

# Oak Leaves

April 1997

The quarterly journal of Ár nDraíocht Féin



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*Oak Leaves* is the quarterly journal of *Ar nDraiocht féin: A Druid Fellowship, Inc.* It is intended to be both a newsletter informing members and the community of ADF's activities, as well as a forum for our scholarly and artistic explorations.

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*Submissions: Oak Leaves welcomes submissions of artwork, articles, poetry, letters to the editor, and anything else that might be of interest to our members. If space is constrained, preference will be given to submissions from ADF members. Text should be typed double-spaced with one-inch margins. Electronic submissions are fine, as long as they are in ASCII, Word, WordPerfect, Publisher or Write, on IBM-compatible diskettes or sent via email (one attachment per email.) Artwork should be black and white or gray-scale, and scannable (or in pcx, cgm, bmp or wfm format). Please include a 30-word bio on yourself for listing in Our Contributors. Due to handling costs, submitted materials will not be returned to the sender.*

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*Copies of the text material in this publication may also be found on ADF's web page, at <http://www.adf.org>*

# Table of Contents

4	<i>Jaguar</i>	<i>Chronicler's Corner</i>
4	<i>Sneezy</i>	<i>Letter to the Editor</i>
5	<i>Fox</i>	<i>Fox Tracks</i>
7	<i>Fox</i>	<i>A Cat Among the Pigeons</i>
13	<i>Ian Corrigan et. al.</i>	<i>ADF's Druid Dedicant Program (Part 1)</i>
32		<i>Election Notice and Ballot for Members' Advocate Position</i>
33	<i>Stone Creed Grove</i>	<i>Wellspring Gathering 1997</i>
34	<i>Fox</i>	<i>Acting Pursewarden's Report</i>
35	<i>Skip Ellison</i>	<i>Scribe's Report</i>
36	<i>Deb Kest</i>	<i>Preceptor's Report</i>
39	<i>Londubh</i>	<i>Falling Acorns</i>
43	<i>Camille Grant</i>	<i>The Prisoner Relations Committee</i>
44	<i>Peter Gold</i>	<i>The Kids' Religious Education SIG Report</i>
46	<i>Marae Price</i>	<i>Convocation 1997</i>
48	<i>The Bardic Guild</i>	<i>The Burning Soul</i>
55	<i>Peter Gold</i>	<i>The Kids' Pages</i>
59	<i>Tara</i>	<i>How My Little Acorn Grew</i>
61	<i>Linda Demissy</i>	<i>Sacred Space</i>
63	<i>Peter Gold</i>	<i>What I Expect From My Church</i>
67	<i>Jan Curran, ed.</i>	<i>What's What on the Internet: ADF-Discuss</i>
69	<i>Fox</i>	<i>On-Line Mother Grove Session Minutes</i>
71		<i>Grove Listing: ADF's Groves, Guilds, SIGs and Leadership</i>
73		<i>ADF Membership Form</i>
75	<i>Jaguar</i>	<i>Our Contributors</i>

# Chronicler's Corner

By: Jaguar

Welcome to the second edition of *Oak Leaves*! We have found ourselves confronted with a delicious, if frustrating, dilemma. We have too much material! Well, we have too much material for one issue. We should have this problem more often!

Seriously, it is wonderful that we received so many fine contributions, and we have had a very difficult time deciding what to put into this issue and what to hold for the next. I very much want to stay true to the vision we had when we combined *News from the Mother Grove* and *Druids' Progress*, keeping a balance between organizational news and creative and provocative material. It has been quite a challenge with this issue, as two very important organizational events have occurred since our last publication. Firstly, as you'll soon read, ADF has been robbed. We consider it to be of paramount importance that the history and development of this situation be clearly presented to the membership. This takes quite a bit of space, as the events were complex. Secondly, the ADF Dedicant Program has been designed. This

'introduction to the practice of Druidry in your daily life' has been eagerly awaited for years. It is robust, and lengthy. Then there were the usual updates from various parts of ADF, as well as some excellent articles, poetry, artwork, etc. What is a Chronicler to do?

This Chronicler made some tough decisions. I felt that the membership has a right to know about the theft in as much detail as we could provide, so I have included the report in this issue. I also felt that our members who are not on-line have a right to contribute to the Dedicant Program. After including these two pieces, there is not much room left over. As a result, there is rather less variety in this issue that I would have preferred. However, I believe we have created a magazine with something of interest to all of our members.

I have to say that while these decisions were hard to make, I thoroughly enjoyed the challenge. What luxury to have so much good material to hand! So please, continue to send in your submissions. Who knows? We may have to increase the number of issues we publish each year!



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## Letters to the Editor

Hail Fellow Druids!

Let me begin with a confession: I don't believe in magic. Or Magick. And even if somewhere Magick did exist, I don't think it would lend itself to everyday post-modern life. One Halloween I heard a 'witch' on Public Radio explaining how she used Magick to get a parking place at the mall. And I was not convinced.

So why am I a Druid? Well, it's the Celtic angle I go for. When I stumbled on Standish O'Grady's *Coming of Cuchulain* in a musty old college library, it, you might say, changed my life. On I went to Sharkey and Mac Cana and ultimately to the ADF. Blessed Be!

But somehow, we druids don't seem to set much store by the old Celtic ways. I've seen two reading lists without the Tain on them. And having read the Warrior Virtues in the last issue of *Oak Leaves*, I have trouble imagining these guys killing each other over who gets to carve the roast. I suppose the lately resuscitated Anthro-Archeology SIG is the SIG for me.

Anyway, *Oak Leaves* looks great and I'm looking forward to Wellspring. Till the sky falls and the ground opens beneath your feet just call me

Sneezy



I've got good news and bad news. In fact I've got *really* good news and *really* bad news. Which would you rather hear first? Well, let's start with the bad news and get it out of the way.

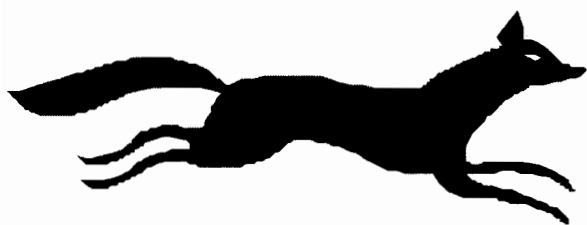
By: fox

# fox Tracks

*Good news and bad news*

The bad news is that I discovered in early January, just after the last issue of *Oak Leaves* was completed, that we had been robbed. Our Pursewarden, Gwydion ap' Morrygan, had been systematically taking money from our bank accounts for his personal use ever since he took office. We are now left scraping to pull together enough money to get this magazine out to you. He has been removed from office and we are working to recover the funds and get back on our feet. Please read my article later in this issue for complete details of how it happened, what we are doing to get the money back and how we will prevent it from happening in the future.

If the bad news above hit you anything like it hit me, you might want to put the magazine down for a moment, catch your breath and find your center. I'm being very blunt about this and then moving right along because that is exactly what the organization is doing. It has been a terrible blow, leaving many of us temporarily shocked and angry, but rest assured that we will pull through this disaster and continue onward. While the work of dealing with this problem has unfolded, we have continued to work toward our greater vision, which brings me around to the good news...



The good news is that we are now prepared to take our first step toward enriching the spiritual life of Our Druidry. A large section of this issue is devoted to a project that we have been working on for some time, the ADF Dedicant Program. This program was created as the first step in solving what, in my opinion, has always been a major problem with ADF. Too many folks have come to the leadership seeking spiritual and scholarly guidance, only to be disappointed by what we had to offer.

*(Continued on page 6)*

(Continued from page 5)

We hope that with the effort evidenced in these pages, those days have come to an end.

For years, those eager seekers have joined our organization in search of spiritual fulfillment and wisdom. In return for their membership dues, we provided them with an occasional *News from the Mother Grove*, largely full of organizational news, and a few signposts on the path to wisdom, such as the liturgical outline, occasional articles in *Druids' Progress* and the bibliography in the Study Program Guide. Those who expected spiritual training in the bargain have been left wanting, until now.

The Dedicant Program, the first half of which is presented in this issue, is intended to be a nine-step introduction to the spirituality and scholarship of ADF. We would like to recommend that all members, whether seasoned veterans or complete novices, work their way through this self-guided course. Once completed you will have obtained, or reestablished, the basic tools of mind and spirit to aid us in our quest of the old ways. The program concludes with a rite of dedication which will earn those who so choose to commit themselves to our work the right to the title of 'Dedicant'.

This Dedicant Program is merely the first step in a much grander journey. Since the foundation of this Mother Grove last Wellspring, we have been continually working on the creation of an extensive magical and scholastic training program which will be offered to all who seek greater wisdom and skill. This larger program, centered around the revised Study Program, continues to unfold as we work to design the more advanced courses of study. We are looking for more help in completing this work. Please refer to Deb's article for details on how you can get involved in this very important task.

To sum up for this edition, let me say that while we have temporarily stumbled over our financial losses, we are back on our feet and pushing onward. As the saying goes, "what doesn't kill us makes us stronger." While we may be a bit weaker from the hard lessons of the past few months, we are resolved as never before to strive forward. The experience of watching our fellowship being shaken to its very foundations has served as a reaffirmation of our mission.



Ian Corrigan



By: fox

# A Cat Among the Pigeons

*A friend took advantage  
of our trust and wiped out  
our bank account.*

The following is a detailed write-up of our current financial situation, its background, the actions in progress to handle it and to prevent such occurrences in the future.

## BACKGROUND

When I became involved in the leadership of ADF as Assistant Archdruid/President in May of 1995, the financial system of ADF was not in very good shape. The Pursewarden up until that time, Beket, had been struggling with a very cumbersome system for a number of years. This write-up is not intended to cast any shadows on the service that Beket provided to ADF; many of the conditions which led to her problems were beyond her control.

When I started looking into our financial system, I found out that Beket had wanted to resign from her position for some time, but the Mother Grove had been unable to find a replacement. For various reasons, including the poor health of her mother and a strong desire to be rid of the position, she was unable to keep up with her financial duties. She was making the deposits into the bank in Wisconsin when they arrived, but no financial summaries had been produced since 1991. Eventually these older records will be computerized to produce profit & loss statements for each year, but this work will not begin until our new financial system is up and running.

ADF was not running on a budget, as such, back then. The Mother Grove had simply worked out how the incoming cash flow should be divided among the various officers to cover their costs. Each officer who had significant expenses had a separate checking account and check book which only required a single signature. When the deposits were made in Wisconsin, the Pursewarden merely divided the funds between these accounts (General Fund, Archdruid Fund, Preceptor Fund, Chronicler Fund, Registrar Fund and Regalia Fund), and each officer could write checks against the funds as needed.

The bank statements were sent to Beket so that she could keep track of the spending in each account, but the effectiveness of this oversight was poor due to the limited information available to her. There were serious problems in figuring out where all of the money was going because Beket had a very hard time getting the officers to submit documentation of their expenses after the money had been spent. Checks were often bounced by the various officers, and publications were delayed a number of times due to lack of funds.

*(Continued on page 8)*



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*(Continued from page 7)*

#### THE PURSEWARDENSHIP UNDER GWYDION

I began looking for someone to take over the position soon after taking office. Gwydion ap' Morrygan, a member of my grove and our local Pursewarden, said that he would be willing to do the job. He is a degreed accounting professional who had worked as a CPA, but had left the profession a few years ago. He seemed perfect for the job, with better qualifications than any Pursewarden in ADF's history. He was appointed to the Board by the Mother Grove at Wellspring 1995.

Gwydion closed down the Wisconsin bank accounts, collected the financial records, and transferred everything to Ann Arbor. We opened a new bank account with a single checkbook, and set up a financial system that was much easier to track. Instead of allowing each officer to have his or her own checkbook, everything now went through Gwydion. We set up an operating budget which gave each officer a budget within which he or she was to perform his or her job. Whenever the officer had an expense, the receipt was sent to Gwydion for reimbursement from the budgeted funds. For large purchases, the suppliers mailed bills or estimates directly to him rather than expecting the officer to come up with the money out of pocket.

This system worked very well. We no longer had any trouble documenting our

expenditures because Gwydion always had the details in hand before any money was spent or reimbursed. As a result ADF's finances took a very positive turn, and we began to accumulate a positive balance. Also, there were no longer any problems coming up with funds to print the publications.

However, getting detailed financial reports, which would have made the system work like a charm, proved to be difficult. During the first year of Gwydion's tenure as Pursewarden (6/95 - 6/96), he mostly gave us sketchy information stating that he could not readily provide fully detailed financial summaries due to the condition of the old records and difficulty in getting an accurate inventory of our assets, primarily from Regalia. He usually provided us with enough information to cause us to believe that our finances were in hand and that he was busily trying to pull the whole system together.

Since Gwydion's reelection to the post of Pursewarden in June of 1996, he had become more withdrawn from both Shining Lakes Grove and Mother Grove activities. His personal life had become very busy, and some of the time he was working long hours far away from his home. In about August of 1996, we began to ask him for the long overdue financial summaries and reports, but didn't get anywhere. We also had a pretty hard time getting him to cut reimbursement checks for officers, and I received a complaint or two which caused me to follow up until the checks were sent.

#### DISCOVERY AND INVESTIGATION

That's pretty much where things stood at the beginning of January. Jaguar had been working hard to get the first edition of *Oak Leaves* together, and it was finally ready for the printer. She had been trying to get a check from Gwydion for several weeks, but it hadn't materialized. When we

*(Continued on page 9)*

*As they say where I grew up... "you could have knocked me over with a stick."*

*(Continued from page 8)*

returned from our Yule vacation, we again began trying to reach Gwydion, but couldn't get through on the phone. I finally drove to his house late one night and talked to his landlord, who told me that he was out of town.

The next day, Saturday January 4th, I decided to go to the bank and withdraw the money myself. At that point we had been delayed to the last minute and were very concerned that *Oak Leaves* would not come out on time. I arrived at the bank and asked the teller for two money orders from the ADF account totaling \$1250. She replied that the account only contained about \$89. When I checked the Shining Lakes Grove account, it only contained about \$23. As they say where I grew up... "you could have knocked me over with a stick."

I notified the Mother Grove that evening of our situation. I also contacted a lawyer and the Police Department for advice on how to proceed. On their advice, I gathered a party of about 10 grove members, and we appeared on Gwydion's doorstep at about 8pm on January 7th. I requested and received all of the records and assets of the Grove and ADF, including ADF's computer that had been provided to him for use for his Purswarden duties.

As soon as I was sure that all of the Mother Grove members were aware of the situation, I sat down with the lawyer and wrote a public announcement that was released onto the Internet on January 8th. At that time I had very little in the way of concrete details, but I felt that it was very

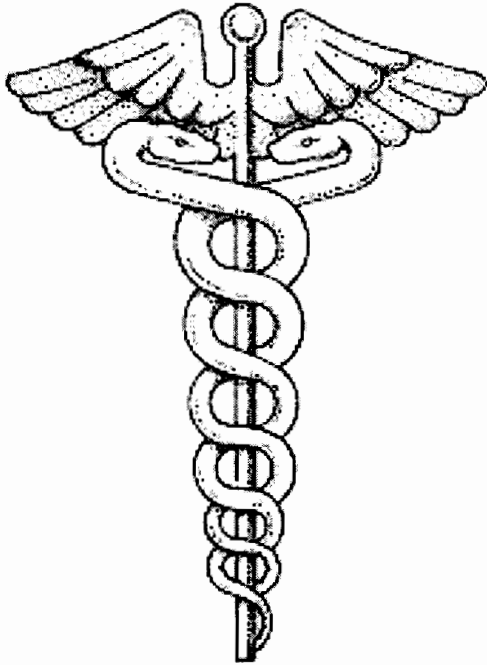
important for the membership to hear the bad news directly from us. I preferred to take a proactive approach rather than waiting until we were faced with angry members pounding on our doors for confirmation of rumors.

I still believe that making an announcement about the theft right away was the correct response, but it inadvertently caused some real problems. Upon hearing the news the folks on the Internet started speculating as to the details of the case. For fear of risking a libel suit by discussing the matter publicly before the facts were known, and after consulting the lawyer, I instructed all of the members of the leadership to refrain from commenting on the matter. They maintained their cool in this uncomfortable situation with considerable grace, despite some dizzying attacks, accusations, and calls for all of us to resign from those who suspected a coverup. In the background I worked as fast as I could to pull the facts together and get the legal process underway so that more details could be released.

In the end I don't think that it was bound to go smoothly whichever way it was handled. We did the best that we could under the circumstances. At least we didn't follow the advice of a few former leaders of this organization who urged me to get Gwydion to resign quietly and try to cover the whole thing up, fearing the negative image that this kind of publicity would create for the organization.

On January 9th, after looking over the seized financial records, I informed Gwydion and the Mother Grove that I had suspended him from his office and removed his E-mail access to Mother Grove communications. Per the ADF bylaws, my action was reviewed and approved by the Mother Grove about two weeks later. Due to our procedures Mother Grove decisions take

*(Continued on page 10)*



*Today we think of this caduceus as a symbol of medicine, but that association is relatively recent. In ancient Greek times, the caduceus was the staff of office of Hermes, the herald and messenger for the gods. He was also the god of commerce and*

*(Continued from page 9)*

at least two weeks. Gwydion has since voluntarily resigned from both local and national Pursewarden positions.

Over the last three months I have been investigating the records, trying to reconstruct the details of the financial history from the opening of the ADF account in August of 1995 to the present. The documentation over this time period is unfortunately very fragmentary. I have not found any evidence of a systematic recording of transactions during the entire period of Gwydion's Pursewardenship. After gathering data from the bank and the Mother Grove, I began computerizing the records using *Quickbooks* accounting software.

The records indicate that Gwydion had been withdrawing cash from the account to use for his personal expenses. These withdrawals, which ranged from \$10 to

\$2000 at a time, began within days of the opening of the account and occurred about every four days. There were also a few instances, especially in the case of Shining Lakes Grove funds, that cash turned in for deposit never made it to the bank. The withdrawals were not detected earlier because of several factors: 1) Gwydion made sure that there was enough money to cover reimbursement checks when needed; 2) he evaded our repeated attempts to get financial reports out of him; and 3) our financial procedures did not have a second person checking the bank statements.

Due to the reimbursement system used by ADF and the fact that our officers are far apart there is really no legitimate need for cash withdrawals from the account. The situation with the Grove is far more complex, as purchases and reimbursements could be handled in cash, even if it is generally a bad idea. A review of the Grove financial records indicates that a large portion of the funds removed from the account must have been used for legitimate purposes, such as paying the bills for our Lughnasadh Festival or buying stamps for mailings, but the documentation for these expenditures has not been found. Although we are moving forward with the legal process using the full amount of the cash withdrawals, Gwydion will be credited for any expenditures which can be proven by him to have been for legitimate organizational purposes.

As the data currently stand the size of the theft from the ADF account is \$18,728 and the Shining Lakes Grove account is \$4,706.18. The records indicate that at the time of the discovery, Gwydion was making efforts to repay what he had taken by depositing \$2,980 of his own money back into the ADF account. Rolling this information together brings the total theft from both organizations to \$20,454.18.

*(Continued on page 11)*

*(Continued from page 10)*

## PLAN FOR RECOVERY OF LOSSES

From the early days of this crisis, we have been in contact with the IRS. They have told us that in order to protect our tax status we need to: 1) prove to them that this is something that has happened to us, rather than something in which the leadership participated, and 2) show evidence of a substantial effort to recover the funds.

As soon as all of the details are worked out, we will send them the evidence of the theft and our plans for recovery of the money. We are not actually required by the IRS to press charges, but it's not likely that we could get away with not making this a criminal matter if the funds are never recovered.

With the help of our lawyer, we have pulled together the following action plan:

1) Hold off on pressing charges as long as Gwydion is willing to cooperate. (He has indicated to me that he intends to cooperate and repay the funds that were taken.)

2) File a civil suit in Washtenaw County (Michigan) Circuit Court against Gwydion stating that he owes us the funds that were taken. (This step was completed a few days ago.)

3) Prior to filing the suit, get an agreement from Gwydion that he will not respond to the court summons. The court will find in our favor without a trial as he will have admitted guilt by default and saved us all the cost of a court battle. This type of judgment is good for ten years and is easily renewable if all of the funds have still not been recovered.

4) Next we will work out a payment plan with Gwydion to replace all of the stolen funds. We will stipulate in the agreement that we will not pursue the enforcement of the civil judgment against him as long as the payments are made per our agreement.

5) This agreement will be filed with the court as a part of the judgment documentation. As long as that payment plan is in place, he will be protected from back tax and penalty collection by the IRS on the stolen money.

6) If the terms of the agreement are not honored, we have a number of possible courses of action, such as having the sheriff seize his car and all of his belongings to be sold in a Sheriff's auction and garnishment of his wages.

7) Finally, if all else fails, we can press criminal charges, (within the statute of limitations on grand larceny). This action would cost us nothing, but it would minimize our chances of recovering our funds. If this course of action is taken, the state will take over the case and switch the aim of the proceedings to criminal punishment rather than financial restitution.

## THE NEW FINANCIAL TRACKING SYSTEM

So that's how we got where we are, what happened, and what we are doing about it. Now on to the question of what we are going to do to prevent this sort of problem from ever occurring again. The Mother Grove is currently redesigning the way that several of the officers do their jobs. The following is a summary of the working proposal that we are hoping to implement.

The hub of the new financial system is the bookkeeping software, *Quickbooks*. Due to

*(Continued on page 12)*



*(Continued from page 11)*

the nature of the software, we are considering combining the offices of Pursewarden and Registrar into a single office that will be responsible for data entry and tracking. This office will probably retain the title of 'Pursewarden.'

The other officers that are planned to be an integral part of the new system are: the Scribe, (for sorting, archiving and forwarding mail); the Asst. Scribe, (for stocking and shipping all outgoing items such as printed material and Regalia stock); and the Archdruid, (for management oversight, budgeting and countersigning of all checks). In addition, the role of the membership in this scheme is also very important. You can all do your part by never sending us cash. Even in person it would be preferable to perform all transactions by check or money order to eliminate the considerable temptation to pocket the cash.

The system will work as follows. All incoming mail will be received by the Scribe. The Scribe will remove any letters that he needs to answer from the mail, place a copy of everything in the files, and forward the remaining mail to the individual officers. All mail containing payments or membership information will be forwarded to the Pursewarden.

The Pursewarden will act as the data entry point in the system. He or she will enter all of the membership data and sales information into the computer system and process incoming payments for deposit into the bank account. The computer will track all incoming funds and double check our transactions against the monthly bank statements. It will track the membership records of each member and automatically print out renewal notices to be sent in the mail. It will automatically print out shipping invoices to be filled by the Assistant Scribe and will also print out reordering forms each time the stock of regalia items gets too low. Possibly the most important feature of the



software is that it will pretty much automate the traditional job of the Pursewarden by producing dead-accurate financial summaries for reporting to the membership at the touch of a button!

The Assistant Scribe will act as our shipping department. She will maintain inventory on all of our publications and regalia stock. (Expect a catalog of items to come out very soon.) When she receives shipping invoices from the Pursewarden, she will fill these orders and mail them out.

I will act as the manager of this system. Using backup copies of the computer data, I will prepare budgets and track the health and stability of our finances. In addition, I will exercise oversight of the banking transactions by reviewing copies of the bank statements against the records and countersigning all checks for the organization.

While no financial system is entirely safe from theft, we believe that this proposed setup will address the problems that we have encountered in the past and any that we have been able to anticipate thus far. It will have the additional advantage of providing a greater level of organization and record-keeping that will enhance our ability to serve the needs of the membership.





# The Dedicant Program

*An introduction to Druidism,  
an invitation to spirituality,  
a dedication to faith.*

The ADF Dedicant Program, contained in this and the next issue of *Oak Leaves*, will constitute the bulk of the new edition of the ADF New Members' Guide. As such, it will become standard issue to all new members of ADF. This course has been designed with all of our members in mind, whether new to paganism or seasoned veterans, whether solitary or using this material as part of a Grove's magical and religious education program. We would like to strongly recommend that you take this opportunity to learn, or in the case of the veteran to reaffirm, the basic skills of one dedicated to Our Druidry.

In the next couple of seasons, ADF will be introducing an extensive magical and religious training program of which this basic training is the foundation and first step. We hope that you will join us as we work together to build our growing Druidic spiritual current. Your comments and input into this work in progress are strongly encouraged.

*Editor's Note: The Dedicant Program material was authored primarily by Ian Corrigan, with assistance from Fox and Deb Kest. Additional ideas and feedback were provided by ADF's leadership and by our maillist participants.*

# ADF's Dedicant Program

**W**elcome! You stand at the threshold of a journey, an expedition along inner ways that only you may tread. The work of the Dedicant is not to be undertaken lightly, for sincere effort and purity of intent are the only sure paths to transformation. Here begins the work of a lifetime, a quest for wisdom and skill which begins with these first strides.

This program is a self-guided course of study in the nine ways of the Dedicant. As fitting a sacred journey, these ways are composed of three triads of three.

## *The triad of the mind - Ethics, Piety, Study*

1: Doing Right. The Virtues of the Pagan Life. The student chooses to follow right action in her dealings with others and with the gods and goddesses.

2: Piety. Keeping the observances of the religion. The student chooses to keep the holy days of our work.

3: Study and Research. Even casual Pagans will benefit from study of the Pagan cultures we emulate. This includes learning the form and meaning of the core symbols of our Druidic ways.

## *The triad of the soul - Silence, the Powers, the Shrine*

4: Meditation - The work of relaxing the body and mind, and stilling thought, opens the self to spirit.

5: The Two Powers - Awareness of the powers of Earth and Sky, and the skill of moving them in the self, is the beginning of magical practice.

6: The Home Shrine - The work of creating a personal worship space in the home, and working simple rites, brings the student closer to the gods, goddesses and spirits.

## *The triad of the Gods - Worship, Dedication, Patronage*

7: Full Home Offerings - The basic skills are combined in full ritual worship in the home and family.

8: The Dedicant's Oath - The student chooses to make a formal oath to keep faith with the gods and goddesses and to seek the old ways.

9: Pantheon and Patronage - Using her newly acquired skills, the student becomes aware that a specific deity has a special interest in her. She takes up that worship as her special work.

## Living the Good Life

**A**t one time or another, you have probably asked yourself, "why should I do the right thing?" Like every religion, Our Druidry makes an effort to answer this basic question. One Pagan answer is divine justice: that either in the afterlife or subsequent lives you will have to pay for the bad things you have done and you will be rewarded for the good things. But most of us hope that there is a more substantial, more personal and spiritual reason for doing the right thing than avoiding punishment

or garnering rewards. We hope that virtue truly is its own reward.

Living in the modern world, it can be difficult to justify that hope. Too often you hear about bad things happening to good people and criminals getting away with their crimes. It was clear to the ancients, as it is to us, that virtue cannot guarantee happiness. As long as others have the potential to harm you or your loved ones, your well-being is not entirely in your own hands.

*(Continued on page 15)*

(Continued from page 14)

Although there are circumstances beyond your control that can stand in your way or harm you and yours, you need not be at the mercy of those forces. Our modern word 'Ethics' comes directly from the Greek *ethikos*. For all of the Greek philosophers, *ethikos* was about achieving *eudaimonia*, literally 'good fate,' or 'with the favor of the gods.' *Eudaimonia* is usually translated as 'fulfillment,' or 'leading a flourishing life.' For the ancients, ethics was about having as much control as possible over one's well-being. Although some aspects of *eudaimonia* are external to the individual, like having sufficient food, warmth, friends and loved ones with whom to interact, most of the elements of a flourishing life are internal goods which are within our control, or at least influence. In northern Pagan cultures these goals were often characterized by the simple triad of 'Health, Wealth and Wisdom.' The ancients called the internal goods that help us to reach these goals excellences or virtues. These concepts are a good place to begin in our effort to find Pagan ways of living.

Each virtue is associated with one of the realms of human activity. To be virtuous in any given realm is to perform that function well. For example, moderation is associated with the realm of the appetites. To be moderate is to satisfy the appetites without overindulgence. Moderation gives you control over your well-being in regards to the appetite because it insures that your needs are met without your becoming a slave to your appetites, or suffering the ill-effects of overindulgence.

Likewise, it is to our benefit to function well in each realm of human activity, not because others will reward us, or because it allows us to avoid punishment, but because it contributes to our *eudaimonia*. It helps us to lead a more flourishing life, and to a deeper relationship with the gods and goddesses and our fate. One desires to become

virtuous because the lack of a virtue hampers one's ability to function well. For example, a lack of courage makes one a slave to one's fears. A lack of hospitality gives one a bad reputation and fewer friends. By consciously choosing to recognize the different realms in which you act, and choosing to act as well as possible in each realm, you will make yourself stronger and wiser—more capable of avoiding bad things happening to you, and more able to respond in a constructive way when they do.

Traditional Pagan ethical systems have a virtue associated with every arena of human functioning. They cover work, play, socializing, conflict resolution, relating to the gods, nurturing and educating children, etc. It is not our purpose here to provide an exhaustive set of virtues, but instead to give a starting list of those excellences important to everyone embracing a value system inspired by the old ways. Some virtues will not appear on this list. That is not to say that they aren't also important, but in the interests of providing a simple starting point, we couldn't include every virtue. The process of examining one's life and becoming more virtuous is ongoing. This list is merely a beginning, for our system and for you. These are not listed in any order of importance. They each interact with all the others, and cannot be ranked one-through-nine.

#### **Nine Pagan Virtues**

- *Wisdom*—Good judgment, the ability to perceive people and situations correctly, deliberate about and decide on the correct response
- *Piety*—Correct observance of ritual and social traditions; the maintenance of the agreements, (both personal and societal), we humans have with the Gods and Spirits. Keeping the Old Ways, through ceremony and duty
- *Vision*—The ability to broaden one's perspective to have a greater

(Continued on page 16)

(Continued from page 15)

understanding of our place/role in the cosmos, relating to the past, present and future

· *Courage*—The ability to act appropriately in the face of danger

· *Integrity*—Honor; being trustworthy to oneself and to others, involving oath-keeping, honesty, fairness, respect, self-confidence...

· *Perseverance*—Drive; the motivation to pursue goals even when that pursuit becomes difficult

· *Hospitality*—Acting as both a gracious host and an appreciative guest, involving benevolence, friendliness, humor, and the honoring of "a gift for a gift"

· *Moderation*—Cultivating one's appetites so that one is neither a slave to them nor driven to ill health, (mental or physical), through excess or deficiency

· *Fertility*—Bounty of mind, body and spirit, involving creativity, production of objects, food, works of art, etc., an appreciation of the physical, sensual, nurturing...

Each virtue is the right way to behave in the realm of human functioning with which it is concerned. But it is not always obvious which realm of human functioning is apt. For example, you know that in order to be moderate, you need to cut down on your intake of foods with lots of sugar and fat. But you also know that to be a good guest, you should partake of the food your host has prepared. So you are at a birthday party. Does eating cake fall under the realm of the appetites, or the realm of social situations? Which virtue should you be manifesting, moderation or hospitality? (Or, if you are an alcoholic at a ritual, and you are offered wine for the return flow, which virtue is the issue, moderation or piety?)

There is no single answer to this question, or others like these. Ideally you will manifest both virtues. Perhaps there is some alternative that you can eat that your host has provided, (or a non-alcoholic drink that has been blessed). Or perhaps you can act moderately by partaking of only a small amount. The point is that ethical situations arise on a regular basis without our usually

thinking of them as such. The first step to including the virtues in your life is to start noting when you are acting in the realms covered by the nine virtues. When is deliberation in order? What situations call for piety? (Only the eight high day rituals, or sacred times during the day, or whenever you pass a holy object, etc.?) When is vision key?

Once you start noticing the situations in which the different virtues should come to play, the next step is to figure out how to behave more virtuously. Aristotle describes each virtue as a mean between extremes. Courage, for example, is a mean between cowardice, on the one hand, and rashness on the other. To be courageous is neither to shrink from your best action on account of fear, nor to foolishly go into danger when no good is likely to come from your doing so. This means that what is courageous for one person may actually be cowardly for another, and rash for a third, depending on the abilities and situations of the individuals. For a small seven year old to fight a large eight year old bully may be courageous, when it would be cowardly for an adult to act in the same manner, and rash for a four year old to do so.

The key to determining the mean in the case of courage is deliberation about what good is threatened, what options one has to protect that good, and what the likely outcome will be using the different options. The course of action which does not sacrifice the good to fear, when one has a likelihood of protecting it by taking action, is the mean between the extremes of cowardice and rashness, and hence is the courageous one.

But this deliberation is not always easy. Aristotle also recommends that people keep in mind role models, and ask themselves, "how would this virtuous person act under these circumstances?" Emulating virtuous people helps to inculcate good habits. Another piece of

(Continued on page 17)

(Continued from page 16)

advice that Aristotle offers is to aim at the harder of the two extremes. If you aim at the extreme that is more difficult, it is easier to hit the mean. For example, with courage rashness is more difficult than cowardice. So if you practice ignoring your fear, you will put yourself into the habit of acting courageously

more quickly than if you concentrate your energies primarily on careful calculation of risks. With hospitality, being overgenerous is more difficult than being miserly, so you will more quickly develop hospitality by aiming at being extremely charitable than by keeping careful track of who is in whose debt.

## Pagan Piety = Keeping the Old Ways

The spiritual work of Pagan Druidry is closely bound up with ritual and formal worship. While we teach meditation, trance and quiet contemplation we also encourage all our folk to participate in formal ritual.

Spiritual ritual is a process by which traditional symbols are linked with spiritual powers and with archetypes in the mind. By combining these symbols in traditional and innovative ways we can open our souls to contact with the transpersonal and the divine. While ritual can devolve into rote repetition or empty observance, we are working to make our Druidic rites lively, engaging and empowering.

The most universal Druidic observance is the keeping of the eight holy days. As most widely known among Pagans. They are:

- Samhain - the New Year, the Feast of the Dead
- Yule - the Longest Night
- Imbolc - Feast of the Goddess Brigid, first spring-time.
- Spring Equinox - Feast of Planting
- Beltaine - The Hinge of Summer, Feast of the Sidhe
- Summer Solstice - The Feast of Labor
- Lughnasadh - Feast of the God Lugh, first harvest
- Fall Equinox - Feast of Reaping

These descriptions represent the commonly held view among most Pagans, but it is actually a composite calendar, pieced together out of Celtic, Germanic and bits of Greco-Roman lore. In Our Druidry we attempt to bring our practice closer to that of specific ancient cultural traditions. In that spirit we provide a listing of the year's feasts as practiced by several ancient cultures.

The bibliography in the next section lists several sources that explain the Neopagan context of these holy feasts. Our Druidry has adopted the fairly modern Neopagan calendar in order to stay in the mainstream of Pagan work. It is predominantly Celtic, and many members prefer to keep the observances of the culture in which they work, Hellenic, Norse, etc. Our Groves are required to keep these eight holy feasts, and they are a good place for a student to begin work.

We encourage every Druidic Pagan to view keeping these feasts and their customs as a primary religious duty. Keeping the Wheel leads to one of the basic wisdoms of the Pagan way. It brings your life into better harmony with the rhythms and tides of the land. In our urban lives it is common to see the seasons as mere weather, a pleasure or an annoyance. Keeping the Wheel is a simple and accessible way to begin re-enchanting your world.

(Continued on page 18)

(Continued from page 17)

Find a way to keep these feasts as fully and properly as possible. Of course if you live near a working Grove of Our Druidry you will have a real advantage. There will be regular public worship that requires only your attendance. A local Grove should also make it possible for you to learn the form and meaning of our ritual work from more experienced folks.

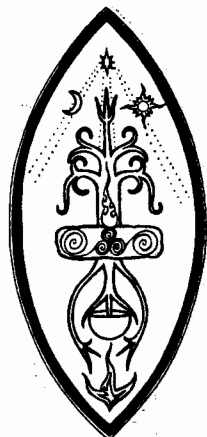
Many new students will not live near enough to a Grove to attend their rites. In that case there are two choices which can be done together. First, it's good to seek out local public Pagan worship of any sort. Many of the skills you can learn in Wiccan or Asatru or general Pagan rites will transfer directly to Druidic work. While the theology and ritual forms of other groups may differ from ours, the exposure to formal ritual and the involvement with your local Pagan community can be very rewarding.

Second, you should pursue the rest of the work outlined in these nine ways, so that you can keep the holy days in the Druidic way. When you have a home shrine and a simple set of personal Hallows, when you have begun to practice the skills of meditation and vision, you will be on the road to effective personal ritual.

Please be encouraged to begin personal ritual as soon as you are able. A candle and a bowl of water can be the first step in a magical journey that brings you to the Gate Between the Worlds. You need not wait until you feel skilled or have a complete set of tools. As each Holy Day comes around, try to get out under the sky and on the earth, to drink in the spirit of the season.

While the eight feasts are the most important, most nearly obligatory of our rites there can be many other opportunities for worship. Full moons as well as new, first-crescent moons are times of power, as are thunderstorms and times when mist covers the earth. All boundaries and between times partake of this sacredness. Sunrise and set, noon and midnight are all proper hours for Pagan observance.

As you begin your travel on the path of Pagan Druidry, please take the time to be involved in ritual worship. It helps to ground your Pagan theology in the physical world and charge the symbols of our work with spiritual power. Ritual, especially in combination with trance, is the key of the mysteries, the door to blessing.



# Holy Day Cultural Correspondences: Celtic, Norse, Hellenic

	Celtic	Norse	Hellenic
<b>November Feast</b>	Eve before Nov 1: Samhain- Feast of the New Year and the Dead	Related to Winternights, no real Norse context	Mid-October Thesmophoria - The Feast of Mourning
<b>Winter Solstice</b>	Celebrated in later times, but probably from the Norse	12 nights beginning 12/20; Yule - Feast of the New Year and Ancestors	December: The Country Dionysia - Celebration of the Phallos
<b>February Feast</b>	Eve before Feb 2: Imbolc - Feast of the Goddess Brigid and the Hearth	New Moon in Feb: Charming the Plow - fertility feast for the coming planting	Early to mid-Feb: Anthesteria - Feast of the Wine and Holy Marriage of Spring
<b>Spring Equinox</b>	Seed planting customs, no real Celtic context	Full Moon after equinox: Eostre - Feast of the Goddess of Spring	Mid-March: The City Dionysia - Council of the Folk, Feast of Drama
<b>May Feast</b>	Eve before May 1: Bealtainne - Feast of Summer and the Sidhe	May 1: May Day, Feast of the Coming of Summer	Early May: Thargelia - Purification of the Polis and the Folk
<b>Summer Solstice</b>	Celebrated in later times, but probably from the Norse	Eve of June 21: Midsummer Feast of Great Blessings	Mid June: Skira - Festival of the Furrows
<b>August Feast</b>	Eve before Aug 2: Lughnasadh - Feast of the God Lugh and the Spear	Aug 1: Loaf-fest - Feast of the Grain Harvest and Thor and Sif	Late July: Panathenaia - Great Fest of the Folk in Honor of the Goddess of the City, Feast of Bounty
<b>Autumn Equinox</b>	Harvest customs, no real Celtic context	Full Moon after equinox: Winternights - Feast of the Ancestors and the coming of winter	Mid-September: Eleusinian Mysteries - Initiation into the Mysteries of Death and Rebirth

# Holy Day Cultural Correspondences: Baltic

<b>November Feast</b>	Oct. 23: Iļģēs or Vēlinēs (day of the souls). Festival of the dead. Honoring the flax god Vaižgantas, god of dying and resurrected vegetation.
<b>Winter Solstice</b>	Dec. 23: Kūčios/Kalēdos. Birth of the sun goddess Saulē. Augury. Wellwishing. Entertaining the ancestors. Spruce/fir bow decorated with nuts, apples, candles and straw ornaments. Gathering the family including the ancestors. Kūčios evening: Eat thirteen meatless dishes made from winter foods. Sharing bread. Kalēdos: eating and offering of pork.
<b>February Feast</b>	January 25: Mid-winter. Kirmių diena or kirmēline (snake day) or krikštai (blessing or tasting). Snakes awaken and return from the forest to the homes. All nature awakens. White tablecloth and food laid out for snakes to taste (bread, salt, omelets and porridge). Shake the apple trees so they will be more fruitful. Knock on beehives to wake the bees from their winter sleep.
<b>Spring Equinox</b>	Mar. 22-25: Velykos or Garnio Šventes (day of the heron). Gandrinēs (day of the stork). Perkūnas fecundating Žemyna. Renewal of life. Opening of the seed bin for sowing. Striking one another with verbos (branches decorated with dried flowers). Batik decorated eggs. Youth visit fields and forests, singing and dancing. Stop using fire to illuminate the home. Start having first outdoor bonfires.
<b>May Feast</b>	April 23: Rakinēs or Jorē or Jurginēs (George's day). First greening. Time of sowing. Spring aspect of the god of the shining sky. Offerings to Pergubis (god of flowers, plants and all seeds). Holiday of horses. First day when one can go swimming or take sap from birches and maples. Roll in the dew to become strong and healthy. Prayers at wells and springs. Love invocations. Veneration of the birch tree.
<b>Summer Solstice</b>	June 23: Rasa (festival of dew) or Joninēs (John's day), triumph of the sun goddess Saulē. Wearing of wreaths, dancing around the decorated gates, bonfires, fires on poles, burning wheels, fire on lake or river. Hearth fire extinguished and rekindled from the bonfire. Blessing of the land and farm animals. Washing in dew.
<b>August Feast</b>	July 25: Rūgių Šventė (rye festival) Linden blossom time; Laima's holiday. Thanksgiving holiday. Procession into rye fields with bread and salt. Bring first sheaf cut into home and stand it in most honored place.
<b>Autumn Equinox</b>	Sept. 22: Dagotuvės. Winter rye sowing. Resume illuminating with fire. Light lamps decorated with greens and flowers. Preparation for year's end, winter.
<b>Additional Holidays</b>	
<b>Early December</b>	Start of threshing period. Samboriai or three times nine. Offering of three handfuls of nine kinds of crops. Three ladles of beer offered in worship of Žemyna.
<b>February 23</b>	Užgavėnės (winter's escort). Expulsion of the spirit of winter. Wearing of masks. Driving of a scarecrow out of the village.
<b>May 1</b>	The earth must be kissed seven times in honor of Žemyna the earth mother. Doors, houses, parlors and gates decorated with birch branches.
<b>August 15-23</b>	Žolinės, Nature holiday. Bargaining with land and nature spirits from now till Kalēdos.

# Research and Study

The Pagan way is a way of the heart, and of the spirit, and even of the flesh. It is also a way of the intellect. The ancient Druids trained their reason and memory to a fine edge, keeping the whole body of their culture's lore within living minds. In these lesser days we rely on books to hold our lore, and so we encourage every Druidic student to read and study the history, symbolism and practice of the old religions as documented in the best scholastic sources.

The Pagan revival has been troubled from the beginning by shoddy scholarship and indulgence in esoteric fantasy. From Atlantis to the Peaceful Matriarchy to White-Bearded Druids at Stonehenge, Paganism is harmed when wishful thinking and poor science take the place of true knowledge. *Ar nDraíocht Féin* was founded on the principle of respect for the actual old ways of Europe. We believe that by starting with the foundational remains of Iron Age Paganism we can build a modern system that will serve modern needs and be true to ancestral spirit.

As you begin your work in Our Druidry you might keep in mind these study goals:

1: To gain a basic understanding of the pre-Christian religions of Europe, the cultures that sustained them, and to gain a comprehension of the theories of the Indo-European cultural context.

2: To understand the Neopagan movement, its relationship to Druidry, and to become familiar with the patterns of religion and magic within Neopaganism.

3: After some study, to choose one or two Pagan cultures on which to focus,

learning their myths and spiritual symbols in depth.

Below you will find an introductory reading list. Choose one or two titles at a time and begin working your way through them.

## 1. Indo-European Studies and Overview

· *In Search of the Indo-Europeans* - J.P. Mallory: A summary of known scholarship on the peoples from whom the Celts, Germans, Greco-Roman and Baltic cultures descended.

· *Comparative Mythology* - C Scott Littleton: A good introduction to the study of Indo-European myth.

· *History of Pagan Europe* - Nigel Pennick and Prudence Jones: A simpler review of the history of Pagan peoples and their beliefs.

· *Pagan Religions of the Ancient British Isles* - Ronald Hutton: A fine survey of what we really know about pre-Christian British religions.

· *Lost Beliefs of Pagan Europe* - H.R. Ellis-Davidson: A good short compilation of what is really known, and what can be surmised, of the religions of the ancient Celts and Germans.

## 2. Celtic Culture:

There is no definitive collection of Celtic myth. We recommend reading the same tale in two or three different sources. Some include:

· *Celtic Myth and Legend* - Charles Squire

· *The Mabinogion* - Lady Charlotte Guest

· *Celtic Myths and Legends* - T.W. Rolleston

And for overview, the first simple, the others not:

· *Glamoury* - Steve Blamires: A NeoPagan approach to Gaelic myth and

(Continued on page 22)

(Continued from page 21)

ceremony. Good summaries of the tales and introductions to the deities and heroes.

· *Pagan Celtic Britain* - Anne Ross: An exhaustive survey of known archaeology and lore about Celtic remains in England, Scotland and Wales.

· *Celtic Heritage* - A. and B. Rees: The very best study of pattern and meaning in Celtic myth, with special reference to Vedic lore.

### 3: The Druids

· *The Druids* - Peter Beresford Ellis: The best modern survey of what we know and don't know about the Celtic Druids. All Ellis' books on Celtic myth are worthwhile.

· *The Druids* - Stuart Piggott: Previously the best survey. Somewhat unfriendly to the culture it describes, but full of good data about the archeology and facts about the Druids.

### 4: Norse Culture:

· *The Sagas* - Much of Norse lore is contained in the tales of the early kings and heroes, called the Sagas. These are fairly easily available in editions from Penguin Books.

· *Teutonic Religion & Teutonic Magic* - Kveldulf Gundarsson: Two books on the Norse tradition of Paganism - Asatru. Thoroughly scholastic as well as devotedly Pagan.

· *Masks of Odin: Wisdom of the Ancient Norse* - Elsa-Brita Titchenell: Translations of many of the key Norse documents.

· *Gods and Myths of Northern Europe* - H.R. Ellis-Davidson: Davidson is one of the best writers on northern European Paganism. All her books are worth reading.

### 5: Hellenic Culture:

Hellenic Pagan lore is contained in a number of books, available in inexpensive

student editions:

· *Theogony and Works and Days* - Hesiod: Descriptions of both myths and religious practices.

· *The Iliad and The Odyssey* - Homer (Or the Homeric Hymns): These tales embody much important lore about Hellenic Paganism. The Hymns make the powers and nature of each of the deities clear.

· *Greek Religion* - Walter Burkett: An overall survey of Cult and practice in Greek Paganism.

### 6: Other Indo-European Cultures:

· *The Rig Veda* - Wendy O'Flaherty: An accessible edition of the most important Vedic hymns.

· *'The Balts' & 'The Slavs'* - Marija Gimbutas: Basic surveys on these important cultures.

### 5: The Pagan Revival

· *Drawing Down the Moon* - Margot Adler: The classic survey of American Neopaganism, including plenty on ADF, our origins and growth.

· *Real Magic* - Isaac Bonewits: Isaac was the founder of Our Druidry, and in the text he explains the basic laws and techniques of Magic, as understood in 1970. A little dated now, but valuable.

· *Phoenix From the Flame* - Vivianne Crowley: A survey of the Pagan revival in Britain in the '90s. One of the only books to include cultural recreations like Norse and Baltic Paganism, as well as plenty on Druidry.

### Other Recommended Books:

- *Celtic Mythology* - Proinsias MacCana
- *Druids, Gods and Heroes* - Anne Ross
- *Stonehenge, the Indo-European Heritage* - Stover & Kraig
- *The Silver Bough* - F. Marian MacNeill
- *Practical Magic in the Northern Tradition* - Nigel Pennick

# New Druidic Triads

## THREE TRIADS OF THE WORLDS

### 1: *Three Realms*

UNDERWORLD - the Cauldron of Rebirth  
MIDREALM - the Cauldron of Bounty  
HEAVENS - the Cauldron of Wisdom

### 2: *Three Worlds*

THE SEA - the Wild Waste - the Road to the Blessed Isles  
THE LAND - the Green Earth - Dwelling of Many Kins  
THE SKY - the Unchanging Order - the Place of the Shining Ones

### 3: *Three Kindreds*

THE DEAD - the Blessed Ancestors - who sustain the Clans  
THE NATURE SPIRITS - the Other Kins - who sustain the Web of the Worlds  
THE DEITIES - Eldest, Wisest and Mightiest - who sustain All

## THREE TRIADS OF RITUAL

### 1: *Three Gates*

THE WELL - the Deep Gate - the Sustainer  
THE FIRE - the Bright Gate - the Transformer  
THE TREE - the All-Boundary - the Connector

### 2: *Three Tools*

THE CAULDRON - Source of Wisdom, Love and Power  
THE WAND - the Poet's Skill, the Wizard's Will  
THE CLOAK - the Mantle of Magic, encompassing Spirit.

### 3: *Three Deeds*

THE GROVE - Arriving; Honoring the Three; Opening the Gates  
THE SACRIFICES - to the Imbas; to the Kindreds; to the Patrons  
THE BLESSING - Asking; Receiving; Thanking

# Druidic Meditation

Like many of the world's religions, Druidry emphasizes the importance of training the mind. The practice of meditation, trance and vision are the basic skills of both magic and religion. They bring myth and ritual to life, deepen devotion and help us to comprehend our own souls.

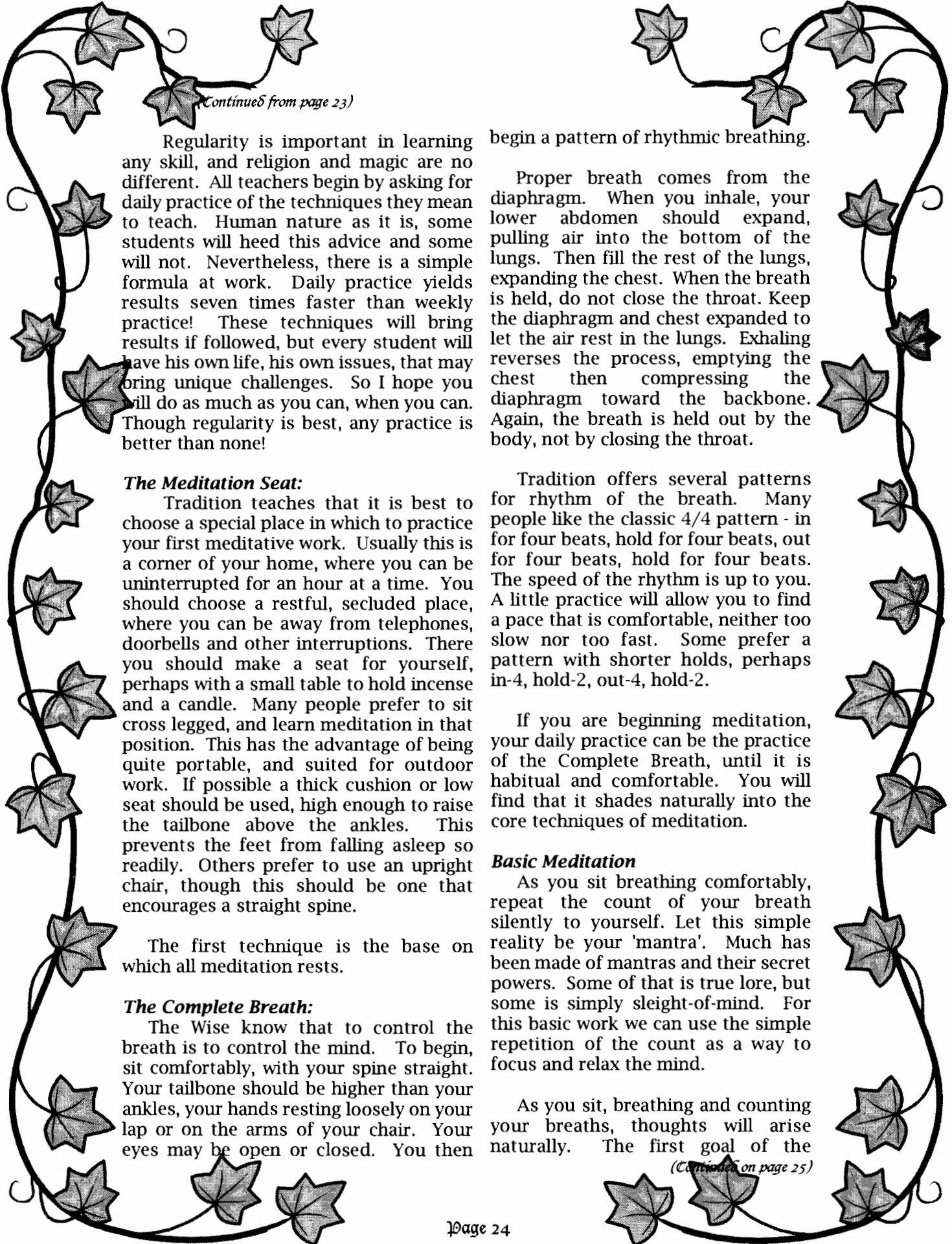
The work of schooling the mind is a lifetime's task. The elder Druids spent as long as 20 years to make finely-tuned instruments of their minds. Most Pagans may never choose that kind of focus on mind-training. Still there are important basic techniques that can be valuable to every Pagan who wishes to clarify her own mind and deepen her interaction with the Inner Worlds.

We offer these exercises to our members in hope that they will be effective first steps on a long road.

### *Two Principles:*

Regularity and privacy are two of the basic principles that bring success in mental training. Privacy allows you to truly relax and detach your mind from its social surrounding and programs. If you choose to begin practical spiritual work, you must consciously choose to set aside some few minutes each day to tend only to yourself, and later to the Gods and Spirits. This tells the mind something important. It speaks of the value of spiritual work - that your own soul has needs and value.

*(Continued on page 24)*



*(Continued from page 23)*

Regularity is important in learning any skill, and religion and magic are no different. All teachers begin by asking for daily practice of the techniques they mean to teach. Human nature as it is, some students will heed this advice and some will not. Nevertheless, there is a simple formula at work. Daily practice yields results seven times faster than weekly practice! These techniques will bring results if followed, but every student will have his own life, his own issues, that may bring unique challenges. So I hope you will do as much as you can, when you can. Though regularity is best, any practice is better than none!

#### ***The Meditation Seat:***

Tradition teaches that it is best to choose a special place in which to practice your first meditative work. Usually this is a corner of your home, where you can be uninterrupted for an hour at a time. You should choose a restful, secluded place, where you can be away from telephones, doorbells and other interruptions. There you should make a seat for yourself, perhaps with a small table to hold incense and a candle. Many people prefer to sit cross legged, and learn meditation in that position. This has the advantage of being quite portable, and suited for outdoor work. If possible a thick cushion or low seat should be used, high enough to raise the tailbone above the ankles. This prevents the feet from falling asleep so readily. Others prefer to use an upright chair, though this should be one that encourages a straight spine.

The first technique is the base on which all meditation rests.

#### ***The Complete Breath:***

The Wise know that to control the breath is to control the mind. To begin, sit comfortably, with your spine straight. Your tailbone should be higher than your ankles, your hands resting loosely on your lap or on the arms of your chair. Your eyes may be open or closed. You then

begin a pattern of rhythmic breathing.

Proper breath comes from the diaphragm. When you inhale, your lower abdomen should expand, pulling air into the bottom of the lungs. Then fill the rest of the lungs, expanding the chest. When the breath is held, do not close the throat. Keep the diaphragm and chest expanded to let the air rest in the lungs. Exhaling reverses the process, emptying the chest then compressing the diaphragm toward the backbone. Again, the breath is held out by the body, not by closing the throat.

Tradition offers several patterns for rhythm of the breath. Many people like the classic 4/4 pattern - in for four beats, hold for four beats, out for four beats, hold for four beats. The speed of the rhythm is up to you. A little practice will allow you to find a pace that is comfortable, neither too slow nor too fast. Some prefer a pattern with shorter holds, perhaps in-4, hold-2, out-4, hold-2.


If you are beginning meditation, your daily practice can be the practice of the Complete Breath, until it is habitual and comfortable. You will find that it shades naturally into the core techniques of meditation.

#### ***Basic Meditation***

As you sit breathing comfortably, repeat the count of your breath silently to yourself. Let this simple reality be your 'mantra'. Much has been made of mantras and their secret powers. Some of that is true lore, but some is simply sleight-of-mind. For this basic work we can use the simple repetition of the count as a way to focus and relax the mind.

As you sit, breathing and counting your breaths, thoughts will arise naturally. The first goal of the

*(Continued on page 25)*



(Continued from page 24)

practice is to allow these thoughts to arise, float naturally through your awareness and then disperse like smoke. At first the tendency will be to begin 'thinking about' your thoughts, your mind attaching to them in the ordinary way. This is what you should hope to avoid. By focusing on counting the breath, common thoughts can be released and allowed to flow away. So count the breaths, and any time you find yourself focused on any train of thought, simply return your attention to counting your breaths.

With practice you will have longer periods in which you do not become attached to any thought. In time you will be able to sit at ease, steady and firm, as the flow of your thoughts goes by. This simple practice of observing the thoughts has great value. It relieves stress and frees the mind from worry. It attunes the body to itself and its rhythms, and brings peace to the soul.

### ***The Silence***

There is a further goal within this practice. The Wise have always sought to actually still the flow of thought, and dwell for a time in the Silence of Being-not-Doing. This cannot be rushed, but there are some techniques that can lead toward the goal.

When you have observed your thought for a time, you may choose to imagine that your thoughts are like sparks of light, like fireflies flashing or embers spinning by. You may then begin to will those lights to go out. Extinguish each light as it arises. Feel your mind grow darker, calmer and more peaceful. At last only the will to silence itself remains. When that too is extinguished then you may glimpse the Silence.

At first this may last only a moment before being interrupted by a thought (e.g. 'I did it!'). With practice you may

find yourself able to stay in that Silence for a time.

This Silence is a key part of many magical and spiritual works. It can proceed and conclude any ritual, and it is the matrix from which many (maybe all) experience arises. But even the simple meditation of watching the thought has great value. It relieves stress, frees the mind from worry for a time and creates an open, receptive state for worship and magic. The open state can also be used to attune the mind to spirit and nature.

### ***Opening to Nature***

The Pagan Way is the Way of Nature, but many modern Pagans are forced by the path of their lives to dwell in cities. It is vital for you to make a true and deep contact with the forms and processes of nature. One way to approach that is to use open meditation to absorb those patterns.

While it is good to actually leave the city when possible, it is not necessary to go deep into the wild to do this work. Every city has park land, back yards, even decorative trees that allow contact with forms not shaped by humankind.

When you have a little skill in open meditation, go out to a place where you can sit quietly on the grass or a low bench or mat. If you can find a place where more than one kind of natural form occurs - trees, herbs, beasts, stones, streams - then that is best. Seat yourself as comfortably as possible and begin your pattern of rhythmic breathing.

Sitting with your eyes closed, find the rhythm that takes you toward your Silence. After a while

(Continued on page 26)

*(Continued from page 25)*

allow yourself to begin to listen to the sounds around you. Let those sounds enter your mind and flow through you like thoughts, hearing all but holding to nothing. The goal is to keep your mental balance and calm whatever the input. When you wish, open your eyes. Let the sights of the natural world move through your mind. Allow your eye to flow over the forms of the natural world, even longer to look closely. But when any thought or image grasps or holds the attention, return to counting the breath and let eye and mind move on. The goal is to sit in silence, your mind transparent to the reality of the woodland, offering no obstacle to the flow of nature's sights and sounds.

## An Attunement to the Two Currents

This is a basic meditation intended to link the Druid's spirit and flesh to the currents of Earth and Sky. Some form of this technique should precede almost any work of worship or magic.

The work begins by seating yourself, or standing, in a comfortable position at your meditation seat. You should read through the script until you are familiar with its pattern, or perhaps even read it onto a tape for the first several exercises. Soon, with practice, you will know the basic order, and be able to proceed from memory.

Here is the script for the Two Powers work:

Begin, O seeker of wisdom, with your breath... breathe deeply, from your belly... in... and out... make your body comfortable... stretch if you need to, settle in place... and focus on your breath... observe your breath as it flows in and out of your body... and with each breath, allow

The final phase of this work is to stand and walk while maintaining the "open eye." When this can be managed with a minimal number of breaks, you will have a skill that can help you in every part of your life from labor's drudgery to the sublime moments of vision and magic.

So begin the work of mental training and keep to its discipline as well as you can. Regular practice and an open heart will always produce results in this most basic of meditation practices.

your body to relax... let your breath carry away tension from your flesh... relaxing your feet and legs... letting your belly soften and relax... breathing away tension from your shoulders and arms... from your neck... relaxing your face and mouth, your eyes... with each breath your body becoming warmer, comfortable and relaxed... your mind alert and prepared for magic...

Now, with your body still and calm, imagine that from your feet, or the base of your spine, roots begin to grow downward... roots reaching and growing into the earth, down through soil and stone... deepening and spreading... reaching to touch the waters under the Earth... the Earth current... the dark, cool, magnetic power that nourishes and sustains life... as your roots touch this current it is drawn in and up toward your body... your breath draws the Earth power upward... into your body... the invisible, magnetic power fills your legs,

*(Continued on page 27)*

*(Continued from page 26)*

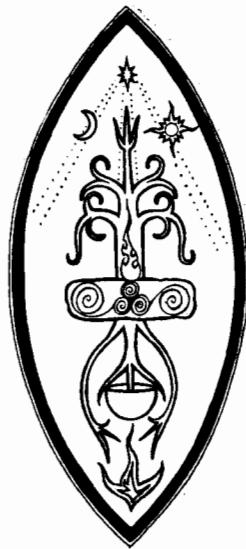
energizing and strengthening... waters rise from the earth, into your legs... rising... into your loins... and pooling in your loins, a cauldron of Earth power... You breathe the power upward... rising from the earth, through your loins, rising up your spine... into your heart... pooling and filling a cauldron in your heart with healing, restoring energy... power rising from the deep, through your loins, through your heart... rising up your spine and into your head... filling a cauldron of wisdom and vision behind your eyes... and rising still, filling all your body and flowing out again through the crown of your head... through your hands... flowing out around your body and back into the earth... the power under the Earth flows in you... grounding you in the source of life...

Now imagine the sky overhead... The sun and moon and, far beyond them, the stars... imagine a single star at the center of the sky, shining directly over your head... the center of your inner sky, your own pole-star... see a flash of light shining down from that star...

streaming down between moon and sun... gold, silver and blue-white light... the bright, warm, electric power of the sky... the light touches your head, filling and illuminating the cauldron like sun on still water... shining from above... filling your head with warm, awakening power... flowing down into your heart... warming the cauldron... shining down through head and heart, illumining the waters... downward to reach your loins... The cauldron shines with sky power in your loins... Tingling, electrical light in head, heart and loins... the light flows downward into Earth, and you are shining and flowing with the mingled powers of Earth and sky... the raw material of magic... the chaos of potential and the world order...

These powers are balanced in you... yours to shape and use... always with you in some degree...

But for now, allow the powers to recede... waters to the Earth, light to the sky... knowing that each time you attune to them you become more attuned, more at one with the powers... breath deep... and allow your awareness to return to your common senses... as you open your eyes...





# The Home Shrine

One of the most traditional ways to begin your relationship with the inner world is to create a personal shrine of worship in your own home. Pagan religion cannot be contained in groves and temples. It is not owned by priestesses or Druids. The reality of Pagan Druidry is found in the hearts of every Pagan who keeps the ways. It is found in every home where the gods and goddesses and spirits are present. So we make a real place in our homes where the powers can be welcomed, a place where we can go to be in their presence, to give offerings and receive blessings. Some may ask "Aren't the powers present everywhere? Why should we limit them to a single place in our homes?" This question can be answered in several ways. The old religions did not conceive of the many gods, goddesses and spirits as omnipotent or omnipresent. The powers dwell on the other side, in the many otherworlds, both near to and very distant from our common mortal world. While many of these powers are interested in the lives and well-being of mortals, dwelling close by our common world, Pagan tradition makes it clear that our own participation is required to forge the connection between ourselves and the gods. After all, it is only proper for us to set the table, as it were, for the great ones we hope to welcome. Tradition makes it clear that the awareness and powers of the gods and spirits manifest through the temples and holy places that mortals create on earth. By making beautiful places, filled with symbolism proper to the work and by filling those places with the devotion of our worship we open a road for the spirits' power.

## *The Devotional Shrine*

The simplest way to begin a home shrine is to place a table or cabinet in a part of your home where it can be

private and hallowed. There should be enough space to sit for yourself and the members of your household that will use it. If you have already been meditating at home, you will probably want to use that space. You should begin by placing in the shrine symbols of our basic Indo-European Druidic cosmos: fire, well and tree. The home shrine is in fact a sacred grove in miniature, a model of the forces that join to open the gates between the worlds.

The fire might best be present as a triple flame, whether a triple-wicked candle or oil flame or three votive candles. White and/or red would be the best colors, though red, white and black, (or green or blue), have much of Indo-European symbolism behind them.

The well should be represented by a simple bowl of water. This can be in the shape of a cauldron if you wish, to partake of all the rich meaning of that symbol.

The world tree symbol on the home altar can be as simple or elaborate as you choose. It is perhaps most proper for it to be of wood: oak, rowan, ash or hazel. But representations of the pillar tree done in metal or ceramic might serve. Your altar tree can be carved or decorated as you wish.

These simple symbols should become the physical and spiritual center of your shrine. European lore does not give us clear instruction for orienting the shrine. Pagan lore favors either placing the altar in the east, the holy place of the rising sun or in the north, the place of the North Star, center of the sky. The shrine is placed on that wall, so that you sit facing the direction and the altar. Place the tree either against the wall or in the center

*(Continued on page 29)*

*(Continued from page 28)*

of the altar area. At its base place the well, with the fire closest to your seat. To these you may wish to add a censer, near the fire, other candles for light, a bowl to hold small offerings and perhaps a bell or chime. From this core symbolism you can begin to add whatever additional patterns appeal to you. If you wish, you may represent the three worlds of land, sea and sky. Incense for sky, a shell of salt-water for sea, and a small bowl of salt or clean soil, or a stone or crystal, for the land can fill out the picture.

Of course many or most Pagans will want to include representations or symbols of the gods and goddesses, the ancestors and nature spirits. These you will probably acquire over time, as your own work grows. In fact, the home shrine will serve as a kind of changing and growing map of your growth in the Druid way. As you build a web of worship and relationship with the powers you will rearrange your shrine, adding and subtracting symbols. In time you will have a personal cathedral in a corner of your home, where you can truly commune with the powers and find balance and peace in your soul.

#### ***A Simple Devotion and Meditation***

The student comes before the Shrine either in common clothes or in her robe or magical garment. She makes sure that everything is present on the altar, then seats herself before it. She begins by establishing her breathing pattern, then strikes a match and lights the lamp saying:

*A Child of the Earth comes to honor the Gods  
O blessed Powers of Fire and Water  
Light of the Sky, Depth of the Earth  
Bring into my Shrine the Divine Fire  
Of your wisdom, love and power.*

*Bring into my Shrine the flow  
Of the Power Under the Earth.  
The Fire, the Well, the Sacred Tree  
Flow and Flame and Grow in me.*

The student then contemplates the images, and invokes the deities in his heart, silently or with such words as he deems proper. He visualizes the forms of the gods and goddesses above the flame of the shrine, seeing them as living beings. He continues his breathing pattern, feeling the light of the deities enter his body and his own breath power out to them as an offering. When this link is well established, the student recites the offering, elevating the elements at the proper moments:

*I offer my offerings*

*In the eye of the Mothers who bore me  
In the eye of the Fathers who quickened  
me*

*In the eye of the Gods and the light of  
the Fire.*

*Make me your adopted one,  
O Mighty, Noble and Shining Ones  
Accept from me:*

*(elevate salt)*

*Salt, that your power preserve and  
defend me.*

*(elevate water)*

*Water that your power cleanse and  
sustain me.*

*(elevate incense)*

*Incense, that your power inspire and  
delight me.*

*Bestow upon me in the time of my need*

*The Love of the Gods  
The Wisdom of the Gods  
The Power of the Gods*

*To do in the three worlds as the heroes  
do In Tir na nOg*

*Each shade and light  
Each day and night  
Each hour in blessing*

*Give to me your spirit*

*(Continued on page 30)*

*(Continued from page 29)*

Meditation: The student spends a time in the silence, or working with a visualization.

### **Closing blessing**

Upon completing the meditation the dedicant takes nine complete breaths to return to local awareness. He renews the incense on the altar if needed, and contemplates the images upon the altar. He gives the blessing saying:

*I offer my praise to the Mother of All.  
I offer my praise to the Gods, Dead and  
Spirits.  
May the Three Sacred Kins bring joy to  
all beings, and renew the ancient  
wisdom.*

*To the Fire, Well and Tree I offer my  
praise.  
May Wisdom, Love and Power  
Kindle in all beings, and renew the  
ancient wisdom.*

*To the Earth, Sea, and Sky I offer my  
praise.  
May the ancient wisdom be renewed,  
And may all beings know peace, joy  
and happiness in all the worlds.*

The student extinguishes the lamp, allowing the incense to burn out as he goes about his business.

### **Brigantia's Celtic Devotions: Morning**

Have before you fire and water. Light the fire (such as a candle) with these words:  
*I will kindle the fire this morning  
In the presence of the Shining Ones  
above,  
In the presence of the Ancient Ones  
below,  
In the presence of my Noble Kindred all  
about me.*

Pour out the water from one vessel into another with these words:

*The Three who are in the earth,  
The Three who are in the air,  
The Three who are in the great pouring  
sea.*

Dip your fingers into the water and touch your forehead and cheeks with these words:

*I am bathing my face in pure water,  
I am bathing my face in the waters of  
life,  
That I may go clean into this day.*

Pick up the fire and raise it to about eye-level with these words:

*Strength be in my hands for work,  
Wisdom in my speech,  
Love in my heart toward all,  
And truthful love from all toward me.*

Put on a piece of clothing or of jewelry with these words:

*Thanks be for my waking,  
Thanks be for my rising,  
Thanks be for my living,  
And for the protection which clothes me.*

Put out the fire with these words:

*In the Name of the Ancient Ones,  
In the Name of the Noble Ones,  
In the Name of the Shining Ones,  
Go I forth on the path of virtue.*

Pour out the water, preferably onto earth or green things, before leaving the house.

*(Continued on page 31)*

(Continued from page 30)

### **Evening Devotions**

(to be done just before retiring)

In your sacred space, light a candle in a holder you can carry, or an oil lamp if you prefer. If you wish, sit for a moment with the candle and review your day, what you accomplished, what you are grateful for, what you wish to amend.

When you are ready, go around your home, turn out the lights, and make everything secure, taking the candle or lamp with you. At the door/s of the house, draw a cross over the doorway with the candle, saying,

*Blessed be this house  
From site to stay  
From beam to wall  
From end to end  
From found to summit.*

Envision bands of light encompassing and protecting your home.

Go to your bedroom. Extinguish the lamp or candle with the following words:

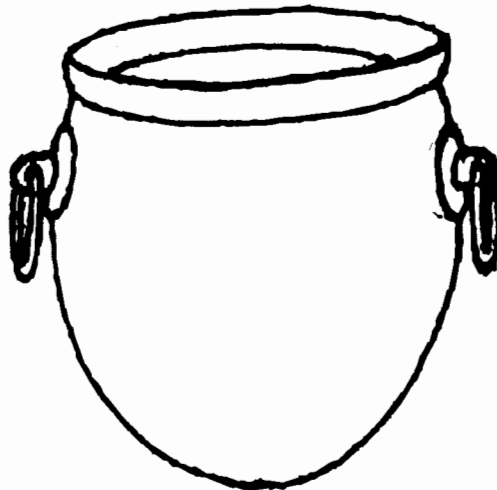
*I am smoooring the fire  
As Brigid would smoor:  
May she bless the fire,  
The family, the home;  
Brigid the fair to guard us  
Till fair day wakes us.*

Settle into bed and repeat the following prayer before sleep:

*I am lying down tonight  
At peace with my kindred,  
At peace with my forebears,  
At peace with my gods.  
The sacred Three  
To save, to shield, to surround  
The hearth, the family, the home  
This night and every night  
With the ebb, with the flow.*

Go to sleep.

*To Be Continued in the Next Issue of Oak Leaves.*



While our Archdruid is elected for nine years, and most of the rest of our officers are elected for three years, the Members' Advocate is elected every year at Wellspring. This demanding position requires good communication and negotiation skills, and has been ably filled this past year by Sue Parker.

This year we have one candidate for the position. His name is Windweavyr, and his election statement is printed on this page. Please read it, decide if you wish to vote for him, clip the ballot below, and mail it to ADF, P.O.Box 516, East Syracuse, NY, 13057-0516. Ballots must be received by May 27, 1997. Alternatively, you can come and vote in person at Wellspring on May 31.

Please fill out the ballot completely, as incomplete ballots will not be counted. You can find the number of votes you have on your mailing label. One ballot per member, please. Do take the time to vote: your participation in this organization is what makes it so strong.

# Election for Members' Advocate

*It's time for our yearly  
election for the position of  
Members' Advocate*

## Windweavyr (David Youmans)

I joined ADF at Beltaine 1994 and was among the first members of Shining Lakes Grove. I was a very active member of the grove at the beginning, functioning as a Bard for the grove and getting involved many of the first processes of building the grove, from building our Nemeton where they still hold their warm weather rituals, and the start of the Bardic nights that have drawn so many people to the grove, through the first annual Lughnasadh Althing where I met Tara who is now my handfasted Wife. I left Shining Lakes Grove in September 1996 and moved to Connecticut to be with Tara and help her build Dragon Mountain Grove ADF where I am now the Grove Registrar and Senior Bard.

Anyone who knows me can tell you that I am a very good listener with an ability to see both sides of an issue, balance the two sides against one another, and see if there is an injustice being done. Those same people (including Fox) will tell you that if I see something that I consider unjust or unfair I say something about it.

I feel that I would be good at the job of Members Advocate, which is primarily to be the voice of the membership of ADF at large. to bring your concerns, suggestions, and even your accusations before the Mother Grove. I will do this job to the best of my abilities.

Thank You  
Windweavyr.

**Cut This Out and Mail It!**

### Ballot: Members' Advocate Election, 1997

-- Windweavyr  
-- Abstain  
-- Write-in Candidate  
specify: \_\_\_\_\_

Member's Name: \_\_\_\_\_

Number of Votes: \_\_\_\_\_

Mail to:

ADF, P.O.Box 516,  
East Syracuse, NY, 13057-0516.

DEADLINE: May 27, 1997  
unless voting in person at Wellspring.



# Wellspring '97

Feeding the Fire of Druidry

5/28 - 6/1, 1997

· Stone Creed Grove, ADF is pleased to host the 7th annual Druidic Pagan festival, at the Brushwood Folklore Center in western NY. We will host the national Members' Meeting of *Ár nDraíocht Féin*, and welcome Druid Groves from all over the country. With ceremony, music and revelry we will celebrate the Old Ways together.

· We will have musical performances by several of ADF's well-known Bards, a Bardic circle in which to share our skills with each other, evening rituals to turn our minds toward the Gods and Goddesses, and workshops, lectures and meditations to deepen our understanding. We hope you will join us. The event is at a wonderful wooded camping area, with plentiful hot showers and flush toilets, a pool and hot tub, and hundreds of acres of woodland trails.

· Costs:

ADF Members:  
\$55 before 5/20  
\$70 at the door

Non-Members:  
\$65 before 5/20  
\$80 at the door

· We are starting a new tradition for ADF festivals--the offering of hospitality. We will provide a cozy spot to come in out of the cold, have some warm soup or stew, and coffee. It will only be available for the times when we have volunteers so we need your help to do this! If you would be interested either in cooking or in sitting for a shift, please contact Deborah Kest at (401)785-9605, or via e-mail at <debkest@ici.net>. (We welcome groups from groves who would like to take charge of the hospitality for a half day or so. Let's see who offers the best hospitality!)

· Baking contest! If you would like to participate, either by bringing something or by cooking your entry on-site, (and not in the cookhouse!), please let Deborah know.

· First annual ADF arts & crafts show: Stone Creed Grove invites ADF crafters and artisans to bring their artwork and wares to display and/or sell. We expect to be able to provide indoor display space, or at the very least, a covered pavilion on the main field.

Send your registration fee, Arts and Crafts show reservation, or information request to:

Stone Creed Grove ADF  
PO Box 18727, Cleveland Hts, OH 44118  
216-428-6627  
tredara@ncweb.com

By: fox

Our financial situation is summarized by fox, the acting Pursewarden.

The following summaries cover ADF's financial activity during the period of Gwydion's tenure as Pursewarden. They were reconstructed from fragmentary records, as evidenced by the category of "Unidentified Income" for which I could find no details.

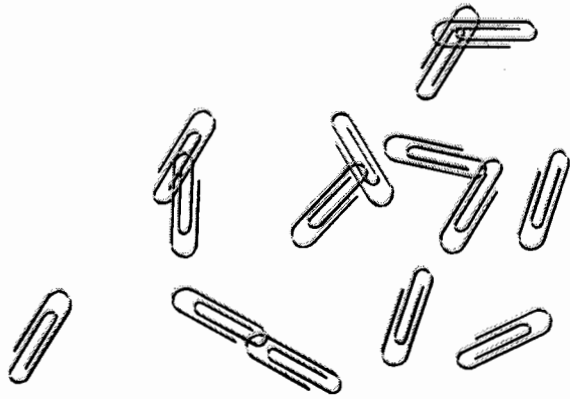
**1995 FINANCIAL SUMMARY (August - December only)**

<b>Beginning Balance</b>	<b>\$8,645.99</b>
<i>Income</i>	
Donations for Group Tax Exemption	\$275.00
Donations to General Fund	\$129.00
Druids' Progress Subscriptions	\$623.00
Membership Dues	\$1,380.00
Regalia Sales	\$844.00
Study Program Fees	\$70.00
Unidentified Income	\$1,315.00
<i>Expenses</i>	
Banking Fees	\$281.26
Group Tax Exemption Fees	\$500.00
Office Supplies	\$177.27
Printing Costs	\$527.47
Purchase of Computer Parts	\$295.00
Funds Stolen by Gwydion	\$3,580.00
<b>Ending Balance</b>	<b>\$7,920.99</b>

# Acting Pursewarden's Report

**1996 FINANCIAL SUMMARY**

<b>Beginning Balance</b>	<b>\$7,920.99</b>
<i>Income</i>	
Donations for Publishing Activities	\$80.00
Donations to Land Fund	\$68.75
Donations to General Fund	\$463.00
Druids' Progress Subscriptions	\$1,192.50
Membership Dues	\$4,509.00
Regalia Sales	\$647.00
Theft Repayment from Gwydion	\$2,980.00
Unidentified Income	\$3,165.08
<i>Expenses</i>	
Banking Fees	\$312.81
Email Provider Fees	\$149.72
Governmental Fees	\$65.50
Legal Fees	\$120.00
Office Supplies	\$680.14
P.O. Box Rental	\$144.00
Postage	\$974.74
Printing Costs	\$3,544.61
Telephone Charges	\$7.90
Funds Stolen by Gwydion	\$15,148.00
<b>Ending Balance</b>	<b>(\$121.10)</b>
<b>Current Balance (3/25/97)</b>	<b>\$1,618.61</b>



*By: Skip Ellison*

# Scribe's Report

*ADF's Scribe is the focal point for much of our non-electronic communication.*

The mail received is broken down by months. The mail dispersed is by the quarter only.

*(Editor's Note: the mail volume for January appears low as Skip was out of the country and mail was routed to Blacktiger.)*

## January:

Mail Received - 12, With Money - 10 (1 Cash and 9 Check/MO), How Much - \$228.00.  
New members - 7, Renewals - 1,  
Subscriptions - 0, Exchange pubs - 0,  
COA's - 0, Info requests - 3, Study manuals - 0, GO Handbooks - 0, Other - 1.

## February:

Mail Received - 131, With Money - 46 (1 Cash and 45 Check/MO), How Much - \$1139.75.  
New members - 27, Renewals - 18,  
Subscriptions - 2, Exchange pubs - 7  
COA's - 17, Info requests - 23, Study manuals - 1, GO Handbooks - 0, Other - 54.

## March:

Mail Received - 85, With Money - 34 (2 Cash and 32 Check/MO), How Much - \$704.00.  
New members - 18, Renewals - 10,  
Subscriptions - 2, Exchange pubs - 5  
COA's - 19, Info requests - 17, Study manuals - 1, GO Handbooks - 0, Other - 24.

Most of the "Other" category for this quarter have been the DP disposition cards and the Druidry Surveys.

## Mail Dispersed for this quarter:

Fox - 4, Vicki - 2, Pursewarden (Gwydion/Fox) - 90, Alan - 173, Jaguar - 19, Deborah - 5, Sue - 6, Ian - 3, Fern - 2, Richard - 1, Paul - 2, Ann - 1, Info (Merrie) - 43, and Isaac - 1.

## Totals for the quarter:

Mail Received - 228. With Money - 90 (4 Cash and 86 Check/MO), How Much - \$2071.75.  
New members - 52, Renewals - 29,  
Subscriptions - 4, Exchange pubs - 12  
COA's - 36, Info requests - 43, Study manuals - 2, GO Handbooks - 0, Other - 79.

I've purchased a full page scanner and I'm starting to scan in all the mail as it comes in. Most of the mail from 3/1/97 on, has been scanned. As time permits, I'll go back and scan in all the old files, then put it out on CD for the Archdruid and Registrar.

Respectfully Submitted  
Skip Ellison





*Ian Corrigan*

*By: Deb Kest*

# Preceptor's Report

*The Preceptor coordinates the Study Program*

Since writing my article in the last *Oak Leaves*, I have been busy working on the revision of the Study Program. In the Mother Grove we have voted on which specialties we would like to offer. The specialties we have agreed upon are not a final list, but a preliminary list. If a specialty you would like to see included is not currently there, then you need to answer the following questions:

Why does ADF religion need people trained in this specialty?

Why should they be trained in the study program of a religious organization rather than simply receive traditional education?

What makes an ADF practitioner of this specialty different than a mundane practitioner of this specialty?

Once you have answered these questions, apply to the Mother Grove through the office of the Preceptor to have your specialty added. In addition to the above information, any information on the apparent level of interest among ADF members, the qualifications of the people most likely to administer the program, and a preliminary sketch of the first three circles will help the Mother Grove make its determination.

Once the Mother Grove has approved the addition of your specialty, an announcement will be published to the general membership encouraging all members who have expertise and/or interest in the specialty to contact me so I can help the interested people form a Guild and go through the process of electing a Guild Preceptor and designing the requirements for that specialty. After the first three Circle levels have been approved by the Mother Grove, the new specialty will become official.

The Mother Grove has already approved the following specialties: Liturgist, Seer, Priest, Magician, Bard, Scholar, Warrior, Healer and Artisan. The first five specialties, (Liturgist, Seer, Priest, Magician and Bard), are all in the Magical Order. The function of all of them is to uphold our relations with the kindreds, and to performed our magical role in keeping the order of the cosmos.

Liturgist, Seer and Priest are the clergy specialties eligible for ordination. They will have a foundation in the same basic skills. In addition to those skills, the Liturgist will specialize in scholarship. He will draw his magical inspiration from uncovering what the ancients did in their rituals and

*(Continued on page 37)*



Ian Corrigan

*(Continued from page 36)*

adapting them to our own. He will also have a strong base in drama, so he understands how dramatic principles apply to the making of effective ritual. The Seer, by contrast, will draw his magical inspiration more directly from his contact with the Otherworld. He will concentrate more on divination and trancework, to allow him to better guide the congregation in making personal contact with the three kindreds. The Seer will also have a fair amount of counseling training, both to help monitor people during ritual, and to perform in that role if need be when his divination skills are requested outside the context of ritual. The Priest is trained to lead a congregation. Rather than the concentrations of the liturgist and seer, he has a basic knowledge of all the clerical skills, plus other skills needed to run a church like fundraising, group process, etc.

The Magical specialty is for all those who wish to be trained in magic whose primary interest is not in becoming clergy, but in learning the wider applications of magic, whether it applies to themselves and performing their own rituals, or in enhancing their contributions to public rites, or as it applies to others in dealing with more personal issues. The Bardic specialty is for all those who wish to perform the bardic function in ritual. This function is to enhance the magical efficacy of each step in our rites through the use of bardic magic.

The Scholar specialty is for anyone who wishes to do scholarship relevant to any of the Indo-European pre-Christian cultures, or to pan- or proto-Indo-European fields of scholarship, like linguistics, comparative

mythology, law, archaeology, etc. Their role within ADF will be advisory and educational.

The Warrior specialty is for those who wish to defend boundaries, whether personal, societal or cosmic. They will be trained in self-defense and the ability to defend others, as well as in crisis response, conflict resolution, campcraft and survival skills, etc. The training will also explore issues of spirituality unique to the warrior, and include traditional warrior training of the mind, body and spirit. It should include strategy and tactics, military history, and the playing of games like Chess and Go, physical training and testing, and spiritual work through challenge, ritual, personal practice and the exploration of the Mysteries associated with the Warrior.

The Healer specialty is for those who wish to heal. We will provide a different educational context in which to consider healing. (It will be required in the program that any healer get their actual healing training from other institutions.) Pagan ethics aren't necessarily the same as non-Pagan ethics. ADF's notion of health, and the balance of mind, body and spirit may be different than that assumed in 20th century Western medical practice. ADF healers should generally have a more holistic viewpoint, and be educated in techniques the value of which Western medicine is only beginning to recognize.

The Artisan specialty is for those who desire to create physical objects for religious purposes. An ADF artisan will make offerings--one of the purposes of their art will be to serve as offering. That involves making it with certain concepts in mind. Our artisans will need a thorough understanding of how to make something sacred, so they can create sacrificial pieces. Another role artisans will be asked to fill in creating ritual objects, like cauldrons or

*(Continued on page 38)*

*(Continued from page 37)*

statues, and in preserving and teaching ancient artforms. They should receive a thorough grounding in the mythology, iconography, and mores of the ancient I-E cultures, as well as principles of magic, so they have all these concepts in mind as they are creating their pieces.

The next step in the process is for people interested in these specialties to join the appropriate guild, either through the guilds themselves, or through me (in the case of guilds that do not yet exist), so we can go through the steps of electing guild preceptors and designing and approving the first three circles of requirements.

If you are interested in any of the above specialties, please get involved! If you are interested in the Bardic or Warrior specialty see the articles on joining those Guilds in this issue. In the case of those who plan to enter the Bardic specialty of the Study Program, you also have the option of joining the Bardic Guild by prepaying your \$15 Study Program fee to the Preceptor.

If you are interested in the Seers specialty, contact Barbara Wright of the Diviners Guild either through e-mail at <ceorua@aol.com> or c/o Wild Onion Grove, P.O. Box 87651, Chicago, IL 60680. If you are interested in the Healers Specialty, contact Vicki Mieth at <adf-vice-archdruid@adf.org> or Box 23431, Phoenix, AZ 85063. If you are interested in the Artisans specialty, contact Bryan Perrin at Box 3495, Jersey City, NJ 07303, and/or myself, either by phone at (401)785-9605, or by e-mail, <adf-preceptor@adf.org>, or at 18 Daboll St., Providence, RI, 02907. If you are interested in Liturgist, Magician or Scholar, please contact me, as listed above. The Priests Specialty will be administered by the Clergy Council, which, unlike the guilds, is only open to those who are third circle clergy. If you have suggestions for priests' training, please contact Fox.



**Tara**  
(Terry Morache)

has been elected

**Chief**

of the

**Council of Senior  
Druids**

**Congratulations!**

**WANTED**

**Assistant Editor  
for**

**Religious Freedom Issues**

**Must have Internet access and be able to  
produce articles of topical relevance at least  
twice per year.**

**Contact Jaguar  
c/o ADP  
kitjaguar@aol.com**

### *Silver Fox Protogrove*

Silver Fox Protogrove, ADF, meets every second Sunday at 3:30pm, Kat's place: March 9, 23; April 6,20; May 4, 18; June 1, 15, 29.

*By: Londubh*

# Falling Acorns

The French section still meets irregularly.

The SD survey is filled out, and as soon as we hunt down a notary, we'll be applying for a provisional grove charter. Our next big plan is to get as many of us as possible to Wellspring, and this will require fundraising efforts.

Blessings,  
Linda Demissy

### *CedarLight Grove*

CedarLight Grove, ADF is pleased to announce the opening of CedarLight Center. (see *Oak Leaves* 1/97 for details!)

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## *News from around ADF's Groves and Protogroves*

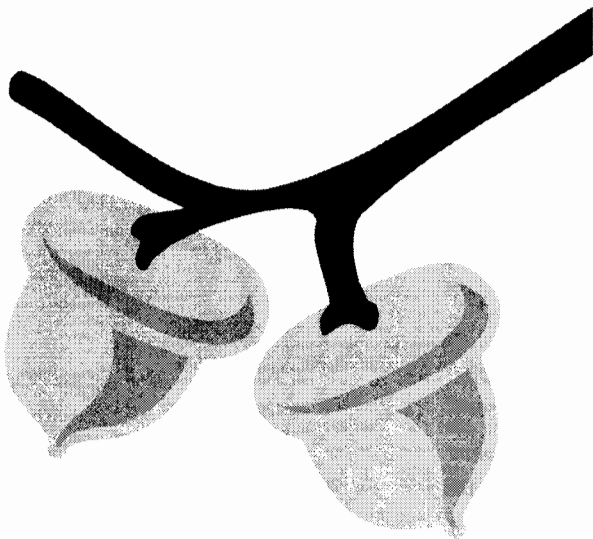
CLG has also been pursuing new alliances with other community organizations. We've promising opportunities on the horizon with a local women's shelter, and another intentional community that's actively working on sustainability issues. Highlights of our spring calendar feature our usual appearances at the *St. Pat's Day Parade*, and the *Southern Maryland Celtic Festival*. Our holiday Sigils will be celebrated at CLC, as will both our other regular and adhoc events.

May you ever walk with the Old Ones,  
Free on a path leading where you will,  
May you ever find a welcome at our door.

Will, Sr. Druid  
CedarLight Grove, ADF

### *Stone Creed Grove*

On Samhain past a new slate of SCG officers took their seats. Sue Parker is now SD,



*(Continued on page 40)*

*(Continued from page 39)*

Ahmie Polak and Ian Corrigan are co-scribes, and Richard Uhler and Anastacia Brightfox are co-pursewardens.

During the last quarter, attendance at Stone Creed Grove's open rituals has grown considerably. We estimated between 70-80 adults at each of our Samhain, Yule and Imbolc celebrations. A considerable amount of children from infants to teens have also been in attendance. Thanks to Ahmie there have been activities for the children to become involved in before the rituals. At Yule we had several local Pagan merchants available for those last minute shopping needs. It was all a great success. We collected food which was donated to a local group who feed homeless people on the streets in Cleveland.

In the last month we have begun a monthly study and worship group. Through this vehicle we hope to lead people through the evolving dedicant material. Representatives from several local Pagan groups attended a recent business meeting. As a result the Grove may become more active in Pagan ecumenical organizing in Cleveland. We are discussing ways to bring the Pagan community together and support each others' efforts.

Blessings

Sue Parker, Senior Druid, Stone Creed Grove  
ADF

### **World Tree Grove**

**May 9, 23** Meetings Jan and Anthony's  
**May 3rd** Maitag call for details  
**May 28 to June 3rd** Wellspring \*Brushwood  
Folklore Center (call for details)  
**June 13, 27** Meeting Jan and Anthony's  
**June 21** Sunnachttag (summer solstice)  
TBA(call for details)  
**July 4** Meeting/grove party TBA (call)  
**July 18-28** STARWOOD!!!! \*Brushwood  
**August 8, 22** Meeting Jan and Anthony's  
**August 9** Peace Faire, all pagans welcome!  
TBA (call)

Any questions? Call Paul, 1-401-785-9605  
or Jan and Anthony, 1-508-226-6697

B\*B,

Jan

assistant scribe and all around gopher :)

### **Shining Lakes Grove**

Dec. 6, 1996 - Feb. 28, 1997

During this period our Grove hosted a total of 55 meetings and events.

*(Continued on page 41)*

You are cordially invited to attend the

## **FOURTH ANNUAL NEW ENGLAND DRUID SUMMIT**

POB 219 Amherst, MA 01004  
Saille333@@@aol.com

Labor day weekend, 1997  
August 29 to September 1

\*\*\*\*\*

A chance to meet with fellow Druids, to pass the talking stick, gather around the fire, share religious and philosophical ideas, and do ceremony together.

This is not a commercial event, cost is only \$10.00 to defray the porta-potty and a few other expenses.

Please bring your own tent, seating, solar shower, food, drink, water, firewood, ritual tools, ritual garb, instruments, things for sale or barter.

The house is available for some cooking and the phone for emergencies only.

No dogs. No exceptions.

---

# Classified Ads

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Get 'em while they're

# HOT

and cheap

5¢ per word

send your ad to Jaguar  
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*(Continued from page 40)*

In addition to our public Yule and Imbolc celebrations, we began holding twice monthly "Druidic Worship Circles." These religious services were created in answer to requests for more regular religious services and follow a liturgical outline similar to that of some mainstream churches. They also provide an opportunity for Grove members to gain experience designing and leading public worship services.

We hosted a total of 16 hours of workshops for the general public on the following topics: "Traditional Verse Forms," "Celtic History and Archaeology," "Group Dynamics and Communication," "The History of Modern Druidism," "The History of ADF and SLG," "Origins and History of the Indo-European Peoples," "Magical Theory and Meditation," "Astrology," "Divination," "Visualization," "Elementary Earth," "Elementary Water" and "Sacred Space."

Our spirituality group, *An Bruane* designed a rite of passage to serve as our Grove's coming of age ceremony. This is actually a series of events, beginning with a separation of the child from his parents, a vigil in the forest with lessons in adult behavior and Grove spirituality and a final reintroduction of the young adult to the community in a formal acknowledgment of his entry into adulthood. We plan to take this series of rites for a test drive this spring as one of our Grove children comes of age.

Our Senior Druid made an appearance as the Guest Pastor for a Sunday service of the Lansing Metaphysical Church of Christ. This included delivering the Invocation (of Pagan Deities in a Christian Church!), Sermon and Benediction during the service and conducting a 4 1/2 hour workshop on Druidism in the afternoon. He was well received by the congregation and has been asked to make additional appearances in the future.

He also helped a couple in our Grove through a difficult transition by assisting in their divorce rite.

The Grove added another subgroup to its growing list of local guilds with the approval of the SLG Healers' Guild bylaws and induction of their first half dozen members. We are also seeing a renewed effort, largely by female members of the Grove, to get the SLG Warriors' Guild on its feet.

We built a room in the basement of a Grove member's house to serve as a meeting space. Among the many uses that we have found for this room, we have started holding monthly Euchre Tournaments as a fundraising activity.

*(Continued on page 42)*

(Continued from page 41)

The children of the Grove took their parents out for a day of exploring at the Matthai Botanical Gardens.

We held a Coffee Hour discussion on "Favorite Pagan Reading Material."

Fox

### **Dragon Mountain Grove**

Dragon Mountain Grove has grown to 17 members, located from across Connecticut. Our officers are, Senior Druid: Tara, Scribe: Brian, Pursewarden & Vice Senior Druid: Volottomin, Chronicler: Ailiana, Registrar & Senior Bard: Windweavyr.

**Activities:** We meet weekly with rotating agendas from monthly Bardic nights (everyone's favorite) to Study groups. Our Study group focus has been Ethics, from daily living to the ethics of war. We expect this subject of ethics to continue for a couple more months. At the end of March we will be doing our quarterly public service, cleaning the trash from the top of Sleeping Giant Mountain, assisting the parks department in this as a volunteer group. We are looking forward to a very active spring with the coming of warmer weather and outdoor rituals that we will all clean out the cobwebs gathered during the winter. Planned field trips include; Kent Falls, Rocky Neck State Park, and the Biggie, our Bards will be making a trip to New Haven on the fourth of July to enjoy the New Haven Symphony Orchestra and fireworks display where they coordinate the fireworks to the music.

Blessings,  
Tara



## Passages

Deepest sympathies to the friends and family of Adam Walks Between the Worlds, who was murdered recently. The gods and goddesses will bring to justice those who did this terrible deed.

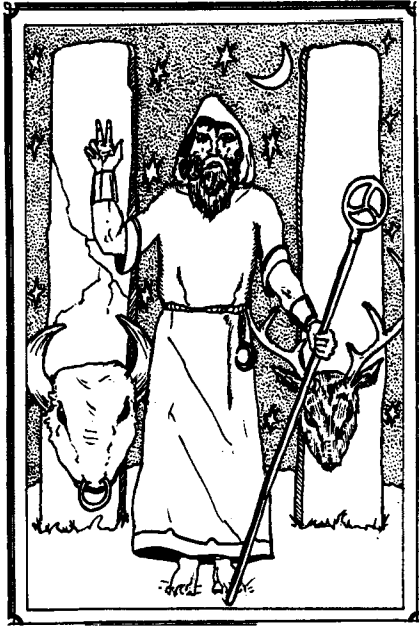
Harry Jordan, the father of Butterffy, father-in-law of Wuck of Seattle died recently. May the nature spirits guide him home; may the honored dead welcome him among them; may the High Ones grant him rest and rebirth in due time.

Tara and Windweavyr of Dragon Mountain Grove were handfasted at Yule. Skip Ellison from Muin Mound Grove came down to Providence and did the honors.

A thousand thousand thanks to Michael McClellan, who provided the funds for the publication of the first issue of *Oak Leaves*. We are deeply grateful for his help at a time of crisis.

Welcome to Sycamore Hills Protogrove, An Bhandia Protogrove and Protogrove of the Sacred Hunt.

Farewell to Taproot Grove, Brushwood Protogrove and Bergen/Rockland County Protogrove.



Ian Corrigan

There are three on the Prisoner Relations Committee right now. The prisoners I work with are all on Death Row here in Texas. One of these is a committee member. My activities with prisoners include visiting, correspondence by mail, and counseling with the prisoners, and with their families, when necessary. This latter is vital for the Death Row inmates, because unresolved family-related issues become critical as the execution date approaches. If not addressed and resolved beforehand, during Deathwatch (the 24 hours preceding execution) the condemned man and the families are far too emotionally overwrought to deal with them; it is too late to seek rapprochement and closure. The mental, emotional and spiritual trauma are devastating for all concerned. Since it is my job at that point to make sure my guy is spiritually prepared for his death and can cope with subsequent events, and to see him through the execution and to the Gate, we need these problems resolved as early as possible. Though the families of my prisoners are all Christian, I have had few problems with them accepting me as their relative's personal clergy. If we are friends already, I can be a source of comfort and healing for them as well.

*By: Camille Grant*

## The Prisoner Relations Committee

*In Texas, ADF helps Death Row inmates.*

The Prison's Chaplains have also, by and large, been accepting and helpful once they learned that I am only non-Christian, not anti-Christian. (I avoid the term 'Pagan', except with other Pagans; it has such prejudicial connotations - orgies, devil-worship, human sacrifice - to Christians that its use is counterproductive. I stress our commonalities: those things common to all religions.) It also helps that the Chaplains and the Administration have noted that my Druidic prisoners inevitably show marked improvements in behavior. Of course, my "astonishing successes" with men, adjudged to be incorrigible menaces to society, actually lies in only working with those who have already acknowledged

*(Continued on page 44)*

# Kids' Religious ED SIG Report First Quarter 1997

General goals for the Kids' ED program were submitted to the Mother Grove shortly before the financial problem was found. I am hoping for action to be taken over the summer of 1997. If modifications are needed, they will have to wait until the fall.

A second grade general curriculum was posted on ADF-Study in January. No comments received.

Ian and I hashed out some problems between the proposed Druidic Basic Training and the Kids' ED plan. Both items are better for the conversation.

I submitted some children's activities to Sue Parker for the kids' pages of *Oak Leaves*. Thanks to various people who helped compile the list.

There have been a few conversations about Kids' ED on the various ADF lists. Imbas has expressed an interest in using the Kids' ED plan. I haven't heard back from them.

I will be at sea for the most of the second and third quarters of 1997. Ellen will be answering my mail, and dealing with anything important for Kids' ED.

Peter Gold

(Continued from page 43)

responsibility for their own actions and are already deeply committed to spiritual change: no one can help those who won't help themselves.

As part of my work with prisoners who are to be executed, I also have to arrange for their funeral services and committal of the body afterward. My funerals, like the weddings I do, are designed to be as inoffensive to the family's beliefs as possible while not compromising our own Druidic beliefs. I stress the affirmation of immortality of the soul and the return of the body's constituent elements to ever-renewing cycles of life on earth in Nature. I require cremation, and so do my prisoners (they put it in their wills) to facilitate this transformation. One of my executed prisoners willed his ashes to his sister, to use as fertilizer on her prize-winning roses, saying: "In life I used my body to cause pain and death, and created nothing but ugliness; in death I want it to give joy and life, and create beauty forever."

We study from books, of course. But the most important teaching I do is one-on-one Druidic philosophy and spirituality. There is no adequate substitute for that. And I have to say, because it is true, that I learn far more from them than they could ever realize. I stress always that "Yes, you're going to die, but so what? So does everybody. This isn't your first time to do it and probably not your last, either. But you aren't dead *today*. Today is a day you are alive, and have an opportunity to do something, and to learn something, so don't waste it! So, life in prison sucks? But life in prison affords opportunities to learn things too; things you can't learn elsewhere. There are advantages to every situation - so find 'em and use 'em, because the knowledge the soul acquires is the only eternal thing anybody can ever have, and you'll need it, down the road."

(Continued on page 45)

## *...it's Different, working on the Row*

*(Continued from page 44)*

So it's different, working on the Row. And not, from the usual point of view, enjoyable. But there is a tradeoff for all the unpleasantness (I don't *like* watching people die!) If what you want, as clergy, is to confront the most intense spiritual issues, it is, as one Baptist Chaplain (who is a dear friend) expressed it, "where the rubber meets the road." It is a different *kind* of prison work that term prisoners, and so I guess I'm a sort of specialist.

I do not understand the ADF-wide refusal to work with prisoners at *all*. I mean, no other church I've ever heard of has this attitude. Are the Christians more tolerant than we are? Granted, you have to use some common sense; but to refuse categorically to admit convicts or ex-convicts (if known) to local Grove membership, solely for that reason, is to deny the possibility, and the capability, of change through the affirmation of will by the human spirit. And that is contrary to all we profess to believe! If the spirit *cannot* change or grow, what is the point of Druidism or of *any* religion?

And, for benefit of those in ADF who think the PRC is some Bleeding Hearts with a laissez-faire attitude toward criminal behavior, I'd like to point out that when Robert Meek - who was Senior Druid of an ADF Grove when he brutally murdered his wife, and is in prison for it - applied for readmission to ADF and permission to start an ADF Grove in his prison unit, the PRC was asked for its recommendation. And our decision was instantaneous and unanimous: an emphatic *no!* Not now, not next year, not

## **You've Planted... Now Let's Party...**

# **LUGHNASADH 1997**

## **August 1 - 3 SE Michigan**

Join Shining Lakes Grove, ADF for Drumming, Dancing, Feasting and Foolery, Games, Workshops, and of course, the obligatory Rituals.

For more information visit our website at: <http://www.msen.com/~robh/slg/>

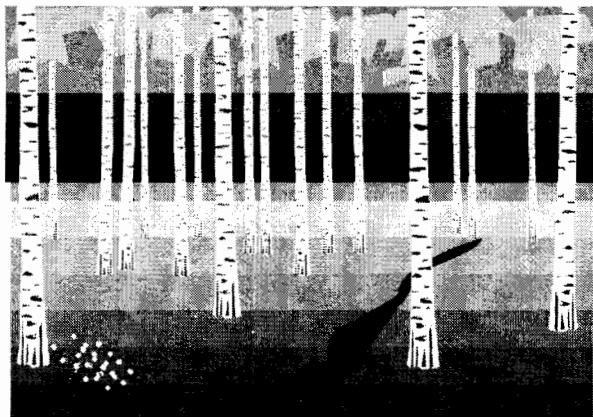
*ever.* Our reason was the same: Robert Meek was a *Druid*. He was not ignorant; he *knew*, full well, the total significance of what he did. He had all the advantages of knowledge and comprehension and therefore the act was indefensible. He does not belong with us, he is an outlaw.

Ave atque Vale, and may the High Ones smile on you.

Camille.

*Note from the Archdruid: The Prisoner Relations Committee was accidentally removed from ADF's roster last year. The Mother Grove is currently examining ways to reconstitute the committee and to get more members involved in this important work.*





*An ecumenical gathering held in Ann Arbor attracts folk from many paths.*

# ConVocation 1997

*By: Marae Price*

For the last three years, the Magical Education Council of Ann Arbor (M.E.C.A.A.) has sponsored a February convention of the spiritually-minded called "ConVocation." These gatherings, modeled loosely after science fiction conventions and some similar religious conventions organized by the East Coast Pagan community, are designed to provide educational opportunities, the free sharing of information and skills, and social connections and fun in an atmosphere of religious diversity. All traditions are welcomed, and presenters and participants come from around the country. Shining Lakes Grove has actively participated in ConVocation since its inception in 1995, providing open and closing rituals that first year, a very popular hospitality suite last year, and workshops, rituals, and music performances by some of its members.

ConVocation 1997 was held February 13-16, 1997, at the Southfield Plaza Hotel near Detroit. Despite the diminished presence of Shining Lakes Grove members this year due to various difficult circumstances, those of us who were able to go still had a good time and managed to keep the Grove on the map. Members from the Ann Arbor area who were able to go included most of the SLG Bardic Guild, and a few of our out of town members as well. Although the Druidic and Celtic stuff was pretty sparse, (in addition to the Grove's offerings, Ellen Evert Hopman of Keltria gave a lecture on Sacred Irish Sites), there was plenty to keep us busy.

Each year's ConVocation has had a theme based on the four elements of magical tradition, beginning in the first year with air. This year's theme was Water: As the Knowledge Flows On. Considering how much attention we have been paying to water lately in our Grove's cosmological explorations, it is not surprising that SLG was well represented among the workshop and ritual leaders. Our offerings included workshops on *Accepting*

*(Continued on page 47)*

(Continued from page 46)

*Cronehood* (Raven Hecate-Ana Spirit Dancer); *Loving Your Local River* (Marae Price); *Grounding 101, Shielding 201, and Working Skyclad* (Figment); *Sex Magic* (Omega); *Developmental Spirals for Pagan Parents* (Kami Landy); and *Art in Ritual* (Starbringer). Rituals we facilitated included a *Water Attunement Ritual* in the hotel pool (Omega), a *Celtic Water Rite* and a *Christian Ritual* (Marae), a *Sacred Crone Ritual* (Raven), and *The Fool's Journey* (Brighn). In addition our folk offered a children's ritual entitled *A Walking Story to Meet the Elements* (Kami), a concert (Marae, who for the first time in ConVocation history was not sick for the weekend!), rides to and from the airport (David "Davroz" Rozian), and some potent fertility magic during Jane Sibley's *Norseworking* (Mama Moon). We also had the extra treat of a Makoto machine, an "interactive sports arena" (sort of like a life-size 3-D video game with real reality as opposed to virtual reality), which was brought by another of our members, Jeana Jordan, and set up in the programming area. People bought tokens for timed play, and the proceeds were donated to the Grove.

Though lacking a hospitality suite this year, we did have a SLG room party on the first night of the con, and some of our "sacred propaganda" (SLG and A.D.F. literature) got distributed. We also did a favor for the Huron River Watershed Council by having their literature available during the *Loving Your Local River* workshop. The hospitality suite was missed, however, as were our absent grove members (especially Fox and Jaguar).

Next year's ConVocation will be February 19-22, 1998, again at the Southfield Plaza Hotel. Programming will continue the elemental focus, with the theme being Earth: Supporting Our Community, Sustaining Our Earth.



## Warriors' Guild Membership Call:

Anyone who is interested in being a member of the Warriors Guild, ADF, is urged to join at this time. Accept this invitation by the Council of Honor to join us and help finalize our Study Program proposal. It is our hope that every warrior in ADF will join with us in creating the best program possible.

The current procedure for joining the Warriors Guild is as follows:

1. Write and make three copies of an application or letter of intent, include in that letter:

A. Why you feel that you are or should study to be a warrior.

B. Any information or personal history that you feel is relevant.

C. List any and all training that you may have had as a warrior.

D. Date that you joined ADF and expiration date for your ADF membership.

2. Include copies of any documentation, that you may have, in order to verify previous training.

3. Put all copies and documentation together, with five dollars as preliminary Guild dues to be credited toward your final dues.

4. Send all of the above to:

Chief Warrior Robert Barton

P.O. Box 388

East Bridgewater Ma. 02333

For more information, feel free to contact the Chief Warrior or any of the members of the Council of Honor (CoH):

Paul Maurice, CoH

Linda Demissy, CoH

Robert Barton, CoH, Chief Warrior  
(508)378-2870



# The Burning Soul

Newsletter of the Bardic Guild, A.D.F.

Volume #3

April 1997

*Editor's Note: All material contained within The Burning Soul reflects the views of the writers, and does not necessarily represent those of ADF.*

Current A.D.F. Bardic Guild Faculty  
Gwynne Green - Chief Bard, A.D.F.,  
Advisor on Bards (Musicians), Filid (Poets),  
Seanchais (Storytellers) Branches &  
Rindiles (Satirists) concentration

Richard W. Uhler, Jr. - Assistant Chief Bard,  
A.D.F., Advisor on Bards (Musicians)  
Branch & Mother Grove Member

Robert L. Barton - Advisor on Rindile  
(Satirists) concentration & Chief Warrior  
(Ceann Cath), A.D.F.

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**Cast a Wide Shadow**  
*By Robert Barton, Fochlóc Satirist-A.D.F.*  
*Dedicated to that most trusted warrior, a  
Druid of a Dark Continent, a most  
wondrous Mathmagician, who has taken  
our best interest to pocket*

Chorus:  
Cast a wide shadow, lads  
Cast a wide shadow  
If you would be a hero  
You must cast it far and wide

Verses:  
His countenance was terrible  
His butt eclipsed the sun  
When he came upon the field  
Armies turned to run

Oh he left devastation  
Everywhere he passed  
He claimed that it was greatness  
Really it was only gas  
"I trust him without question"  
So we have been told  
If he is so honorable  
Where is all the gold?

(Sing chorus between all verses...  
Snicker where ever recognition kicks in...)

○○○○○○○○○○○○○○○○○○○○○○○○○○○○○○

**Why Satire???**  
*By Robert Barton, Fochlóc Satirist-A.D.F.*

Some people question the wisdom of having a Satirists' concentration in the Bardic Guild. I think that this is due to a lack of understanding of what a satirist actually does. In order to address this we must remember that the Satirist is a Bard and a part of the First Function. Our first question should then be: How does satire and the Bard that uses it contribute to maintaining our contracts with the Deities, and the ethical order of our society?

A Satirist will use comical poems, stories and songs in order to teach what actions, words or behaviors will not be tolerated, or are frowned upon within our code of law or our system of ethical custom. These satires will often be fictional in general, and not focused upon any specific event or individual. Often, a scathing humor will be used to demonstrate the results of certain unacceptable behaviors.



*(Continued from page 49)*

Sean was tired of this conversation, which he had been having every day for a week, ever since he raced home from college, and found his father in this terrible condition.

Sean had left his father in September looking fit and healthy. And the old Irishman was so stubborn and prideful that he hadn't even hinted about his illness in his many letters to his son. The father and son were unusually close - Sean couldn't imagine life without his Dad. For the ninth time, the young man cursed himself for not coming home over Christmas break, but since neither he nor his father were Christians, and school let out too late for them to spend Yule together, he decided to just remain on campus in New England, get in a little skiing and catch up on his studies. It was a worried neighbor who finally called Sean at school the last week of January and told him of his father's failing health.

He jumped in his van without packing and drove 24 hours non-stop to arrive in Indianapolis ready to take charge and set his Dad back on the road to recovery, only to find his father talking about dying. It wasn't like him! So Sean did the only thing he could do. He bundled the old man up, pretty much against his will, and put him in the back of his beat-up Ford Econoline. He was taking him to Daytona, Florida where there was supposed to be a top notch cancer facility that he had heard about back in Boston. They had been on the road for over 18 hours when this latest incident had occurred.

Now Sean scanned the highway, looking for the source of that sudden flash of light that had made him run off the road. His eyes were weary from so many hours of driving and he rubbed them with his fingers, trying to clear them a bit. Then he saw her.

A young blond-haired girl on a shiny new bicycle, pedaling up the side of the highway towards them, singing as she rode. It must have been a reflection of the sun on her bike, he thought, glancing at the overcast sky with a puzzled frown.

She stopped by his window and asked, "Is everything all right, Mister? Did y'all break down?" She looked to be about 12 years old and her Georgian accent was charming.

"No, we're fine, just tired and my eyes are playing tricks on me, I guess. How long is it to Jacksonville?", Sean asked.

"Depends on how fast you go.", she said with a smile, "This is Homeland, Folkston is 6 miles down the road and the Florida border is just after that. You have kin in Jacksonville?"

"No. We're going to Daytona, actually. I'm taking my father to a clinic there. He's very sick." Sean confided, surprised that he was being so open with a total stranger, but finding the girl strangely easy to talk to.

"Ah, yes, I see." She said, peering into the van to glance kindly at the old man, now dozing in the back, "You must love him very much to drive so far, just because he wants you to."

"Well, actually, he's not all that keen on the idea." Sean admitted, "But I have to do what's best for him."

"Of course," the young girl agreed, "It's lucky for him that you know what that is!" She smiled pleasantly in farewell and rode away, singing as she went.

Sean pulled back onto the old highway and continued on towards Jacksonville. He couldn't get the young girl out of his mind. He kept going over their

*(Continued on page 51)*

(Continued from page 50)

conversation in his head. He had the weirdest feeling that she was somehow playing with him.

They bypassed Jacksonville and took I-95 toward St. Augustine. By the time they reached the old city Sean was starving, so he took an exit and began looking for a place to get some food. His father was sound asleep - he slept a lot these days - so he parked in the shade a big tree, dripping with Spanish moss, and got out to look for a grocery store. He was in the tourist section of the city and there were souvenir shops, gift shops, tee shirt shops, craft shops and fast food places everywhere, but he couldn't find a grocery store and Sean preferred fresh, whole foods whenever possible.

Finally he stopped and asked directions from a pretty young woman, about his age, who was making jewelry in a little open-fronted kiosk.

"Sure", she answered, never taking her eyes off the bright, hot flame of the torch that she was using to braze a pin onto the back of an ornate, silver brooch, "there's a Sav-Rite two blocks north and one block east of here," as she cocked her head in the appropriate directions.

Sean was fascinated by the skill she used, as she worked the bits of bright metal and stone into beautiful pieces of jewelry, heating them until they were molten and plunging them into a small vat of water she had nearby. The sound they made was somehow musical.

"Was there something else I can help you with?" she asked with a smile. She was used to young men watching her work for extended lengths of time.

"I...I was just wondering how you knew what you were going to make." Sean said, "I mean, you seem to be able to take a few

small pieces of metal and turn them into anything."

"Not at all," she explained, "Each piece grows naturally from the potential of the raw materials to become the item it was meant to be. You can't force something to be what it is not. You must let nature take her course and accept the limitations along with the potential."

"Oh," Sean replied, baffled by her answer, "Well, thanks again."

"You're welcome!" she said, and flashed him a bright smile as she flipped her long yellow hair over her shoulder and continued working.

After lugging the bag of organic carrots, apples and whole wheat bread back to the van, Sean found his father awake.

"Did you bring *me* anything to eat?", he asked, looking suspiciously at the pile of raw fruit and vegetables.

"What's wrong with this?", Sean asked him.

"Nothing -- if you're a rabbit!" his father grumbled, as he chewed on a piece of the bread.

An hour later they were riding through Daytona, looking for the Kildare Institute, but somehow they had gotten lost.

Sean stopped to ask directions from a woman walking on the sidewalk. Her face broke into a huge grin and she informed him that she was on her way to the Institute herself! Sean offered to give her a lift and she accepted readily. When she got into the passenger seat, Sean noticed from the bulge in her pretty sun dress that she was about 6 months pregnant. He was glad he could help her out.

(Continued on page 52)



(Continued from page 52)

Ripe and luscious, take a great bite, then  
join in the chorus and enter the rite.

Beltane, the wedding, the joining of all  
bring the male to the female, the courting  
will call

The great earth mother lies fertile to sow  
lay your seed in her womb and watch the  
crops grow.

Laugh with me, fall with me, roll in the  
grass, warm spring has come and we're  
joyous at last!

○○○○○○○○○○○○○○○○○○○○○○○○○○○○○○

**Borrowed For a Time**

*by Deja Flite, Fochlóc Fili Candidate-A.D.F.*

This life is not my own  
I see the forest-through my eyes  
I feel the breeze on my skin  
But this life is not my own  
I feel the pain of loss  
I cry when the hurt is close  
But this life is not my own  
I smell the flowers that children bring  
I hear the wonder of a child's laughter  
But this life is not my own  
The world is mine for the taking  
Creation is all around  
This life is borrowed for a time  
This life is not my own.

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**Invocation**

*by Rye Welwood, Fochlóc Fili Candidate-A.D.F.*

Green child, come to me.  
My arms are wide to hold you.  
Green child, feel human warmth,  
like sunlight my love will come to you.  
You do not need to hide from me.  
I hide no hate. You need no shame.  
Green child, play in the light.  
Hold my hand, and walk with me.

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**An Excerpt from  
Venting on the Throne: A Grove Fool's  
Acceptance Letter**

*by David Rozian  
Fochlóc Bard Candidate-A.D.F.*

...First, allow me to introduce myself.  
My nickname/craft name/loginid, Davroz,  
is a pun on my own name, David Rozian.  
You might call this a form of self-abuse.  
But it's my name, my pun, my claim to  
distinction in a world full of Daves, Davids  
and Daveys. I'm proud to be known by this  
unique moniker, and in spite of the fact  
that I'm sometimes mistaken for the  
megalomaniacal adversary of the fictional  
character, Doctor Who, I promise to  
behave in only the most benignly  
dictatorial fashion. I came to ADF almost  
two years ago in the course of spiritual  
self-discovery beginning with a secular-  
humanist Jewish upbringing, an  
adolescence of studied agnosticism, and  
culminating with a slow awakening to my  
need to fill what Voltaire called "the God-  
shaped void in all men". This included  
explorations of Zen Buddhism, Modern  
Zionism, Wicca and now, Neo-Pagan, Indo-  
European Celtic Druidism, which makes  
me think it's not my "God-shaped" void  
I'm filling so much as the "Thesaurus-  
shaped" void in my lexicon of synonyms  
for tree-hugger...

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**Dream Not of Summer**

*by Gwynne Green, Chief Bard-A.D.F.*

Dream not of summer  
for the warmth may not come  
to any fine place near me.

Dream not of springtime  
for the green may not rise  
and cover all that I may see

(Continued on page 54)

*(Continued from page 53)*

For it's time to pass to the West  
Time to take the journey that Brendan did  
run  
Yes, it's time to pass to the West  
My time here is done

Dream not of autumn  
for the colors they burn  
and fly and flame over all

Dream not of winter  
for the snow's hissing glance  
upon my grave will fall

For it's time to pass to the West  
Time to take the journey that Brendan did  
run  
Yes, it's time to pass to the West  
My time here is done...my time here is  
done

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**THE FIELD OF HEROES**  
*Richard Mac Kelley/c 1991*

The Queen Of Ravens walked with me  
and showed me all that I might be  
when I was slain She took me home  
to rise again to flesh and bone.

The Queen of Battle sang with me  
underneath the Sacred Tree;  
told me the tale of my fate  
that would come to me soon or late.

On the Field Of Heroes  
She reaped the fallen like the grain  
we sojourned in the Summerland  
'til Aine sent us back again.

Nemain, Badb, Queen of Night,  
beyond the veil She gave me sight;  
the endless source of many lives  
the raven taking as she gives.

In a dream I saw Her face;  
I fell before Her awful grace -  
reborn again as I woke  
Her terrible beauty made me shake.

In a dream She took my heart  
consumed it in Her sacred fire;  
to see again the burning stars  
in Her eyes is my one desire.  
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**HOW TO BECOME  
A MEMBER OF THE GUILD**

A letter of intent to join the Bardic Guild  
should be sent to the Chief Bard. It must  
include:

1. a request to join the Guild
2. which of the 3 Branches you would like  
to study (i.e.: Filid/Poets or  
Bards/Musicians or  
Seanchaís/Storytellers Branch or the  
Rindiles/Satirists concentration)
3. any relevant qualifications (i.e.:  
proficiency on an instrument, any  
professional experience, etc.) You may, of  
course, enter the Guild with little or no  
expertise in your chosen specialty
4. name, address, phone number, e-mail  
address, grove affiliation (if any)
5. \$15.00 fee for each rank payable  
before the rank is begun
6. For Satirists Only: The letter of intent  
must be in an original, satirical format!

A Check or Money Order to join the Guild  
(payable to Gwynne Green) should be sent  
to:

Gwynne Green- Chief Bard  
Bardic Guild Application  
P.O. Box 388  
East Bridgewater, MA 02333-0388

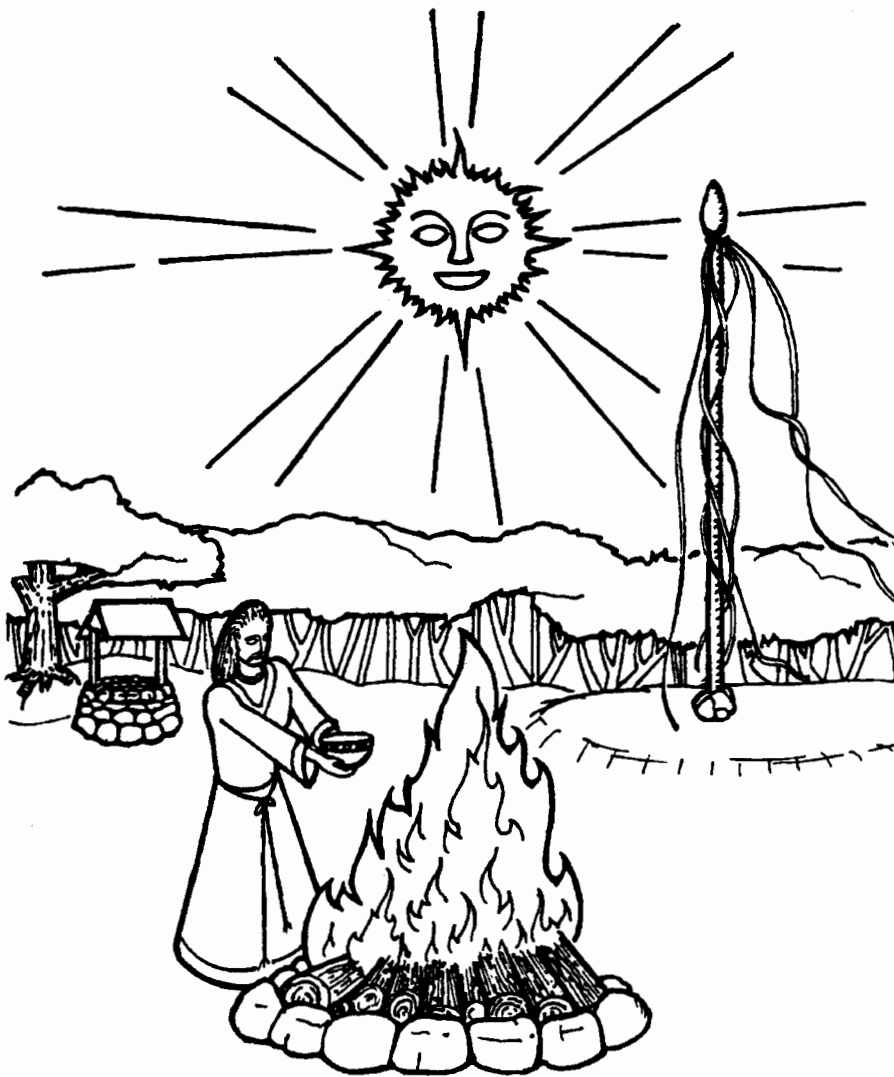
(Presently, the Guild's money must be  
handled through a personal account as  
there is no official, non-profit status.  
Returned Checks will have a \$25.00  
Penalty attached by the Guild and you will  
be required thereafter to pay by Money  
Order only!)



# Kids' Pages!

## ☉ Beltaine - May Day - May 1st

The ancient Celts honored the coming of the Summer on the first morning of May. The Sacred Year was divided into two halves - Summer and Winter - and Summer began with the Feast of Beltaine. On Beltaine morning folks would go to their wells and draw the first drink of the summer. That special, holy water held the family's luck for the coming summer, so everyone was careful to make sure that the Woman or Man of the House was the one to get the drink. In the Sacred Groves the Druids would be worshipping the Gods



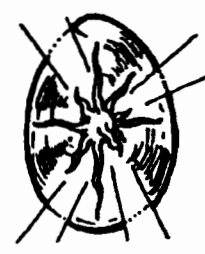
and Goddesses at the Sacred Fire, making offerings of ale and food, as well as scented oil. Later, all the folk of the village would gather for a picnic. They would leap over the fire to drive away any bad luck, and dance the Maypole to weave and bind the village's good luck tight for the coming season. We do many of these things today as well. Did your family go to a Beltaine picnic? Did you see the Beltaine Fire?

Color this Picture of the Beltaine Celebration!

# Beltaine Word Search

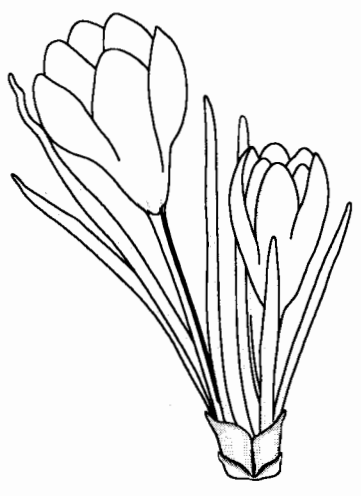
G	A	R	L	A	N	D	A	E	M
O	C	H	M	W	A	T	E	R	A
B	E	L	T	A	I	N	E	C	Y
L	L	E	A	P	Y	R	G	A	E
E	T	Y	R	E	I	P	A	T	V
T	O	L	A	F	H	W	O	T	E
L	D	A	N	C	E	D	I	L	Y
G	R	O	V	E	T	Y	I	E	E
I	B	E	F	I	R	E	K	S	H
F	I	R	I	B	B	O	N	S	G

- |          |         |
|----------|---------|
| BELTAINE | GROVE   |
| BONFIRE  | LEAP    |
| CATTLE   | MAY EVE |
| CELT     | MAYPOLE |
| DANCE    | RIBBONS |
| FIRE     | SIDHE   |
| GARLAND  | TARA    |
| GOBLET   | WATER   |

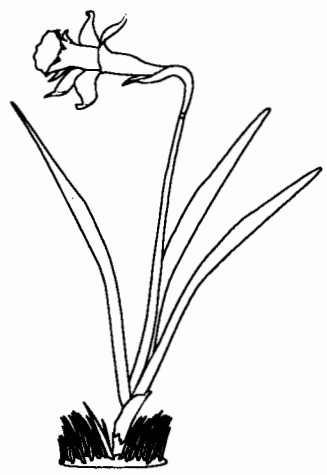


## Which flower is which?

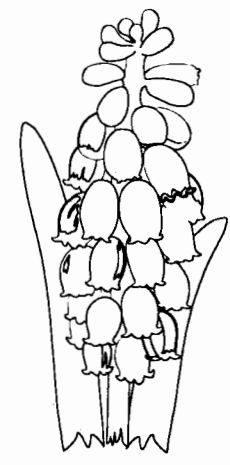
Draw a line from each flower to its name! Then you can color them in.



Daffodil



Grape Hyacinth



Crocus

# Brighid's Lesson

By: Tara

A long time ago, in a land far away, there was a young girl, and her name was Brighid. She lived in a house with her mother and father. Her best friend Moire lived near by.

One day, when Brighid was on her way home from the village, she passed the shop of Goibnu the smith, and looked in the window. She saw the boys working hard learning to become smiths. Goibnu noticed Brighid looking into the shop and came over to her.

"How are you doing today?" he asked.

"I'm fine. What are those boys making?" asked Brighid.

"Why, they are fixing knives for people. Would you like to take a closer look?"

"Oh yes" Brighid said, with a big smile on her face. So Goibnu led Brighid into the shop and showed her around. She was so curious and asked about everything she saw.

Goibnu noticed the wonder in Brighid's eyes and asked her, "Would you like to learn also?" One of the boys said, "But master she's a, she's a... a girl! Girls can't be smiths!"

Brighid sighed. She thought that the boy was right. Goibnu pulled her aside and said to her in a voice that the boys could hear, "If your parents say that you can, come to work for me starting tomorrow."

Brighid was surprised. "But I'm a girl," she said. Goibnu told her that it didn't matter to him whether she was a girl or a boy. What mattered was that she was willing to work and to learn.

So Brighid ran home just as fast as she could. Her friend Moire stopped her. "Where are you running to, Brighid?"

"I have to get home to talk to my mom and dad. Guess what happened today!"

"I have no idea, tell me please," begged Moire.

"Goibnu told me that he would teach me to become a smith if my parents said that it was OK," bubbled Brighid.

"Brighid," gasped Moire. "W@e are girls and no one will let us do boys' things."

"Goibnu will", smiled Brighid. "I have to get

home now and talk to my parents. Talk to you tomorrow!" called Brighid as she started to run the rest of the way home.

When Brighid got home her mother cried "Brighid, you should have been home an hour ago. Now hurry up and get your chores done before your father gets home." So as Brighid scurried around the kitchen getting everything ready for dinner, she told her mother about what went on in town. When she got to the part about Goibnu's shop her father burst in the door and swept Brighid up in his arms and gave her a big hug.

"And how's my lass this fine day?"

"Wonderful papa, simply wonderful papa."

"Well then, I will have to hear all about this wonderful day of yours" grinned her father.

So as they ate their dinner, Brighid told her parents all about her stop at Goibnu's shop. When she got to the end of the story, her parents looked at each other and smiled. The minutes of silence seemed like hours to Brighid.

Then her father looked at her with his gentle eyes and said, "Well Brighid, you must get to bed early tonight, since you will have to be up even earlier in the morning to pack two lunches tomorrow."

"Two lunches?" Brighid asked hesitantly.

"Yes, my little one. A lunch for me and one for yourself. You will need a good breakfast and lunch to last through the busy work day."

"Oh papa," cried Brighid. "Do you really think that I can really be a smith even though I'm a girl?"

"My dearest daughter," her father said as he took her into his arms and hugged her. "You can do or be anything you want as long as you are willing to work hard for it and believe in your heart that you can do it."

"Thank you papa, thank you mama," said Brighid to her parents as she cleared the table.

"You're welcome dear," they answered. "Now run along to bed, little one. Good night" as they sent her off to bed.

That night Brighid dreamed she was a great smith, and knew in her heart that all that really mattered was that she worked hard and believed in herself.

# Cool Things to Do With Kids

By: Peter Gold,

Most of the activities listed here are not original to me. When possible I've credited the source I got the idea from. These activities are designed to be both fun and to either teach or test the kids about Pagan ritual, beliefs and lore. Please share your ideas with us!

## Scavenger Hunt

Age - 7 to 15.

Goal - find objects or pictures of objects

Learning mechanism - kids identify the objects connection to one or more Pagan myth cycles, ritual uses, community traditions or lore.

Examples - using the Norse cycle, the kids find an eyeball (Odin's), a hand (Tyr), a necklace (Freya's), mistletoe (killed Balder), a prism (to make a rainbow bridge), a hammer (Thor's), etc.

Credit - Lisa Hulett

## Rune or Ogham BINGO

Age - 10 to 15

Goal - Bingo game using Rune or Oghams instead

Learning mechanism - kids learn to identify the various Rune or Oghams by sight and name

Credit - Stone Creed Grove, ADF

## Rune or Ogham Ciphers

Age - 10 to 15

Goal - learn to identify the Rune or Ogham

Learning mechanism - kids learn to identify the Rune or Ogham by sight, sound and name

## Mythology Performances

Age - 7 to 15

Goal - do a theatrical production of a mythological story

Learning mechanism - kids learn to do dramatic roles and learn specific tales

## Rune or Ogham Cookies

Age - 7 to 15

Goal - learn to cook and to identify Rune or Oghams

Learning mechanism - kids learn to identify the various Rune or Oghams by sight, sound and name

Credit - Lisa Hulett

## Coloring books

Age - 3 to 7

Goal - coloring fun and provide visual image to go with myths

Learning mechanism - by coloring in scenes from various myths, the kids will have a visual aid to learning the myths

Examples - photocopy and color in the pages from Celtic League American Branch calendars

## Papier Maché Figures

Age 7 to 15

Goal - make paper mache animals and gods and goddess heads for ritual space use, or as piñatas for during or after a ritual

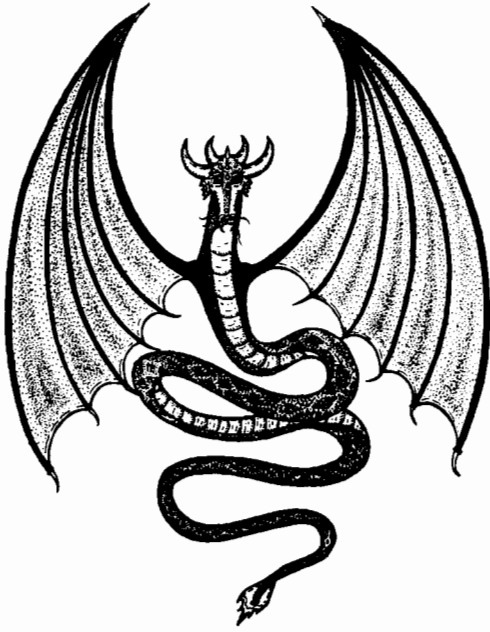
Learning mechanism - identify correspondences for the realms and seasons

Credits - Peter Gold

## Just for Fun

Pumpkin: a tree native to Great Briton, Ireland and the areas of France and Germany. Brought to North America by English colonists in the early 1600's.

R. Munroe, *21 Lessons of Merlin*



*Ian Corrigan*

*With a little help from its friends, Dragon Mountain Grove is flourishing.*

# How My Little Acorn Grew

*By: Tara*

It seems like forever and yet just like yesterday when I was talking on the phone with another ADF member and it was suggested to me that I start an ADF Protogrove. At first I was filled with many doubts and uncertainties about doing this and if I really had what it takes to start and follow through with running a grove.

Last July the idea of Dragon Mountain Grove came to me and two others who were interested in following the Druidic path. Suddenly we had enough members to apply to ADF as a provisionally chartered grove. This was slightly overwhelming yet the best and worst was yet to come.

In August I traveled to Michigan to Shining Lakes Grove's Althing to learn more about ADF and what we were getting ourselves into. The adventure began when I met Skip Ellison. He picked me up at the bus stop, cold, tired and scared. I was very soon warmed by the care and love that a person can give to a total stranger, and for the first time in many years I trusted someone right away. For those of you who know Skip, you know why. We got to talking about the fact that I was in the process of starting a grove and really did not know what I was doing ( or so I thought ). I also did not know that this was a member of the Mother Grove that I was talking to or I probably would have been less likely to talk his ear off as I did. Those of you who know me know that I do have the gift of gab.

We arrived in Michigan and helped with the setup. This blonde guy asked me to do something and told me to let the person that I was helping know that he told me to do this first. I had no idea who this blonde guy was and I told him that I would tell him that the blonde guy that said he's in charge told me to do it. Little did I know that I was talking to the Archdruid of ADF. Oops. I later found out from Skip that the blonde guy was Fox. I thought, "Oh no, here I go again messing up." The weekend was a good learning experience

*(Continued on page 60)*

*(Continued from page 59)*

for me and left me with a wealth of knowledge. I returned home with the forms to fill out for ADF and turned them in the following weekend at Muin Mound Madness.

At Muin Mound Madness members of the Mother Grove went over our forms and questioned me on several points. I survived it. Skip was asked to mentor me and I was very pleased with the choice since I had grown close to him and felt very comfortable talking with him.

Now the hard work really began. I was in constant communication with Skip learning the things that I needed to become a good Senior Druid. Some of the lessons came easily while some were more difficult, like learning when to let go. I attended rituals at Muin Mound to learn the ADF ritual structure with one of my grove members. Then I stole the bard that I fell in love with from Shining Lakes Grove, Windweavyr. He is now my husband and Senior Bard. (Sorry Fox!)

Yule came with our first private ritual that was held at my home in Rhode Island, even though the grove and all of our activities are in Connecticut. Skip attended along with members of his grove, Grove of the Sacred Crows and World Tree Grove. Boy was I nervous. On top of this Windweavyr and I were handfasted during the magical workings section of the ritual. Talk about needing a drink!

After Yule we were on our own, though Skip was, and still is, there whenever I need him. In January our grove numbers began to climb rapidly. Many of those new folks are in the process of joining ADF and some were already members who changed from solitary status.



We have had our hard times and are currently going through many changes, both as a group and as individuals. We have 17 combined local and national members and are still growing. Our grove is full of life and energy and has the promise of a bright future.

I can not help but to think back to the night when all of this began, when a young woman reached out to me and cared over an AOL chat line. She called me, helped me, and comforted me when I needed a friend. Thank you so much Johnna. We never realized that night where this would go. It started with a dream and a friend.



*By: Linda Demissy*

# Sacred Space

## *An exploration of the Triple Center*

There are three great gates that are central to Druid rites:  
The Well is the Deep Gate  
The Fire is the Bright Gate  
The Tree is the All-Reaching Gate

### *WELL*

The Well connects us to the powers below, to the currents flowing under the ground that are the blood of the Earth. These are cool, dark, silvery and rise up through our feet. The bones of our ancestors are the stones that wall the sides of the Well, creating a tunnel into the great pools of forgotten knowledge and memories, guiding us as we remember all that we were, all that we are and all that we will be. This is where the World Tree is rooted, with each of its three main roots fed by a well.

The first is the Well of Hvergelmir in the North, and it is the home of the deepest root, the most ancient one. Here is the source of the primal waters of life and death. This water is unbearably cold and filled with a yeasty venom. Yet it feeds all rivers. Ancient serpents dwell here, feasting on the root, but the Tree is strong.

Next is the Well of Wyrð where three women of the elder races take care of the

tree, healing and renewing it by sprinkling the waters of their well, maintaining the pattern of the universe. They came when the gods were still young and carefree, putting into motion the forces of destiny, the flow of time and the laws that shape our world as well as our actions. These three women are called the Norns, and acting on their behalf are all the lesser norns of various races that preside over every birth, marking the paths available to each being. They know the meaning and purpose of each life, as they are the weavers that make patterns out of chaos.

Even the gods cannot overrule them, but with cunning, one can find different ways to satisfy destiny.

Last is the Well of Mimir. Here is kept the store of all knowledge, wisdom and power. Everything it contains is available, for those willing to pay his price. Many are the goddesses and gods who made sacrifice here to attain their powers and attributes. They gave of themselves and were made sacred by their offering. This is the well of all possibilities. Here we can become anything we desire, and the price is action. We must give up what we were, sacrifice our life, and then continue living as a different person, with different duties and abilities. The Well of Wishes then becomes the Well of Memory.

### *FIRE*

Hearth Fire is the power of transformation that created life out of the substance of the primal waters. It is the primal fire, the essence of change and the spark of life. Just as the waters quench our thirst and make up most of our body, it is the fire that feeds us, fuels and animates us. It cooks our food, extracts the essence of food while discarding the chaff through digestion. Again it acts in turning this reserve as fuel for action.

Sacrificial Fire is the gate through which we feed the goddesses and gods. To

*(Continued from page 61)*

sacrifice is to make sacred (in Latin *sacri fere*). Fire releases the essence of the foods we give to the deities, brings it to their world and sanctifies our relationship with them. It is the vessel of hospitality that cements friendship and entitles us to ask for a return gift. Fire creates a crossroad, a meeting place where we can show respect, good manners, and trade for what we need.

Then there is the Wild Fire, the destroyer that consumes and leaves only ashes. It is also the purifier that removes impurities. It is the rising smoke of the smudge stick that cleanses one of barriers and blockages, and made ready to approach sacred space with focused intent. This is the fire that will end the world when the time comes, so that it may be born again from its ashes, rising like the phoenix.

### TREE

The Tree reaches everywhere, either with roots or with branches, and the trunk lies at the center of the universe. This center is not a physical place you can get to, it is a state that we define. Every time we do a Druid ritual, we make our space sacred by making it the center of everything. From there, we can reach all worlds and all beings, we can ride the Tree to wherever we choose.

It grew between the primal waters and the primal fire, spanning the great gap that separated them, giving structure to the world as well as diversity. It is life, giving food as it is fed. The Tree is our home and our parent.

On top of the Tree sits the Eagle of the Winds, and between his eyes is perched the watchful hawk. Below is a great serpent that gnaws at the roots, and along the trunk runs a squirrel bearing messages.

On the roof of a hall, a stag eats at the limbs of the Tree and from his antlers water drips down into the well of Hvergelmir. On the roof of a hall, a she-goat eats at the limbs of the Tree and from her udders flows the

mead, holiest drink of the gods and goddesses, which they share with the mighty ones among the dead who dwell with them.

### QUESTIONS TO CONSIDER

What kind of well is most commonly used in ritual? Why? In what ways can the other wells be used?

What are the nine fires? Which are the major ones?

What kinds of fire can we use in ritual, and how?

How does fire work?

If each well and fire were a person, how would they act? What would their motivations be? Describe their personalities and the way you would imagine they would look like, or write little stories about them.

What do you think is outside of the reach of the Tree?

Compare the Tree with the concept of supreme deities. What they do, their attributes, etc. Be specific in what this supreme being ought to be doing.

What are the functions of the different parts of the Tree? Be sure to talk of the leaves.

What are the rings of growth? (The ones you can see on a tree that has been cut.)

Assume that space, time and identity, (or meaning), are the three coordinates that can describe anything. What do they correspond to?

It is not always possible to do ritual with a real tree, a well and a bonfire. Give as many examples as you can of creative replacements.



# What I Expect from My Church

*By: Peter Gold*

*A vision for our future in  
which growth, reliability and  
responsibility go hand in  
hand.*

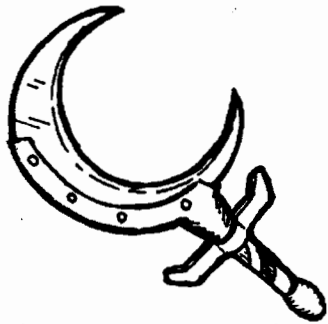


*Ian Corrigan*

As the Neopagan community grows and matures, the expectations change. Fifty years ago, Witchcraft (Gardnerian type) was an extremely secretive religion. At present, there are numerous public contact points and a few Wiccan and other Pagan groups holding public religious services. In another fifty years the expectations will have again changed. Most likely many Neopagan groups will be offering religious meetings that anybody can attend. Not only will anybody be allowed to attend, but the group will offer most of the activities and services that current mainstream churches offer. To fulfill all of these commitments, these Neopagan groups are going to have to raise money and have full-time paid Neopagan clergy. As an active member, fifty years from now, of my local Neo-Pagan church, I'm going to expect certain things from my now mainstream Neopagan religious organization.

I'm going to expect religious meetings. I'll expect that the rituals will start on time, and happen on a regular and recurring basis. This could be every Saturday night, or every new and full moon, as long as it is regular. I should be able to predict when the ritual will be without having to get on a mailing list or call the priest each time. I'll expect a regular place to worship, not hiring a different hall each meeting, or a different persons house. The ritual could be inside or outside, but each outside ritual is on the same piece of land, and inside rituals in the same building. Nor will *my* home be the expected meeting place for routine public worship, despite having the largest yard, largest living room or a swimming pool. How the ritual is done, or its style is *very* important. The style of the ritual is in a large part based upon the religions cosmology. The clergy need to have been primarily trained to do the rituals of the

*(Continued on page 64)*



Ian Corrigan

*(Continued from page 63)*

church to which they have been assigned, hired by or founded. If I want Wiccan ritual, I'll join a church whose focus is Wicca, like Earth-Spirit Community. If I want Druid ritual, I'll join ADF or NRDNA. I don't mind if the clergy can do other ritual, but the training program that produced them for this job should focus on the religion of the church that pays them.

I'm going to expect religious training for myself and my kids. My children need to be taught how we worship, and to a lesser extent, why we worship the way we do. The organization should provide the materials, resources and lesson plans for the program. I have no problem paying for my kids to attend, but I shouldn't have to buy every reusable textbook that my kids will use only once. My schedule is very busy, so my kids should be able to attend classes, without me staying with them. Adult courses should be offered so I can learn more about my religion, but not with the exclusive goal of becoming clergy.

I expect the clergy person(s) to either lead, organize or do various rites of passage for me and my family. When a child is born, I expect a saining ritual. This might be in my house or at the local Grove. Of course I'll provide a feast or party afterwards. I expect help in doing or planning a coming of age ritual as the kids become adults. If it is appropriate, the priest might do the coming

of age ceremony. When the kids get married, I expect the priest/ess to perform the marriage in the Grove, (assuming the kids want it and are members). The marriage should be legally binding as done by the clergy person(s) and not have to be re-done by a town clerk. When a member of the Grove dies, I expect the priest or priestess to know and perform the appropriate funerary rites.

I expect the clergy to be well trained to help me in time of spiritual or emotional crisis. When a family member, friend or Grove member dies, I expect help in working through my grief. I expect help in dealing with other short term emotional problems. If it is going to be a long term therapy commitment, I'll see a full time therapist, or pay extra to the priest or priestess (who hopefully also accepts insurance). If my Pagan brother-in-law is in jail, I expect that the local Druid clergy person will visit him and help him, just as any other mainstream clergyman would.

The priest or priestess has to be able to supervise volunteers. The volunteers can do most of the work, but it is up to the clergy person to ensure that projects get completed. She might reasonably delegate specific projects to members, but the priest or priestess still has to check on them.

I expect the clergy person to be a decent administrator, or the Grove to have a non-clergy office manager/treasurer. This person needs to be able to present a budget to the Grove and then stick to the budget. She has to be able to balance a checkbook and pay the bills in a timely fashion. Her other jobs might include printing the newsletter and ordering supplies.

My fellow Grove members and I expect to be kept informed about what is happening. This means regular communications. This means open records,

*(Continued on page 65)*

*(Continued from page 64)*

both financial records and meeting minutes. As Grove members, we might or might not have a vote or say in how the Grove is run. We do have an expectation of knowing about decisions and why they were made.

How much input is permitted at the Grove level depends upon the type of church government chosen. There are three types of church government (that I'm aware of). The first is Episcopalian. Episcopalian government is where the clergy person is in charge of the Grove. The clergy may be hired by the Grove or be appointed by a higher national body. The second type is Presbyterian. Here, a small group of elders from the congregation run the Grove. The elders can be elected regularly, or can be appointed by any other means. They hire the minister, and can fire him or her. The third method is congregationalism. In this form, the church is run by the members of the congregation. They often form committees to research specific topics (like a minister search committee), or to handle regular activities, (such as presenting the budget for approval). The first form, Episcopalian, requires a national body to recognize local groups. The other two forms can either have a national body who approves local groups, or can have totally independent groups. Most Neopagan groups run towards the Presbyterian model, with the Elders being selected for life by the other elders, or having founded the group.

#### WHAT I OFFER TO MY CHURCH

As a very busy employee, I don't have a lot of time. I work long hours during the week, and have to spend at least one day during the weekend doing things around the house. I have a couple of hours most nights to do things, but can't commit to meetings in the evening. I have time to read newsletters, and write replies to my e-mail. On the other hand, I earn a decent amount of money.

I attend worship services every week, and on the High Holidays. When I attend, I like to sing. I'd be in the the choir, but I can't make

rehearsals unless they are right before, or right after, worship services. If the clergy person thinks I'm good enough, I'll sing or play a solo, or be lead or backup for other people. I doubt I'll ever write any songs, but if I do, I'd be honored to have them used. I won't demand that my works be used.

I willingly and joyfully participate in ritual as a member of the congregation. I consider it to be an honor to help in running a ritual. If asked or nudged, I'll occasionally lead a standard ritual. I doubt I'll have the time or knowledge to write rituals. Since our tradition encourages people to volunteer praise offerings within ritual, I'll usually have something I can recite, sing or read.

After the ritual, I'll volunteer to help with the social by providing food, preparing it and helping with the cleanup. If something has to be done around the Grove, and it won't take more than a hour or so, I'll help after the service. I would volunteer to teach the children if the Grove supplied the

*(Continued on page 66)*



(Continued from page 65)

materials and lesson plans. Given sufficient lead time, I'll occasionally assist with field trips.

Since the Grove has a paid clergy person, I'll donate that crucial ingredient to overall success, money. I'll donate from \$200 to \$1,000 per year to the local and/or national organization. I could do this as a regular (weekly, monthly), annual or one-time fee. I could make those offerings at the ritual or discretely through the mail.

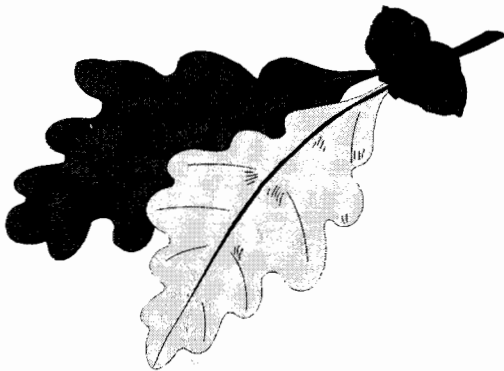
My children have more time than I do. I'll encourage them to participate in Grove organized activities. These activities could include litter pickup, tree planting or other community service. If the Grove puts on a play, they'll help if they are capable.

Author's Note:

After I posted the above article to ADF-Discuss and ADF-Religion, about 100 messages were generated, almost all of them talking about paid clergy, or paid clergy vs. spending money on something else.

My responses to these discussions are:

1.) This article takes place 50+ years in the future, so issues of should we build up the organization vs. paying clergy vs. buying land should be considered to be moot -- all of them



have or could be done by then. There is plenty of money, but not an unlimited amount. By definition of being mainstream, the organization is in place, and if the membership wants real estate, they have a mortgage.

2.) There is no mention of HOW the clergy will be chosen or WHO (local or Mother Grove) will control the money or where it will specifically come from. I did point out the various possibilities. I stated that the clergy will be well trained to carry out the jobs expected of them. It doesn't say HOW they will get the training. We could continue as we are (Study Plan), attach to an existing college, or start our own. Which one is done is *irrelevant* to the article.

3.) Most importantly, it is written from the viewpoint of a parishioner, somebody who has NEITHER the *time* nor *desire* to be clergy. This parishioner is active in the local Grove though, and is religious. This person works a 40+ hour week, 5+ days a week, year-round.



# ADF-Discuss

*By: Jan Curran*

*One of ADF's Internet maillists is a forum for general conversations concerning our organization.*



*Some folks have become quite attached to the lists...*

Well, it's been a full couple of months on ADF-Discuss! I'll try to give you a chronological idea of what the postings have been on... There has been an inquiry on the Druid Core of Engineers, which seems to have faded away.(Any info out there?)

There were many postings on our recent loss of funds. There were many ideas on what ADF should do (both serious and amusing), and Fox posted on what we were legally able and advised to do.

Another lively subject was the membership cards. Some people had objected to the old style "I am a Druid" cards, and there were many suggestions for replacements.

Ian Corrigan wrote in to tell us that ACE (Association for Consciousness Exploration), the wonderful people who bring us *Starwood* every year, is on-line, with a web page! Check it out at <http://junior.apk.net/~wirdoe/ACE>

A candle flame meditation exercise was posted, along with the Dedicant's Basic Training outline (see elsewhere in this issue). This was mostly put together by our chief liturgist, Ian Corrigan, and is a good source of information for everyone. Ian has quite a few articles on the web site, and all are really terrific.

Which brings us to the debate on ADF materials, and the copyright thereof. With so many talented members, the question of how to copyright their materials is a good one.

The 1-800-DRUIDRY phone number is *not* a service of ADF. Our Archdruid Emeritus, Isaac Bonewits, has taken it under his wing, so to speak. One poster said it does have some interesting info, so you may want to check it out. (*Editor's Note: the Mother Grove has chosen to discontinue this service due to lack of funds.*)

And congratulations to Tara and Windweavyr for getting the Dragon Mountain Homepage up and running!

*(Continued on page 68)*

*(Continued from page 67)*

Check it out at [http://ourworld.compuserve.com/homepages/Dragon\\_Mountain\\_Grove\\_ADF/](http://ourworld.compuserve.com/homepages/Dragon_Mountain_Grove_ADF/)

Another web page recommendation comes in from Callista Evenstar who says

<http://garnet.berkeley.edu/~jkimball> is a good page to check out.

There was talk of an on-line membership directory, which may be of interest to those with web access.

We explored whether children have special extrasensory abilities, and how to introduce them to spirituality. Some tips for helping kids to make their own altar were included. Some ADF members are working on a Children's Education Program and a Children's Publication.

A topic of much discussion is the evolving, new and improved Study Program. There has been debate on specialties, subspecialties, colors for functions, the Warriors Guild, the Bardic Guild, and some discussion on where theater and dance belong. Also some information on warrior skills that can be of benefit to all.

Our Archdruid has made a few really insightful postings, in between dealing with grove and family issues. It was good to know that little Seán is feeling much better! Fox has been keeping us posted on

many Mother Grove issues, and the status of a couple of SLG members who have been having some really tough times with harassment.

There was much discussion on the new publication *Oak Leaves*, and queries if everyone has received their copies, or knew of someone who had not. Remember, *Oak Leaves* does accept submissions, folks :)

And of course there was the usual bunch of personal discussion, advice, humor and questions that make ADF-Discuss the place to be :)

Finally, thanks to Callista for posting the sad news of the death of Adam Walks Between Worlds, who graced a number of campsites at festivals with his presence. He will be missed by many.

For more information on this or any list, email [adf-listmaster@adf.org](mailto:adf-listmaster@adf.org)

Brightest Blessings till the next issue!

*Editor's Note: For those with 'net access, archive editions of ADF-Discuss and ADF-Religion are available. Contact [webmaster@adf.org](mailto:webmaster@adf.org) for access instructions.*



*Indeed, some conversations become quite explosive!*

# On-Line Mother Grove Session 12/14/96-3/26/97

*Compiled By: Fox*

## APPROVAL OF EMERGENCY PURSEWARDEN SUSPENSION

Motion that the Mother Grove approve the action taken by the Archdruid on 1/9/97 to execute an emergency suspension of Gwydion ap' Morrygan from the office of Pursewarden per ADF Bylaw 8:13 due to suspicion of malfeasance of office.  
VOTING RESULTS: Motion Passed: 10 Approved, 0 Opposed, 1 Absent (Alan)

## APPOINTMENT OF ACTING PURSEWARDEN

Motion that per ADF bylaw 12:10 the Mother Grove appoint Archdruid John Adelman to the temporary position of Acting Pursewarden.  
VOTING RESULTS: Motion Passed: 8 Approved, 2 Opposed (Deb, Paul), 1 Absent (Richard)

## POLICY ON CRIME AND MEMBERSHIP

Motion that the following policy be adopted to govern the disposition and rehabilitation of members who have been convicted of criminal activity:

1) If a member of ADF is found to be guilty of a crime by a local judiciary the Mother Grove will accept that judgment as correct until proof is presented to the contrary. This will also be true for new members who were convicted of crimes prior to joining ADF.

2) Members of ADF who are incarcerated shall be automatically shifted to Prisoner Membership Status. His/her status will be reinstated to a regular membership category immediately upon release.

3) The Mother Grove will attempt to arrange for spiritual support and pastoral counsel to the prisoner during his/her incarceration.

4) During a prisoner member's incarceration the Mother Grove will examine their crime and civil punishment in relation to Indo-European cultural values and traditional laws to determine if the prisoner should be advised to undertake additional measures to restore spiritual and/or societal harmony.

5) Upon the release of the prisoner and the satisfaction of all additional measures the Mother Grove will attempt to make provisions for a rite of spiritual cleansing and reintroduction into society if the member so desires.

6) In cases where the nature and severity of the crime necessitate such action the Mother Grove or Archdruid may initiate an effort to promote healing of the negative impact of the criminal behavior upon the local, national, or international community. In such instances the Archdruid will work directly and/or through local ADF clergy and leadership to facilitate healing through techniques such as dialog, prayer, magical work, rites of purification and healing, etc.

VOTING RESULTS: Motion Passed: 8 Approved, 2 Opposed (Alan, Vicki), 1 Absent (Richard)

## SPECIALIZATIONS FOR STUDY PROGRAM

Motion that the following be amended to the "Revision of Study Program" policy:

## STUDY PROGRAM SPECIALIZATIONS

The specializations offered through the ADF Study Program will be as follows:

First Function: Priest/ess, Liturgist, Seer, Magician, Bard, Scholar; Second Function: Warrior; Third Function: Artisan, Healer.

The specializations of Priest/ess, Liturgist, Seer, Magician and Bard will constitute a magical/religious subgroup or "Order" whose training will include an intensive education in magical

*(Continued on page 70)*

(Continued from page 69)

technique culminating in a magical initiation.

In lieu of a guild the Priest or Priestess specialization will be designed by a Clergy Council which will be composed of all ordained Priest or Priestesses. This council shall elect a Preceptor by the same method as specified for the Guild Preceptors and will serve on the ADF Council of Lore for an equivalent term. VOTING RESULTS: Motion Passed: 9 Approved, 1 Opposed (Alan), 1 Absent (Richard)

*ORDINATION POLICY CHANGES*

Motion that the ADF policy on ordination which reads as follows:

"1) Only persons who have obtained 3rd circle or higher in a Clergy specialization in the ADF Study Program are eligible for ordination.

2) Eligible individuals may request consideration for ordination by the Mother Grove by contacting the Archdruid.

3) The Mother Grove, or a special committee appointed for such purposes, will conduct a detailed examination of each candidate for ordination.

4) Following the examination of the candidate the Mother Grove will conduct a vote on ordination of the candidate.

5) Candidates who are approved for ordination by the Mother Grove will be ordained by the Archdruid.

6) If the MG does not approve the ordination in question the

candidate will be given specific reasons for the denial and given clear recommendations to address the Mother Grove's concerns."

be amended to add the following article:

"7) Ordained individuals are expected to keep their training current through continuing education and active practice. The MG retains the right to periodically reexamine said individuals and, if necessary, revoke their right to represent themselves as ADF clergy." VOTING RESULTS: Motion passed: 8 Approved, 0 Opposed, 2 Abstain (Vicki, Alan), 2 Absent (Richard, Gwydion)

Motion that the first article of the Ordination Policy which reads:

"1) Only persons who have obtained 3rd circle or higher in a Clergy specialization in the ADF Study Program are eligible for ordination."

be revised to read as follows:

"1) Only persons who have obtained 3rd circle or higher in the Priest/ess, Liturgist or Seer specializations of the ADF Study Program are eligible to apply for ordination."

VOTING RESULTS: Motion Passed: 11 Approved, 0 Opposed

*ASSISTANT SCRIBE APPOINTMENT*

Motion that the Mother Grove approve the appointment of

Merrie Forbes to the position of Asst. Scribe. VOTING RESULTS: Motion Passed: 10 Approved, 1 Opposed (Vicki)

*GROVE ORGANIZING DECISIONS*

Motion that the Mother Grove decision made on 6/2/96 to appoint the Council of Senior Druids to serve as the Grove Organizing Committee be rescinded.

VOTING RESULTS: Motion Passed: 8 Approved, 0 Opposed, 3 Abstain (Deb, Paul, Richard)

Motion that all applications for ProtoGrove status will be automatically approved until such time as a functioning Grove Organizing Committee is established. Copies of all such applications will be forwarded to the Archdruid who will initiate the addition of said Protogroves to the official ADF Grove Listing. VOTING RESULTS: Motion Passed: 7 Approved, 3 Opposed (Fern, Paul, Vicki), 1 Abstain (Deb)

*REMOVAL OF LAW TESTING BYLAW*

Motion that Article 16:3 which reads:

"All local groves shall comply with all relevant federal, state/provincial, and local laws regarding the operation of branch congregations of larger religious organizations; unless specifically directed by the Mother Grove to test a law in the courts." be removed from the ADF Bylaws. VOTING RESULTS: Motion Passed: 10 Approved, 1 Opposed (Vicki)



# Grove Listing



Below is the current listing of ADF Groves, Protogroves, SIGs, and ADF officers. If you find errors, please forward them to Jaguar.

## United States:

### DragonSong Grove

SD: Vicki Mieth  
Box 23431,  
Phoenix, AZ 85063  
Voice: (602)873-2856  
Internet: merlyn@goodnet.com

### An Bhandia Protogrove

GO: Sean Schluntz  
P.O. Box 20121  
San Jose, CA 95160-0121

### Dragon Mountain Grove

SD: Tara  
P.O.Box 771  
Bristol, CT 06011-0771  
Internet: windwvyr@ici.net

### Iron Hill Protogrove

GO: Nisza Zeron  
29 Ashkirk Place  
Newark, DE 19702  
Internet: Nisza@aol.com

### Wild Onion Grove

SD: Chris Sherbak  
P.O.Box 87651,  
Chicago, IL 60680  
Voice phone: (312)489-5766  
Internet: drubear@aol.com

### Garrán ná bPréachain Naomh:

Grove of the Sacred Crows  
SD: Gwynne Green  
P.O. Box 388  
East Bridgewater, MA 02333  
Voice phone: (508)378-2870  
Internet: CrowGrove@aol.com  
Newsletter: The Wild Avocado

### Cedarlight Grove

SD: Will Pierson  
Box 21723,  
Baltimore, MD 21222  
Voice: 410-766-5028  
Internet: Cedarlight@aol.com  
Newsletter: A Walk with the  
Old Ones

### Mugwort Grove

SD: Bob Knox  
Box 835,  
Greenbelt, MD 20768-0835  
PODS: 93:9810/01 (Nathair)  
Newsletter: What's Brewing  
Email: c/o Alex Cauthen

### Zach

alex@alembic.crystel.com

### Garrán Lochanna Gealla:

Shining Lakes Grove  
SD: Fox  
P.O. Box 15585,  
Ann Arbor, MI 48106-5585  
Voice: (313) 434-7444  
Internet: FoxADF@aol.com  
Newsletter: Ripples, \$5/yr

### Green Man Grove

SD: Bryan Perrin  
Box 3495  
Jersey City, NJ 07303  
Newletter: MetroDruid Nuz

### Muin Mound Grove

SD: Skip Ellison  
Box 592,  
E. Syracuse, NY 13057  
Internet: SkpEllison@aol.com  
Newsletter: Muin Light

### Sycamore Hills ProtoGrove

P. O. Box 141,  
Albany OH 45710

### Stone Creed Grove

SD: Sue Parker  
Box 18727,  
Cleveland Hts., OH 44118  
Internet: sueparker@ncweb.com  
Newsletter: A Whispering  
Among the Trees

### MudFireWindSpirit Grove

SD: Arnold Brooks  
P.O. Box 16412  
Columbus OH 43216-0412  
Voice Mail: (614) 628-9056  
Internet:  
76714.1544@compuserve.com

### Garrán Fiadh Beannach Fionn:

White Stag Protogrove  
GO: Erin Brennon  
Suite 104, 6756 E. Broad St.,  
Columbus, OH 43213  
Voice: (614)927-6936

### Blue Heron Protogrove

GO: Mary Lee Raines  
P.O. Box 212,  
Kirkersville, OH 43033-0212  
Newsletter: Blue Heron News, \$4/yr

### Sassafras Grove

SD: Earrach Canali  
Box 100091,  
Pittsburgh, PA 15233  
Internet: veruca@sgi.net

### World Tree Grove

SD: Paul Maurice  
Box 10036, Cranston, RI 02910  
Voice: (401)785-9605  
Internet: pmaurice@adf.org

### Gulf Coast Protogrove

GO: Black Tiger  
P.O. Box 7588  
Pasadena, TX 77505-7588  
Internet: blktiger@infocom.net

### Bri Leith Grove, ADF

SD: Deja Flite  
P.O. Box 3322  
Texas City, TX 77592-3322  
Voice: (713) 339-0696

### Little Acorn Protogrove

GO: Robert Holbrook  
Box 36, Unionville, VA 22567

(Continued on page 72)

(Continued from page 71)

Sun Raven Protogrove  
GO: Beket-Asar Edithsdatter  
Box 8212, Madison, WI 53708  
PODS: 93:9806/0 (Beket)  
FIDO: 1:121/45  
Internet:  
Beket@f45.n121.z1.fidonet.org

Canada:

Protogrove of the Wild Hunt  
GO: Talon Aelflorde  
c/o YFS 336 Student Center  
York University,  
4700 Keele Street  
North York, Ontario M3J1P3  
Internet: yu131630@yorku.ca

Clairière du Renard Argenté:  
Silver Fox Protogrove  
GO: Linda Demissy  
2624 Jeanne d'Arc  
Montreal, Quebec H1W 3V9  
Voice: (514)-259-8916  
Internet: one@CEDEP.COM

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Guilds and SIG's:  
OOOOOOOOOOOOOOOO

Alternative Gender & Sexuality SIG  
Callista, POBox 141, Albany, OH  
45710, evenstar@frognet.net

Anthro-Archaeology SIG: Londubh  
111 Backshell Rd.  
Savannah, GA 31404  
(912)231-1745  
Internet:  
londubh@worldnet.att.net

Arts Guild - Samildinach:  
Bryan Perrin (Green Man Grove)

Bardic Guild: Gwynne Green  
(Grove of the Sacred Crows)

Children's Education SIG  
Pete Gold, POBox 1432, Littleton,  
MA 01460, petegold@tiac.net

Diviners' Guild: Barbara Wright  
(Wild Onion Grove)  
Internet: ceorua@aol.com

Druid Corps of Engineers:  
Nisza Zeron (Iron Hill  
Protogrove)

Ecology & the Environment SIG  
Sylvan, (540)582-5593,  
adelach@erols.com

Fire and Ice Kindred (Norse):  
Paul Maurice (World Tree  
Grove)

Grove Administrators' SIG  
Black Tiger (Gulf Coast  
Protogrove)

Healers Guild: Vicki Mieth  
(Dragon Song Grove)

Kitchen Witches' SIG  
Branawen, P.O.Box 27412,  
Towson, MD 21258-7412

Polyrelationship SIG: Gar Nelson  
Internet: finn@nameless.com

Prisoner Relations Committee  
and Prisoners SIG:  
Camille Grant (Bri Leith Grove)

Solitaires' SIG: Chris Sherbak  
(Wild Onion Grove)  
Internet: drubear@aol.com

TechnoDruids' Guild:  
Londubh  
Internet:  
londubh@worldnet.att.net

Warriors' Guild  
Robert Barton (Grove of the  
Sacred Crows)  
Internet: RobtBarton@aol.com

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ADF Mother Grove and  
Leadership:  
OOOOOOOOOOOOOOOO  
ArchDruid, Fox:  
(Shining Lakes Grove)  
adf-archdruid@adf.org

Vice Archdruid: Vicki Mieth  
(Dragon Song Grove)  
adf-vice-archdruid@adf.org

Acting Pursewarden, Fox:  
(Shining Lakes Grove)  
adf-pursewarden@adf.org  
(313) 434-7444

Scribe, Skip Ellison:  
(Muin Mound Grove)  
adf-scribe@adf.org

Preceptor, Deb Kest:  
(World Tree Grove)  
adf-preceptor@adf.org

Registrar, Black Tiger  
(Bri Leith Grove)  
adf-registrar@adf.org

Chronicler, Jaguar:  
(Shining Lakes Grove)  
adf-chronicler@adf.org

Members' Advocate, Sue Parker  
(Liafel) (Stone Creed Grove):  
adf-members-advocate@adf.org  
(216) 428-6627

Non-Officer Directors:  
Ian Corrigan (Stone Creed Grove),  
Fern Bernstein (Mugwort Grove),  
Paul Maurice (World Tree Grove),  
Richard Uhler (Stone Creed  
Grove)

Chief Bard, Gwynne Green:  
(Garrán ná bPréachain Naomh)  
adf-chief-bard@adf.org

Chief Artificer, Bryan Perrin  
(c/o main ADF POBox)

Chief Liturgist, Ian Corrigan  
(Stone Creed Grove)  
adf-chief-liturgist@adf.org

Chief of the Council of Senior  
Druids,  
Tara: (Dragon Mountain Grove)  
adf-senior-druids-chief@adf.org

Acting Chief Information Officer,  
ADF Webmaster and Listmaster,  
Anthony Thompson:  
adf-webmaster@adf.org and  
adf-listmaster@adf.org.

Archdruid Emeritus, Isaac  
Bonewits:  
ibonewits@aol.com

OOOOOOOOOOOOOOOO

SD = Senior Druid  
GO = Grove Organizer  
Last Updated 04/01/97



# Ár nDraíocht Féin: A Druid Fellowship, Inc.

Office of the Registrar, P.O. Box 516, E. Syracuse, NY 13057-0516

## Membership and Subscription Form

One form per person, please.

Secular Name: \_\_\_\_\_  P  S  C  
Religious Name: \_\_\_\_\_  P  S  C  
Address: \_\_\_\_\_  P  S  C  
City: \_\_\_\_\_ State/Province: \_\_\_\_\_  
Zip/Post Code: \_\_\_\_\_ Country: \_\_\_\_\_  
Phone: \_\_\_\_\_ Birth date: \_\_\_/\_\_\_/\_\_\_ (mm/dd/yy)  
Email Address: \_\_\_\_\_  P  S  C

In which ADF Grove do you intend to participate, if any? \_\_\_\_\_

Beside your name, address, phone and Email address, please indicate whether the information is Publishable (P), meaning it can be printed in ADF publications and we can give it out freely to people who might wish to contact you; Sharable (S), meaning we can give it out to ADF members who request it; or Confidential (C), meaning that only the Mother Grove will know it.

The information on this form represents a:

- New Membership     Renewal     Revival of Expired Membership  
 Information Update (if name/address changed, indicate previous: \_\_\_\_\_)

If this is a new membership, where did you hear about us? \_\_\_\_\_

### ADF Membership Rates

Membership (U.S.A. only): \_\_\_\_\_ years @ \$20 = \$ \_\_\_\_\_  
Membership (Canada/Mexico): \_\_\_\_\_ years @ \$25 = \$ \_\_\_\_\_  
Membership, Overseas (elsewhere): \_\_\_\_\_ years @ \$30 = \$ \_\_\_\_\_  
Family (no duplicate mailings): \_\_\_\_\_ years @ \$10 = \$ \_\_\_\_\_  
Supporting \_\_\_\_\_ years @ \$100 = \$ \_\_\_\_\_  
Sustaining \_\_\_\_\_ years @ \$250 = \$ \_\_\_\_\_  
Lifetime Individual \_\_\_\_\_ \$750 = \$ \_\_\_\_\_  
Lifetime Family (no duplicate mailings) \_\_\_\_\_ \$250 = \$ \_\_\_\_\_

Family memberships are for blood relations and spouses living with regular, supporting, sustaining or lifetime members, and do not include duplicate mailings. Prisoners do not receive the ADF membership directory, although they do appear in it. Lifetime, supporting and sustaining members must make their donation within a single calendar year to qualify.

Check here if this is a Prisoner Membership (delete \$10 from the membership fee)

Your membership will officially begin on the postmark date of this form.

*Money Matters*

Membership Donation ..... = \$ \_\_\_\_\_  
 Earmarked Donation for:  
     Publishing Activities ..... = \$ \_\_\_\_\_  
     Land Fund ..... = \$ \_\_\_\_\_  
     Other: \_\_\_\_\_ = \$ \_\_\_\_\_  
 Unrestricted donation to ADF General Fund ..... = \$ \_\_\_\_\_  
 Minus amount paid earlier on \_\_\_/\_\_\_/\_\_\_ ..... - \$ \_\_\_\_\_

**Total Enclosed:**           \$ \_\_\_\_\_

*Checks or money orders should be made payable to "ADF" in US dollars only. Sorry, no credit cards.*

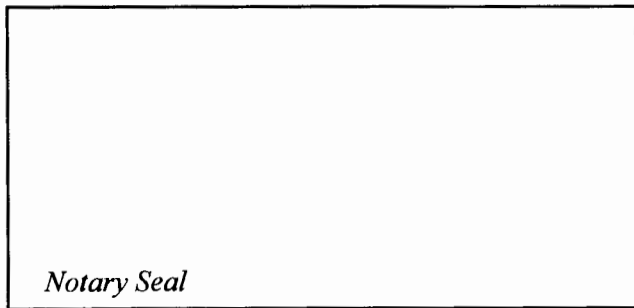
*I am 18 years of Age or Older: [ ] Yes [ ] No (Check one)*

*Waiver*

*If you are under the age of 18, you must have a parent or guardian sign here to indicate his/her permission for you to be a member of ADF, and that signature must be notarized.*

*To whom it may concern: \_\_\_\_\_ has my permission to  
(enter child's name here)*

*become a member of ADF, and I am fully aware of the Neopagan nature of this organization.*



*Notary Seal*

\_\_\_\_\_  
*Parent or Guardian's signed name*

\_\_\_\_\_  
*Parent or Guardian's printed name*

*Please allow 4 to 6 weeks for membership processing.*

# Our Contributors

Here's is a little bit about the folks who have contributed material to this issue of *Oak Leaves*.

Ian Corrigan, *Artwork, ADF's Druid Dedicant Program*

Ian is the primary contributor and writer of our new Dedicant Program. He is also our Chief Liturgist and a Non-Officer Director.

Jan Curran, Assistant Editor, *ADF-Discuss*  
A member of World Tree Grove, Jan helps out with ADF's Web Page as well as summarizing our on-line discussions on ADF-Discuss.

Linda Demissy, *Sacred Space*  
Linda is the Grove Organizer of Silver Fox Protogrove, and runs a regular class on Druidism.

Skip Ellison, *Scribe's Report*  
Skip is the Senior Druid of Muin Mound Grove, host of the annual Muin Mound Madness, national Scribe, and a long-time ADF member and supporter.

Fox, *Fox Tracks, A Cat Among the Pigeons, Acting Pursewarden's Report, Dedicant Program*  
As Archdruid, it has been Fox's responsibility to handle our financial crisis. He is also the Senior Druid of Shining Lakes Grove.

Peter Gold, *Kids' Religious Ed SIG Report, What I Expect From My Church*  
One of ADF's lifetime members, Pete is an early member of the Council of Lore.

Camille Grant, *The Prisoner Relations Committee*  
Committed to providing solace to Death Row inmates, Camille is the leader of the Prisoner Relations Committee and past Senior Druid of Bri Leith Grove.

Gwynne Green, Assistant Editor, *Burning Soul*  
As ADF's Chief Bard, Gwynne gathers the material for the Bardic Guild's publication. She is also the Senior Druid of the Grove of the Sacred Crows.

Deb Kest, *The Preceptor's Report, Dedicant Program*  
As ADF's Preceptor, Deb is responsible for administering the Study Program. She is a member of World Tree Grove.

J.D. Labash, *Baltic Correspondances Calendar*  
J.D. is a long-time member of Stone Creed Grove, and a practitioner and researcher of the Baltic path.

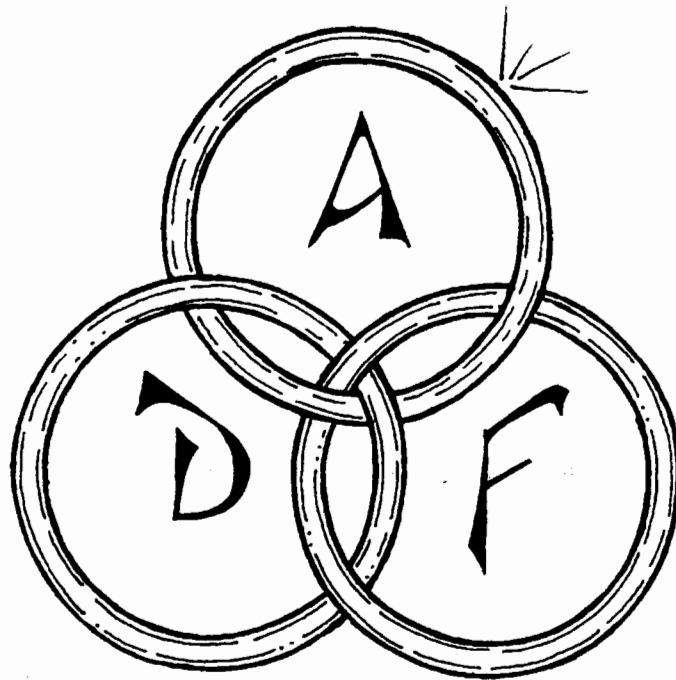
Londubh, Assistant Editor, *Falling Acorns*  
Aside from summarizing our Groves' activities, Londubh is also a co-chief of the TechnoDruids' SIG and the head of the Anthro-Archaeology SIG. His professional field is archaeology, and he is very active on-line.

Sue Parker, Assistant Editor, *Kids' Pages*  
Taking on the significant challenge of creating a kids' corner for Wellsprings, Sue is involved with children professionally. She is also ADF's Members' Advocate.

Marae Price, *ConVocation 97*  
The Bard Mór of Shining Lakes Grove, Marae is very active in her local community.

Tara, *How My Little Acorn Grew*  
The Senior Druid of Dragon Mountain Grove and the new Chief of the Council of Senior Druids, , Tara is also very active on-line.





*Ian Corrigan*