of the S/HE conference has been born—I feel us as all as luminous threads, re-finding ourselves and each other, nourishing visionary dreams of

what scholarship, community, and the world can be in present-future imaginings of S/HE. This includes my recent working years of returning to community care through social work in the urban Indigenous community—coming alongside the de-colonizing, mothering journeys of others—and upholding the growing movement of Indigenous doulas and birth keepers in birthing justice for family-centred cultural and spiritual birth-care.

This was and is all a heart-led path, discerning as I go, standing at new crossroads with my *menopausal* view, and as my beautiful daughters are now grown. *It is breathtaking how life moves along*, how we must grasp it gratefully each day. Goddressing lifeways in birthing a scholarly path has been about transforming my own and other women’s lives through creative, healing, nourishing practices, communities, and scholarly lifeways “of use,” as poet Judy Grahn calls it—tilting us into the visionary, present-future worlds we love, yearn for, and need.

**“The Vision of the Creatrix, S/HE, and  
a New Beginning in WE/HERE/NOW”**

**Helen Hye-Sook Hwang, Ph.D.**

As the founder of the S/HE Divine Studies Online Conference, I feel grateful, excited, and humbled.

The S/HE Divine Studies Online Conference, a younger sister born with the anticipation to aid the S/HE journal, takes the form of an academic conference. Researchers, scholars, and scholars-to-be are welcome and encouraged to present their research results. The S/HE Conference is here to animate our intellectual capacity. We intend to cultivate our collective intellectuality beyond the arena of academia. We have workshops and other sessions to teach participants in a non-academic method, which is equally important and effective. Without an intellectual cultivation, one’s spirituality falls to the practice of “belief,” which is a second-handed knowing. We are summoned here to think, feel, and change collectively for the better. Without self-motivated learning, one can repeat what she is told to do or to say. Our lives on the planet Earth are taking place within the



complex but orderly web of the Matriverse. There is so much to learn and ponder about the matter of living as a human being.

That said, one may ask what “S/HE” means. “S/HE” is a pronoun coined to address the bio-ontological-epistemological root of ALL, the Cosmic Mother. Precisely, S/HE refers to Mago, the East Asian name for the Creatrix. Mago is the Matriversal Home for ALL, organic and inorganic entities in the matriverse (maternally perceived universe). I hold that Goma’s Magoist Cetaceanism (the matriversal consciousness of Mago, the Creatrix, founded on the veneration of Whales as the exemplar of the planetary leader for pre- and proto-patriarchal Shaman Queen Mothers) is the soteriological legacy for all people from the pre-patriarchal Mother World. Discourse of Mago restores the lost tongue of the Great Mother. Let us allow the language of Great Unity to speak through us! Let us open our eyes to see the Matriversal Reality wherein new beings are born, grow, and transform ever-presently by way of the Cosmic Music!

The S/HE Divine Studies Online Conference marks a new beginning for us all in the Reality of WE/HERE/NOW, the Mago Community. The actual preparation has taken less than a year. But it feels like it has taken ages! In truth, I have anticipated the S/HE Conference for a long time since the time when I began studying Magoism. That was 24 years ago! A topic to which I shall return shortly.

Until a year and half ago, that remained just a dream. The timing was getting nearer only after we co-founded and began operating the S/HE academic journal in 2020. Without the S/HE Journal, I wouldn’t have dared to create the S/HE Conference. The S/HE academic journal is a perfect older sister to the S/HE Conference! After serving two and a half years as a chief editor of the S/HE Journal, I felt that the S/HE Journal needed the S/HE Conference to continue and grow. I undertook the task of materializing my dream. That was early last year. I gave it a name “The S/HE Divine Studies Online Conference,” and wrote the Call for Papers and published it. I invited and persuaded two colleagues, Helen Benigni and Nane Jordan, to stand with me as members of the leadership board. And they accepted my invitation, and we began talking about the basics only this year.

## Realizing Archaic Future: Restoration of the Mago Conference in the third millennium BCE

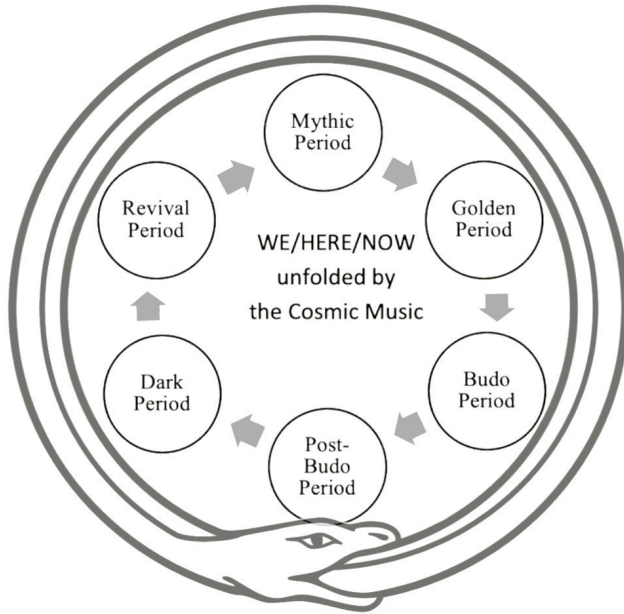
I have been anticipating the Mago Conference for the last 24 years. The S/HE conference is a restoration of the ancient practice, the conference of Magoists or better known as Sinseons (Magoist Luminaries), although they are better known as Daoist Immortals.

Old Korean Magoists in the third millennium BCE built the paradisiacal city called Budo (Emblem Capital City) on the bodies of water traditionally known as “the three mountain isles” and invited the peoples of the world for annual celebrations.

I have not forgotten what I discovered while I was writing my dissertation. It is the story of Mago from the Biographies of Sinseon (Magoist Luminaries) written by Ge Hong (283 – 343 or 364).

Magu said, “After I met you last time, I have seen that *East Sea* changed three times and turned into *mulberry fields*. When I went to *Mt. Penglai* this time, the water level was reduced as low as half of it before the time when *the conference of immortals* was held. In my opinion, it will become land not long after.” Replied Wang Yuan [read Wang Fangping] in awe, “As ancient sages said, water ascended to the air” [Italics and parentheses are mine].

The mytho-history of Magoist Korea (Matriversal Sovereignty) that I have reconstructed offers a matriversal view of the reality originating from Mago, the Creatrix. The mytho-history of Magoist Korea merits the holistic view of humankind.



- (1) Mythic period: The terrestrial beginning and Human ancestors
- (2) Golden period: The first and the second Old Magoist confederacies of Hanguk (ca. 7199?-ca. 3898 BCE) and Danguk (ca. 3898-ca. 2333 BCE)
- (3) Budo period: The Budo Joseon confederacy (ca. 2333-ca. 232 BCE)
- (4) Post-Budo period: Ancient States of Buyeo, Silla, Goguryeo, Baekje, Gaya, Balhae, and Goryeo and Joseon until the Imjin Japanese Invasion (232 BCE-1592)
- (5) Dark period: From 1592 (Imjin Japanese Invasion) to 1986 (the reappearance of the Budoji)
- (6) Revival period: Since 1986

#### The S/HE Conference and The Mago Community

The phrase, “S/HE Divine Studies,” is a variation of Female Divine Studies or Goddess Studies. For me, the study of the Goddess is always the study of Mago, the Creatrix. Here is my call as a native of Magoist Korea comes in. The world has not yet discovered the legacy of the pre-patriarchal Mother World handed down by Korean ancestors. I am called to convey the matriversal consciousness of Mago, the Creatrix.

While the S/HE conference is the latest development of The Mago Work, there are two special aspects of it I want to underscore.

First, I envision the S/HE conference as a meeting place for Mago Community Members (Mago Work volunteers, readers, authors, and supporters). The S/HE conference is designed to serve as the venue for us to meet and interact with each other, while sharing our thoughts, emotions, and visions. In truth, the S/HE conference is a revival of the historical conference of Magoist Luminaries, originating from the third millennium BCE. By doing the annual S/HE conference, we are leaving behind the patriarchal compartmentalized state of living.

Second, the Conference inaugurates Mago Community fundraising through volunteers who seek donations for the S/HE Conference, inviting every Mago Community member to join them as members who also give financially in the measure of their means to the Community. This is something new in the 13-year history of The Mago Work. Through just the short period of the current crowdfunding campaign, I have begun to realize that the practice of fundraising calls the Mago Community to take shape and become self-sufficient through its members. Ultimately, fundraising with and from each other first and foremost permits the community to be, like the Great Mother Herself, complete in itself, self-sufficient, and resilient. When we feel belonging to a community, we give money to support it, in the measure of our means. Only then can we sanctify both money and members.

Beth Raps courageously and generously undertook leading the crowdfunding campaign for our S/HE conference as a volunteer. She put out a call that Rebecca Whenham has answered as our deeply appreciated (volunteer) Fundraising Apprentice. Their actions are a sign that the Mago Community is alive.

## Come and Discover (Ads)



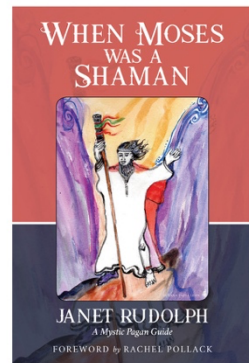
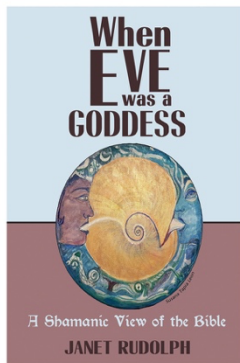
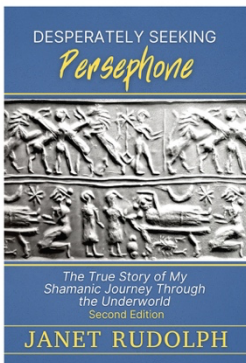
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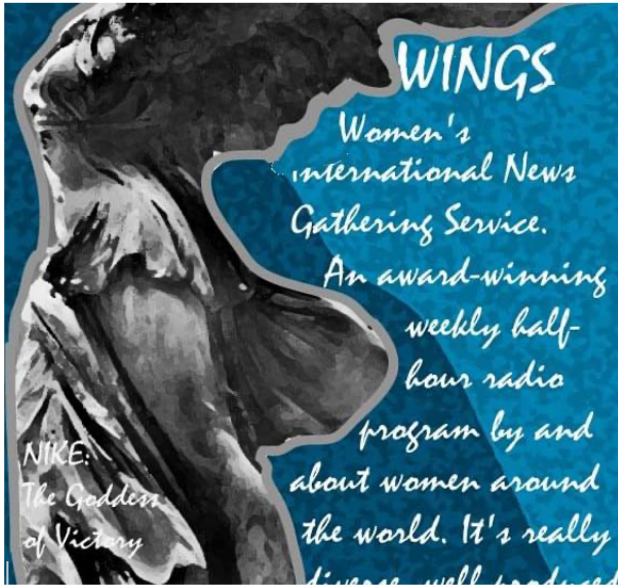
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**Girl God Books Congratulates  
Our Sisters at Mago Academy on the  
Launch of their Annual  
S/HE Divine Studies Online Conference!**

"The Great Mother is Here, was in the Beginning, and will be in the End.  
S/HE lives after we humans may be gone from Her Garden, the planet Earth."

-Helen Hye-Sook Hwang Ph.D.

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## **Maternal Gift Economy: Breaking Through VIRTUAL SALONS**

**The Maternal Gift Economy Movement  
invites you to come to our salons!**

Please join our zoom salons, where diverse women discuss ideas and projects based on the deep economy of mothering as the alternative to Patriarchy and Capitalism.

Recognizing the maternal root of the gift economy, and that profit in the exchange economy is actually made by taking the gifts of the many, allows us to recognize ourselves differently as a species, as *homo donans*, the giving being, rather than *homo sapiens* or *homo economicus*. Although Patriarchy and Capitalism have not allowed us to know this, we are a maternal species that is capable of resolving our problems and living in peace on Mother Earth.

**11:00 AM - 1:00 PM US CT  
4:00 PM - 6:00 PM GMT**

To register go to [www.MaternalGiftEconomyMovement.org](http://www.MaternalGiftEconomyMovement.org)  
2 hour Salons on Saturdays every two weeks  
The Salons are held in English.

# Keening Woman Retreat

May 2025, Isle of Eigg, Scotland

Retreat Launch / Zoom - 8th September  
[pathoftheancestralmothers.com/scottish-retreat](https://pathoftheancestralmothers.com/scottish-retreat)

## FINNISH GODDESS MYTHOLOGY AND THE GOLDEN WOMAN

Climate Change, Earth-based Indigenous knowledge and the Gift

### FINNISH GODDESS MYTHOLOGY AND THE GOLDEN WOMAN



Climate Change, Earth-Based  
Indigenous Knowledge and The Gift

*Kaarina Kailo*

This interdisciplinary study focuses on Finnish and Finno-Ugric myths of Nature Spirits and respectful human/animal relations as social mechanisms for the transmission of traditional ecological knowledge. It introduces and applies Indigenous, ecofeminist and modern matriarchal research methods aimed at promoting Earth Democracy. The female figures of Finnish folk belief have been overshadowed by the male heroes. Kailo revisits the Finnish shamanic worldview beyond patriarchal prejudices. She introduces Finnish Goddess mythology (with her own illustrations) and shows the links between the legendary Golden Woman, Zolataja Baba, and other Northern Great Mothers. The author refers to ancient folk materials that provide hints of a mysterious Northern Land of Women (Terra Feminarum) of high antiquity. The study argues that a shift is needed from the competitive economics of exchange to the Gift Economy, and towards the culturally, not biologically "maternal," human norm of the Gift Imaginary. This worldview has characterized many cultures past and present. The motto of the book is "Planet first!"

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BARBARA ALICE MANN  
& KAARINA KAILO

THE WOMAN  
WHO MARRIED  
THE BEAR



THE SPIRITUALITY  
OF THE ANCIENT  
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## THE WOMAN WHO MARRIED THE BEAR

Stories of the primordial woman who married a bear, appear in matriarchal traditions across the global North from Indigenous North America and Scandinavia to Russia and Korea. In *The Woman Who Married the Bear*, authors Barbara Alice Mann, a scholar of Indigenous American culture, and Kaarina Kailo, who specializes in the cultures of Northern Europe, join forces to examine these Woman-Bear stories, their common elements, and their meanings in the context of matriarchal culture.

### THE AUTHORS:

**Barbara Alice Mann**

Professor of Humanities, Jesup Scott Honors College,  
University of Toledo, Ohio

**Kaarina Kailo**

Professor of Women's Studies, Oulu University

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### PLACENTA WIT

Mother Stories, Rituals, and Research



EDITED BY  
Nané Jordan



### PAGAN, GODDESS, MOTHER

Edited by Nané Jordan & Chandra Alexandre

A Poiesis of the  
Creative Cosmos:  
Celebrating  
Her

with  
PaGaian  
Sacred Ceremony.

Glenys Livingstone Ph.D.



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Re-inventing Earth-based Goddess Religion

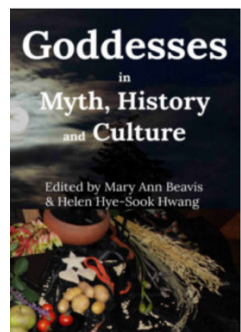
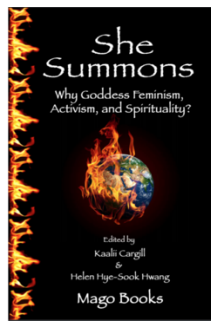
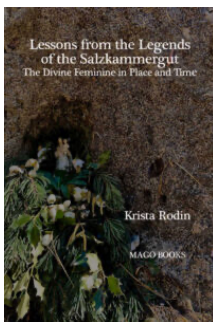
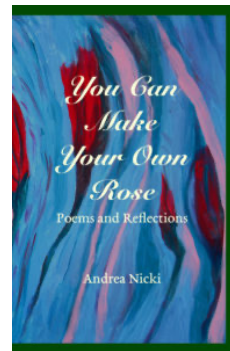
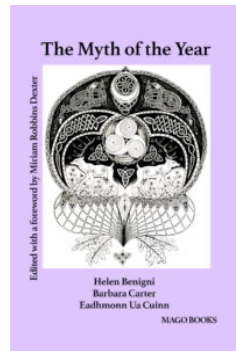
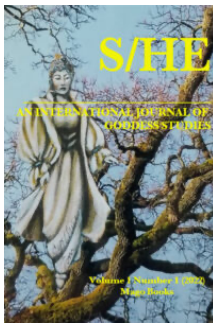
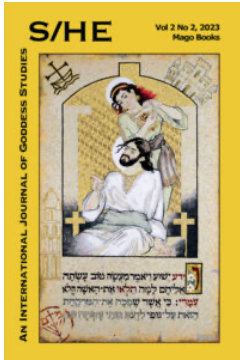


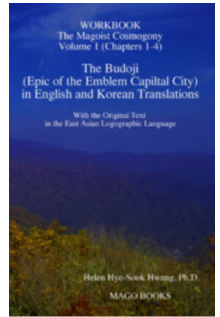
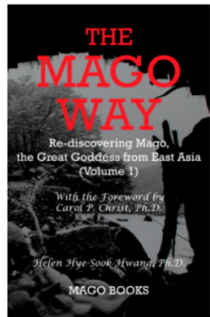
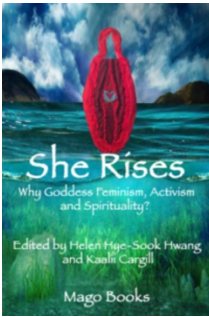
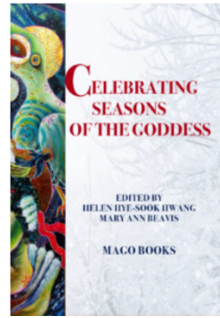
Glenys Livingstone Ph.D.

The Mago Work









## Testimonials by Participants

Helen and everyone,

Thank you SO MUCH for such a WONDERFUL conference. I have learned so much from all of you. I'm sad I won't be able to attend this past session due to prior commitments, but I am there in spirit. If anyone would like to stay connected, please feel free to email and keep in touch.

Have a wonderful session and week ahead!  
Freia Serafina Titland

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Several sessions spoke to me perhaps all of them. The research done by most of the presenters were such a confirmation over and over how we are moving forward reclaiming the truth of the sacred feminine and the great Goddess.

My experience was such a joy to be able to experience this opportunity in my life time...freely speaking of the great mother/daughter and a whole feminine world that was powerful and sacred at the same time.

I am taking with me such a precious gift...such a synchronicity with the historical life unfolding that we are living...Finally!

THANK YO SO MUCH

Noris Binet

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What a fascinating conference. I wish I could have gone to more of the meetings. I was also having computer issues and got kicked off a number of times. I think its a goddess-miracle that in the session I was guiding, my computer worked perfectly.

1) Each session I attended spoke to me in different ways. Some spoke more to my heart, some to my head but they were all

impactful. Most immediately the theme of the Black Madonna really hit me. I had seen some in Europe many years ago and Matthew Fox and his group talk about them alot, but something in this presentation really hit home and I am pretty excited about doing more research and perhaps using Her as the primary focal point of a summer solstice ritual/celebration.

Also I didn't know too much about Mago, so that was exciting to learn. Mago and her skirts!

And Barbara's video of her homage to her mother was quite special and moving.

2) I did find it hard to be on my computer like that - but alas, that is the price of being able to reach people in different corners of the world which in itself is a gift.

The content was varied and rich and I loved that.

3) I mentioned the Black Madonna. I think other aspects of the conference will slowly seep in. In other words, it will take some time to fully integrate the knowledge/experience.

4) I didn't make it to any of the special sessions but I wonder if there might have been opportunities for "break out" sessions so attendees could talk among themselves and get to know each other on a more personal level. I went to the Parliament of World Religions last summer and that was one of the best parts, the informal conversations. I'm not sure how that can be replicated on zoom but it is probably possible to do some aspects of it.

Thank you for your vision and your work in putting this together. It was outstanding,

Janet Rudolph

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I did want to echo Janet's comments about how wonderful the conference was. I hadn't thought about it till I attended the opening

session, but an online conference is just what the goddess community needs to be able to share ideas and research from around the globe with everyone, not just those able to take the time and have the financial resources to attend in-person conferences. Every presentation of the session on death portals I attended was unique and powerful. I'm sure each session was the same. I'm hoping that perhaps the recordings will be made available at some point.

Anyway, there goes my computer overheating again, so I just want to say thank you again!

Blessings,

Carolyn Lee Boyd

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Dear Helen,

I had a lot going on and could not stay for many sessions, but I wanted to tell you how impressed I am by the conference you pulled together. The readers and participants were very engaged, and the energy was phenomenal! Obviously She smiles on you and your work.

Blessings to you as you go forward.

Ally Kateusz

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Dear helen

You did an amazing gifting feat with this conference and i lack words to appreciate you enough

Karina Kailo 🙌🏻🌹🌹❤️❤️

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Your tireless work and passion are inspiring, Helen!!



Thanks again for putting together such a meaningful conference.

Many blessings,  
D'vorah

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Hi, Helen,

Thank you for your kind words. I think I signed in to the google group. Please let me know if I did something wrong.

I'm sorry I was unable to participate in much of the conference. I had some commitments involving ... — it was a tough weekend for me to be occupied. I enjoyed where I was able to participate.

Thank you for your hard work! I hope you are able to rest from such a great effort.

Sincerely,

Laura Zegel

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Hi Helen!

Thank you for this planning with your updates post-conference, as we emerge in casual becoming! I like the forum ideas for ongoing gatherings, seasonal seems good.

with gratitude,  
Nané Jordan

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Dear Helen,

Congratulations on your successful first Conference! And thank you for inviting my group to do a panel. We enjoyed doing it. And, from co-directing academic programs, I have some sense of the amount of work, stress, and attention needed to pull together a complex group

gathering. So I wish you a good rest!  
Judy Grahn

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So glad to hear about this gift, Helen! I commend you on all the efforts you have put in over the years and for your dedication and vision. As others have observed, putting together a conference like this is extremely complicated and time consuming and with your leadership and the help of your great team it came off very well. I'm sorry I wasn't able to attend the sessions because of prior commitments but as a presenter I felt very supported and I was grateful for the opportunity to be part of it.  
May the blessed work continue...  
Dianne Jenett

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Dear Helen,

Thank you for your visionary creations and contributions, and for this magnificent conference.

Thank you also for highlighting the WORK and LABOR of creating such a portal.

In gratitude,  
Kris Malone Grossman

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I'm glad I was able to share my work, but sorry to not be able to be present live otherwise. When will the recordings be available? I look forward to these!

Jessica Spring Weappa

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Dear Helen, Lila, Sian and all,  
Congratulations for the intriguing organisation of the online conference. Helen, a big well done to you and your team. It was also lovely speaking and forming part of the session with Lila and Sean.

Warmest regards,

Louis Lagana

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Dear Helem, Sian, Louis and all,

Thank you everyone for your fantastic presentations, and special thanks to Helen and the Mago Academy for organizing this conference. Unfortunately, I had to travel to another conference and could not attend Sunday's panels, except for the one after ours. The S/he Divine Studies Conference was a great success!

Many blessings to all of you.  
Lila Moore

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Dear all,

Thank you so much for the wonderful conference. It was a pleasure and a blessing to be a part of it. Much love going forward.

Siân Brown

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Dear Mago Team —

Thank you for inviting us to share the story of our institute today! It's been a pleasure to join the conference, and meet the brilliant group of researchers.

Paul Robear

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Hi Helen, Helen, and Nane —

We enjoyed the conference, thank you for all that you all do to further education and share  
Laura Lee

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Dear Helen

Thank you. I am sorry I have been very busy and couldn't stay at your conference. It seems to have been very successful though and to have inspired many people.

Congratulations on having created such a wonderful and inspiring conference - as I have been seeing from all the enthusiastic feedback you have been getting.

In sisterhood  
Genevieve Vaughan

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Dear Helen,

Congratulations on running such a stellar conference. You and the other organizers put together a truly professional, varied and interesting international event with practically no budget!

It's really telling that until there hasn't been a journal—or even a regular conference—highlighting Goddess Scholarship until now. I hope that the momentum created by S/HE will continue and grow with the help of all the wonderful participants who contributed over the weekend.

As S/HE editor, I encourage the participants who presented papers to consider submitting to the journal ([https://sheijgs.space/?page\\_id=121](https://sheijgs.space/?page_id=121)).

I'm glad to see that you are energized after such a full weekend, but I hope you will get some much-deserved rest!

Blessings,  
Mary Ann Beavis

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Hello Helen,

I just wanted to say thank you again for having me help out with the conference. It was so nice to meet everyone. Sadly, I wasn't able to return over the weekend - things got too busy with our visitors and time zones. I'm hoping to watch some of the recordings soon.

I'll keep an eye out for further correspondence - which I see is coming through. Congratulations on a wonderful event!

Melanie Lock :)

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Many thanks to all who have participated in this amazing event. Thank you, Helen, for your vision. It has been an honor to support the Conference as Zoom Tech. May the completion of the Conference be full of grace and well received by those in attendance.

Much Love,  
Naa Kwarley xoxo

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Enormous appreciation for an extraordinary experience: The 2024 inaugural online S/HE conference has just come to a close. We are all riding high on this extraordinary experience. If you did not attend, there are recordings! If you did, thank you for your contributions of labor, energy, focus, research, speaking, presence, and workshops. Thank you for so much appreciation of so much beauty in ourselves and each other!

Beth Raps

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Dearest Mago Community Members,

We are wrapping up our final offerings for the 2024 S/HE Conference! While I can go on and on about the magic that was created within the conference, I want to use this space for a FINAL CALL for donations! With YOUR help we can ensure that not only are we repaying the financial costs of the 2024 S/HE Conference, but also paving the way for future conferences and events!

The fundraising campaign is CLOSING TONIGHT (June 16)! This is your LAST CHANCE to put your name in the pot as one of the foundational donors for the inaugural 2024 S/HE Conference! (And what an honour that is!) To make your final gifts, visit the campaign page here: <https://gofund.me/074cdef3>

To date, we have had more than 25 donations from Mago Community members! Our current funds raised total \$3,698 USD!

Rebecca Whenham

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Many thanks to and from 2024 S/HE Divine Studies Online Conference Volunteers!

Christiana Aro-Harle (Zoom Tech)

Naa Kwarley (Zoom Tech)

Melanie Lock (Zoom Tech)

Beth Raps (Crowdfunding Campaigner)

Rebecca Whenham (Crowdfunding Campaigner)

Helen Benigni (Planning and Convening Board Member)

Nane Jordan (Planning and Convening Board Member)

Helen Hye-Sook Hwang (Planning and Convening Board Member, Zoom Tech, Executive Director)