

Oak Leaves

Issue 3: July 1997

The quarterly journal of Ár nDraíocht Séin



Oak Leaves
c/o ADF, P.O.Box 516
East Syracuse, NY 13057-0516

Oak Leaves is the quarterly journal of Ár nDraíocht 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.

Staff: The hard-working folks who bring you Oak Leaves:

Chronicler: Jaguar, kitjaguar@aol.com

Assistant Editor for Grove Activities: Londubb, londubb@worldnet.att.net

Assistant Editor for adf-discuss: Jan Curran, ivydruid@ici.net

Assistant Editor for adf-religion: Tara, windwvyr@ici.net

Assistant Editor for Passages: Callista, evenstar@frognet.com

Proofreaders: Fox and Deb Kest

Subscriptions: Oak Leaves is free to members as a part of the membership benefits of ADF. To become a member of ADF, send a check for \$20, payable to ADF, to the above address. Individual copies of Oak Leaves and back issues are available for \$4 each.

Advertising: Ads in Oak Leaves are available for purchase. Please send camera-ready copy to the Chronicler at the above address. Rates are as follows:

Full page: \$60

Half page: \$35

Quarter page: \$20

Business Card: \$13

Classified: \$0.05 per letter

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.

Editing Policy: The Chronicler and assistant editors reserve the right to edit all submissions as they see fit. They will, however, make a reasonable effort to inform the author of any changes prior to publication. Grammar and typos will be corrected without notification.

Ownership: The content of all submitted material remains the property of the author/artist. Copyrights should be respected, and articles should not be reprinted without express permission from the author. All opinions expressed in Oak Leaves are those of the authors of the articles, and not necessarily of ADF.

Submission deadlines are as follows: January issue: December 7; April issue: March 7; July issue: June 7; October issue: September 6.

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>
5	<i>Fox</i>	<i>Fox Tracks</i>
7	<i>Ian Corrigan et. al.</i>	<i>ADF's Druid Dedicant Program (Part 2)</i>
45	<i>Marae Price</i>	<i>Loving Our Mother</i>
49	<i>Fox</i>	<i>Liturgists' Guild Forming</i>
49	<i>Vicki Mieth</i>	<i>Healers' Guild Forming</i>
50	<i>Londubb</i>	<i>Falling Acorns</i>
54	<i>Fox</i>	<i>Acting Pursewarden's Report</i>
55	<i>Tara</i>	<i>ADF-Religion</i>
56	<i>Linda Demissy</i>	<i>Seers' Guild</i>
57		<i>Passages</i>
58	<i>Sue Parker and Kit</i>	<i>The Kids' Pages</i>
62	<i>Sue Parker and Ian Corrigan</i>	<i>The Magicians' Guild's Activities</i>
64	<i>Sylvan</i>	<i>Honoring the Environment Through Religion</i>
67	<i>Londubb</i>	<i>The Archeo-Anthropology SIG's Charter</i>
69	<i>Skip Ellison</i>	<i>ADF National Membership Meeting</i>
73	<i>Fox</i>	<i>On-Line Mother Grove Meeting Minutes</i>
75		<i>Grove Listing: ADF's Groves, Guilds, SIGs and Leadership</i>
77		<i>ADF Membership Form</i>
79	<i>Jaguar</i>	<i>Our Contributors</i>

Chronicler's Corner

By: *Rit Howard*

When I was first elected to the post of Chronicler, and we decided to combine News from the Mother Grove and Druids' Progress into one publication, I was concerned that there would not be enough material to publish a substantial quarterly journal. I needn't have worried. This issue has eighty pages, all overflowing with exciting contributions from our members.


For many years, our members have implored us to produce an introductory practical course in Druidism. Under the guidance of, and with substantial contributions from, our Chief Liturgist Ian Corrigan, we have created the ADF Dedicant's Program, the second half of which appears in this issue. It is our first pass at a comprehensive and hands-on guide to learning the basics of Druidism, and will probably evolve over the years. Please review it, use it, and let us know what you think. While no single course will please everyone in every way, we want this to be accessible and useful to as many people as possible.


This latter goal also applies to this publication. In combining NftMG and DP, we hoped to create a journal with something for everyone, and to maintain a balance between administrative, creative and scholarly material. I believe that each issue brings us closer to being a magazine of professional quality.

Some recent decisions will help to support this objective. I have simplified

the layout design, sticking to set margins and consistent font sizes in the hopes of making the text more legible. As a result, I can't include all the articles I'd like to, and some material must wait for future issues. I've tried to create a small set of designs in the layout, using one for articles, and setting related material apart using graphic frames. The latter includes the Dedicant Program material and the Kids' Pages.

In the short term, among other things, I also intend to include less clip art and more original artwork that bears directly on the articles it illustrates. Midterm goals include a comprehensive advertising strategy that will target selling ads in Oak Leaves, as well as advertising Oak Leaves in other publications. Eventually, I would like to see Oak Leaves published for a much wider and larger audience, perhaps including newsstand distribution. Ultimately, though, this journal is for you. Please continue to send me your thoughts, suggestions and contributions, because that is what will make Oak Leaves truly successful.




Name Change
Jaguar
is now using her legal name
Kit Howard

By: Fox

Fox Tracks

*Our national meeting
at Wellspring was
diverse, exciting and
productive.*



Jn the last remaining days of preparation for the annual membership meeting I began to reflect upon our achievements in this past year. Looking at where we now stand in comparison to just twelve months ago I feel a great deal of pride in our accomplishments. This publication alone is a prime example of the great strides that we have taken together.

At Wellspring I found that this conclusion was shared by many. At the national meeting we reviewed our progress, including our low spots, and talked about where we are headed next. We frankly addressed problems that still persist and tossed around a few ideas to clean them up. As the weekend wore on I felt a collective enthusiasm growing. Several members and leaders expressed the opinion echoed in our divinations that we are poised upon the threshold of renewed growth and gathering strength.

One of the major things that happened at Wellspring was the rebuilding of the Nemeton. Ian came with a vision in mind (we'll have to get him to produce a drawing and description of the design for one of our upcoming issues) and druids from all over pulled together to create a thing to behold. On Friday night we had a wonderful and powerful rite for Nemetona hosted very capably by Mugwort grove, the visual imagery by firelight was inspiring. I'm hoping to convince my grove that we should begin a major restructuring our Nemeton along the same lines.

(Continued on page 6)

(Continued from page 5)

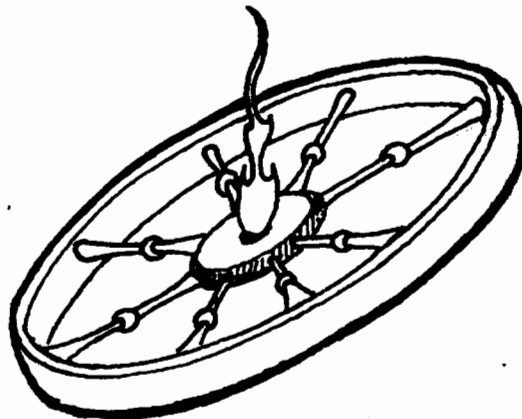
Now if you were one of the attendees to this year's gathering you are probably thinking that I'm skipping over a few major items. Ok, ok. First of all...it rained. It rained a lot and then it rained a lot more. My tent turned into a lake. A few of my smaller belongings actually floated! The weather turned cold and windy and many sought the comfort of the hottub (as if we needed an excuse!). Frank provided us with some indoor spaces where we were able to retreat for workshops, meetings and concerts and Deb organized a wonderful hospitality space where we could duck out of the rain for warm soup, coffee and conversation.

There was also a fair amount of fighting about midway through the event. It revolved around the Warriors' Guild but before long seemed to involve most of us. This may sound like a bad thing to you but it wasn't. In fact I would say that it was one of the most positive things of the whole gathering because immediately after the trouble started we all began to talk. Little groups of folks gathered together and

started talking about their differences. It went on late into the night and all through the next day. I saw a new understanding between folks who hadn't gotten along very well in years. I felt those changes myself.

By the time that we were pouring the water out of our things and packing up I felt a real shift in the collective spirit of those who had attended. We hadn't worked out everything by a long shot but we took some important steps along that road. Our little nation is far too small to waste time and energy acting like enemies. Bit by bit, our mutual commitment to our faith is forcing all of us to find ways to work together.

The Mother Grove is gearing up for our second year. We've a long list of ideas and suggestions to tackle. By this time next year we hope to have the work of organizational change largely behind us and we will be able to focus much more strongly upon the lore and faith that has called us together as a people.





The Dedicant Program

Following is the second and final installment of the ADS Dedicant Program. It is designed to be an introduction to Druidism, an invitation to spirituality, and a dedication to faith.

When you have worked your way completely through this training course, you will have earned the title of dedicant. Be sure to let us know by sending a note to the Archdruid (see Grove Listing, page 75, for contact information.) Please include any questions, suggestions or comments that you may have and tell us a little about what you experienced along the way.



Nine Holy Things

These nine concepts make up the core Druidic understanding of the order of the cosmos. They are wide, deep symbols, that will repay study and meditation. These simple statements are presented as a starting place on the journey to comprehend the great triskelion that encompasses all.

Three Realms - Within and behind all apparent reality is the otherworld.

Underworld: The power under the Earth is called the "chaos of potential." The underworld realms are the place of the ancestors, of the Daoine Sidhe, of the underworld gods and goddesses. From their halls and lands issue bounty and new life, the wisdom of memory and the root of personal strength. The underworld is associated with water, both the sea and the waters under the Earth. This water is the rich nutrient soup into which all individual existence dissolves and from which it arises. So it is sometimes called, or symbolized by, the cauldron of rebirth.

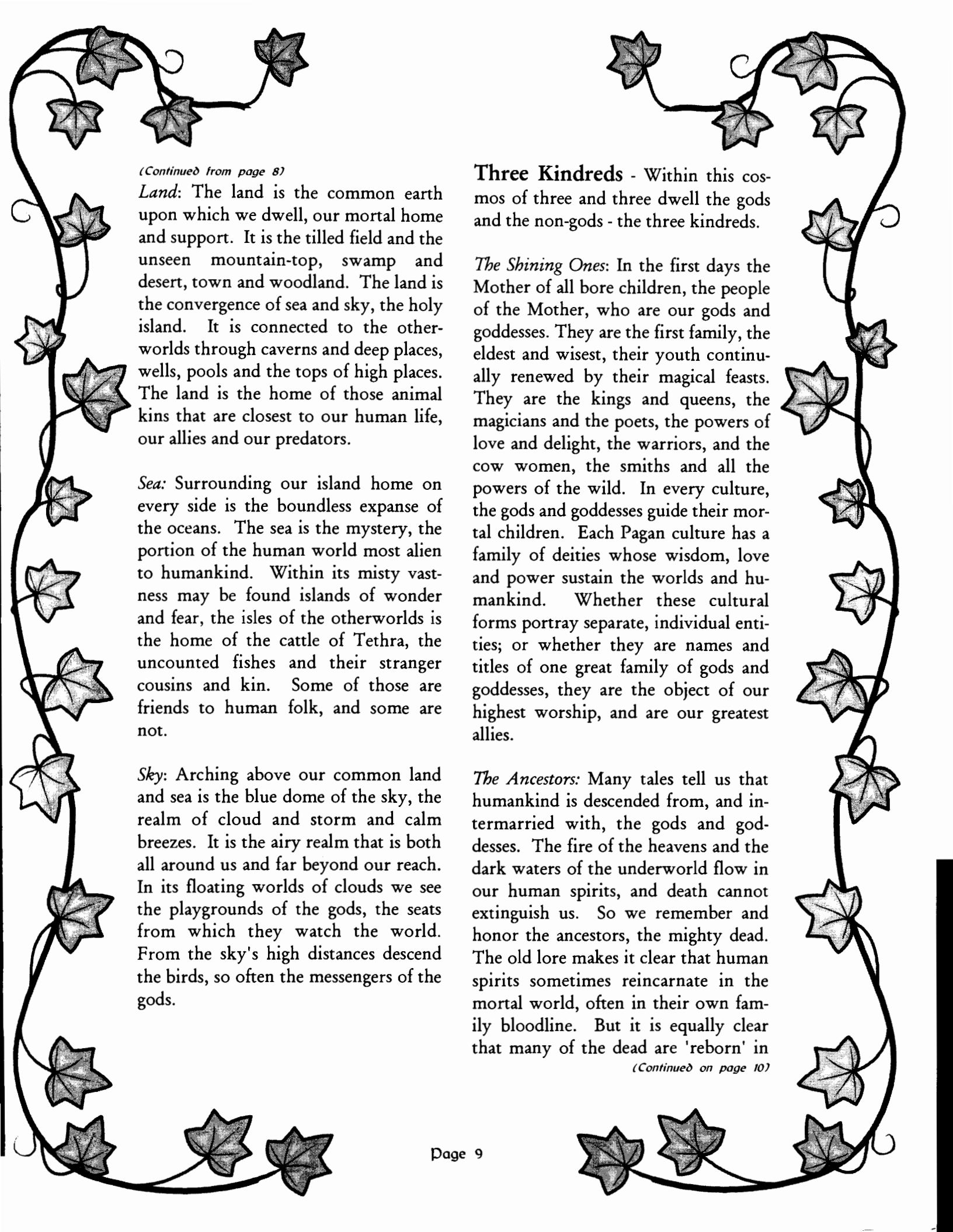
Midrealm: The midrealms are the setting of the great tales. In the middle lands dwell all the mortal kins, and a variety of spirits as well. The common world where human and nonhuman kindreds live, the land, sea and sky, are reflected in the middle worlds, hung between underworlds and heavens. Some of the gods and goddesses dwell there, near to their mortal children, and sometimes mighty ancestors make a home in the

middle lands to aid their descendants. The midrealm is associated with the surface of the land, the home of the hosts, and with the many spirit tribes that share it with us. It is the spirit-matrix that underlies the common world in which we dwell, its twin and its mirror. Within it grows every individual manifestation of life, and so it is called the cauldron of bounty.

Heavens: The power of the overworld is the pattern of the world order. The heavenly realms are the places of the brightest gods and goddesses, the Shining Ones, and those mortal heroes who have been welcomed into their palaces. From the revolving castle of the sun, moon and stars comes the pattern of existence, the wisdom of perspective and the objective eye, and clarity of thought and will. The heavens are associated with the sky, and with the sacred fire that brings the heavens' light into the grove. This light is the catalyzing quickener that calls individual forms and beings out of the chaos of potential. When it shines in the soul it brings the pearls of idea from the sea of mind, and so it is called the cauldron of wisdom.

Three Worlds - The middle realm is divided in a pattern related to the three realms, another reflection of the holy triskel.

(Continued on page 9)



(Continued from page 8)

Land: The land is the common earth upon which we dwell, our mortal home and support. It is the tilled field and the unseen mountain-top, swamp and desert, town and woodland. The land is the convergence of sea and sky, the holy island. It is connected to the other-worlds through caverns and deep places, wells, pools and the tops of high places. The land is the home of those animal kins that are closest to our human life, our allies and our predators.

Sea: Surrounding our island home on every side is the boundless expanse of the oceans. The sea is the mystery, the portion of the human world most alien to humankind. Within its misty vastness may be found islands of wonder and fear, the isles of the otherworlds is the home of the cattle of Tethra, the uncounted fishes and their stranger cousins and kin. Some of those are friends to human folk, and some are not.

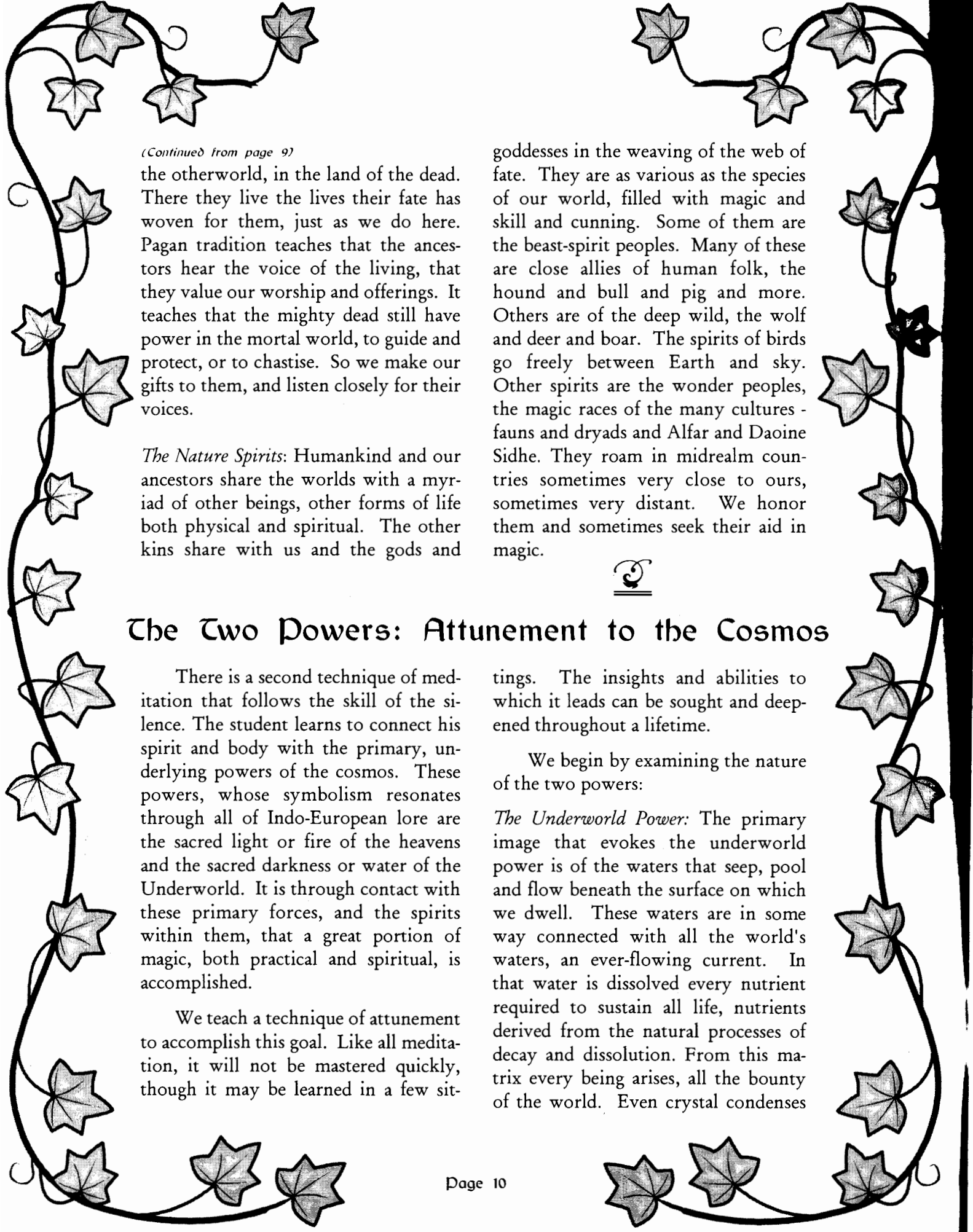
Sky: Arching above our common land and sea is the blue dome of the sky, the realm of cloud and storm and calm breezes. It is the airy realm that is both all around us and far beyond our reach. In its floating worlds of clouds we see the playgrounds of the gods, the seats from which they watch the world. From the sky's high distances descend the birds, so often the messengers of the gods.

Three Kindreds - Within this cosmos of three and three dwell the gods and the non-gods - the three kindreds.

The Shining Ones: In the first days the Mother of all bore children, the people of the Mother, who are our gods and goddesses. They are the first family, the eldest and wisest, their youth continually renewed by their magical feasts. They are the kings and queens, the magicians and the poets, the powers of love and delight, the warriors, and the cow women, the smiths and all the powers of the wild. In every culture, the gods and goddesses guide their mortal children. Each Pagan culture has a family of deities whose wisdom, love and power sustain the worlds and humankind. Whether these cultural forms portray separate, individual entities; or whether they are names and titles of one great family of gods and goddesses, they are the object of our highest worship, and are our greatest allies.

The Ancestors: Many tales tell us that humankind is descended from, and intermarried with, the gods and goddesses. The fire of the heavens and the dark waters of the underworld flow in our human spirits, and death cannot extinguish us. So we remember and honor the ancestors, the mighty dead. The old lore makes it clear that human spirits sometimes reincarnate in the mortal world, often in their own family bloodline. But it is equally clear that many of the dead are 'reborn' in

(Continued on page 10)



(Continued from page 9)

the otherworld, in the land of the dead. There they live the lives their fate has woven for them, just as we do here. Pagan tradition teaches that the ancestors hear the voice of the living, that they value our worship and offerings. It teaches that the mighty dead still have power in the mortal world, to guide and protect, or to chastise. So we make our gifts to them, and listen closely for their voices.

The Nature Spirits: Humankind and our ancestors share the worlds with a myriad of other beings, other forms of life both physical and spiritual. The other kins share with us and the gods and

goddesses in the weaving of the web of fate. They are as various as the species of our world, filled with magic and skill and cunning. Some of them are the beast-spirit peoples. Many of these are close allies of human folk, the hound and bull and pig and more. Others are of the deep wild, the wolf and deer and boar. The spirits of birds go freely between Earth and sky. Other spirits are the wonder peoples, the magic races of the many cultures - fauns and dryads and Alfar and Daoine Sidhe. They roam in midrealm countries sometimes very close to ours, sometimes very distant. We honor them and sometimes seek their aid in magic.



The Two Powers: Attunement to the Cosmos

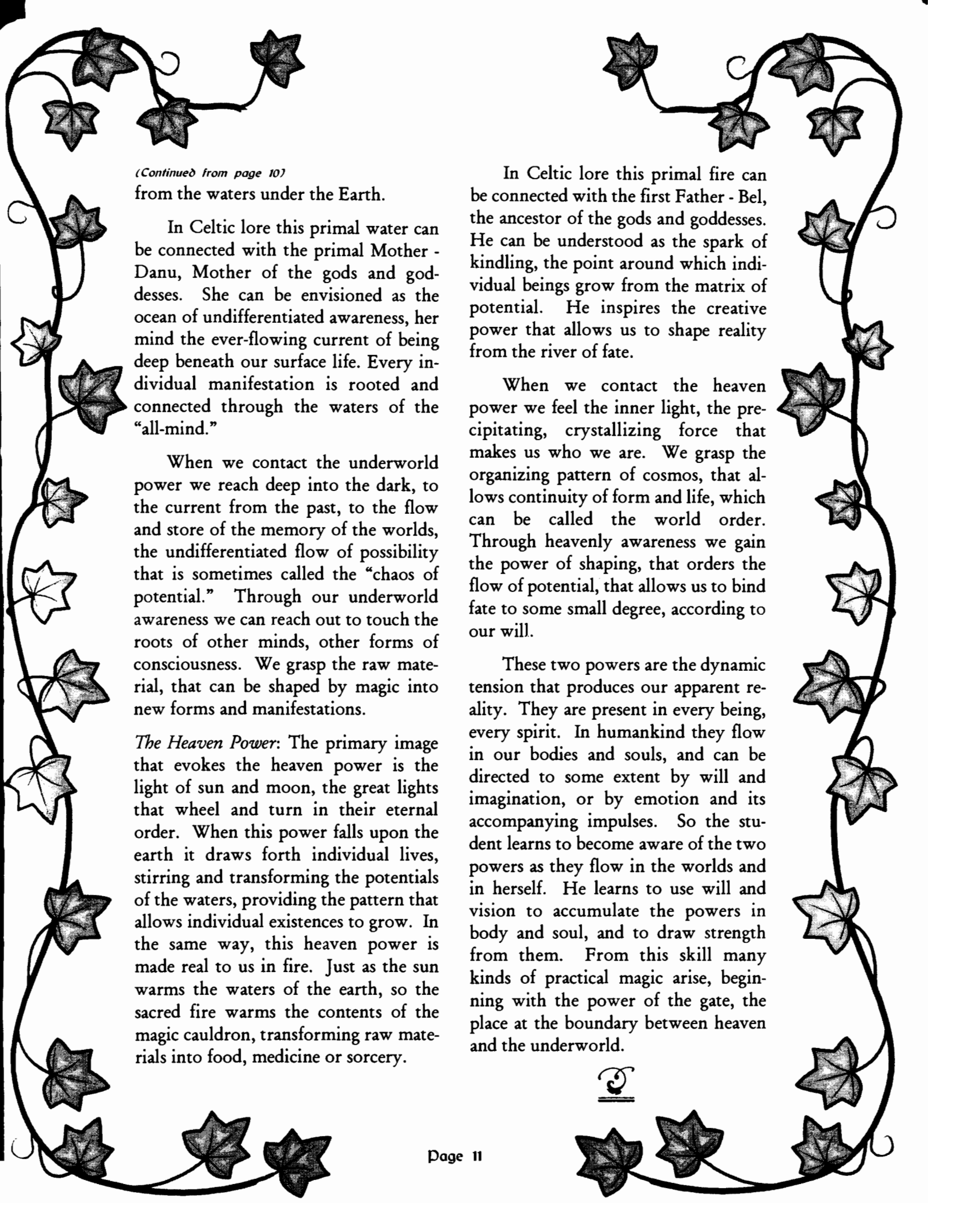
There is a second technique of meditation that follows the skill of the silence. The student learns to connect his spirit and body with the primary, underlying powers of the cosmos. These powers, whose symbolism resonates through all of Indo-European lore are the sacred light or fire of the heavens and the sacred darkness or water of the Underworld. It is through contact with these primary forces, and the spirits within them, that a great portion of magic, both practical and spiritual, is accomplished.

We teach a technique of attunement to accomplish this goal. Like all meditation, it will not be mastered quickly, though it may be learned in a few sit-

tings. The insights and abilities to which it leads can be sought and deepened throughout a lifetime.

We begin by examining the nature of the two powers:

The Underworld Power: The primary image that evokes the underworld power is of the waters that seep, pool and flow beneath the surface on which we dwell. These waters are in some way connected with all the world's waters, an ever-flowing current. In that water is dissolved every nutrient required to sustain all life, nutrients derived from the natural processes of decay and dissolution. From this matrix every being arises, all the bounty of the world. Even crystal condenses



(Continued from page 10)

from the waters under the Earth.

In Celtic lore this primal water can be connected with the primal Mother - Danu, Mother of the gods and goddesses. She can be envisioned as the ocean of undifferentiated awareness, her mind the ever-flowing current of being deep beneath our surface life. Every individual manifestation is rooted and connected through the waters of the "all-mind."

When we contact the underworld power we reach deep into the dark, to the current from the past, to the flow and store of the memory of the worlds, the undifferentiated flow of possibility that is sometimes called the "chaos of potential." Through our underworld awareness we can reach out to touch the roots of other minds, other forms of consciousness. We grasp the raw material, that can be shaped by magic into new forms and manifestations.

The Heaven Power: The primary image that evokes the heaven power is the light of sun and moon, the great lights that wheel and turn in their eternal order. When this power falls upon the earth it draws forth individual lives, stirring and transforming the potentials of the waters, providing the pattern that allows individual existences to grow. In the same way, this heaven power is made real to us in fire. Just as the sun warms the waters of the earth, so the sacred fire warms the contents of the magic cauldron, transforming raw materials into food, medicine or sorcery.

In Celtic lore this primal fire can be connected with the first Father - Bel, the ancestor of the gods and goddesses. He can be understood as the spark of kindling, the point around which individual beings grow from the matrix of potential. He inspires the creative power that allows us to shape reality from the river of fate.

When we contact the heaven power we feel the inner light, the precipitating, crystallizing force that makes us who we are. We grasp the organizing pattern of cosmos, that allows continuity of form and life, which can be called the world order. Through heavenly awareness we gain the power of shaping, that orders the flow of potential, that allows us to bind fate to some small degree, according to our will.

These two powers are the dynamic tension that produces our apparent reality. They are present in every being, every spirit. In humankind they flow in our bodies and souls, and can be directed to some extent by will and imagination, or by emotion and its accompanying impulses. So the student learns to become aware of the two powers as they flow in the worlds and in herself. He learns to use will and vision to accumulate the powers in body and soul, and to draw strength from them. From this skill many kinds of practical magic arise, beginning with the power of the gate, the place at the boundary between heaven and the underworld.





A Basic Trance Induction Journey

Seat yourself... make yourself comfortable, straighten your spine, and breathe deeply... renew your center... Earth below and sky above... feel the currents of light and dark... flowing in your flesh... feel within you the shining fire, the dark within the cauldron... the currents of fire and water swirling... mingling as they flow ... see, with your vision's eye, by imagination and by will, a mist... silver-grey, warm and thick... rising to swirl around your form... filling your soul with magic's mist... the mist of the borderland... that separates the common world from hidden truth... feel the mist grow thick around you... your mind is sharp and calm as you approach the otherworld...

Now, with the mist around you, deepen your trance and make your journey... make yourself comfortable... if you wish, now is the time to lie down... or to sit up, spine straight... and breath deep... renew your center... connected with Earth and sky... surrounded by the wizard's mist... let your body relax further... your limbs, your belly, your face... with every breath becoming calm and still... open and prepared... to make the inward journey.

Feel now the presence of the mist, shining silver all around... it swirls and flows around your form... around your feet, rising... around your loins, rising... around your heart, rising... around your head, rising to envelop you, enfold you in the mist of between... surrounded by

featureless mist... before your eyes, above and around you... mist even below you... you are adrift in the mist... drifting... in the mist.

Feel yourself drifting... in calm and wonder... you move into the flow... drifting outward, downward, into the mist... drifting onward through the mist... you travel long... you travel in an instant... you drift slowly to a halt... you come gently to rest, on solid ground... you have arrived in a place that is much closer to the otherworld... where you may meet and speak with the powers.

The mist begins to thin... a landscape becoming clear before you... resolving slowly, becoming clearer... for a time, now, explore and learn from the vision of the hidden land... as a breeze blows the wizard's mist away...

The Return

You have approached the otherworld... perhaps spoken with the spirits... as you have done, so may you do... truer and better in times to come... look again, all around you, and remember... remember... the sense and feel of the hidden land... the time you spent... gifts or wisdom gained... now remember our common world... your body sitting peacefully on earth... the mist appears around you, engulfing you... turn your mind toward your



A Daily Meditation

When you waken in the morning, take a sip of water and light some incense. These simple actions serve to connect you with the well and fire. As you recite the affirmation, allow yourself to see what you are describing, while you hear the words echoing through the subtle realms. At each affirmation, take the time to feel what effect you are having on your self.

"Before me the light of life, behind me the shadow of strife, To my left the

shield of love, to my right the runes of power, Above me the star of wisdom, below me the path of knowledge, And within me, the everlasting magick!"

Repeat as many times as you feel appropriate, then, when you feel ready for your day, water your plants, thus establishing your connection to the tree. Let this meditation grow and change to suit your own spiritual needs.



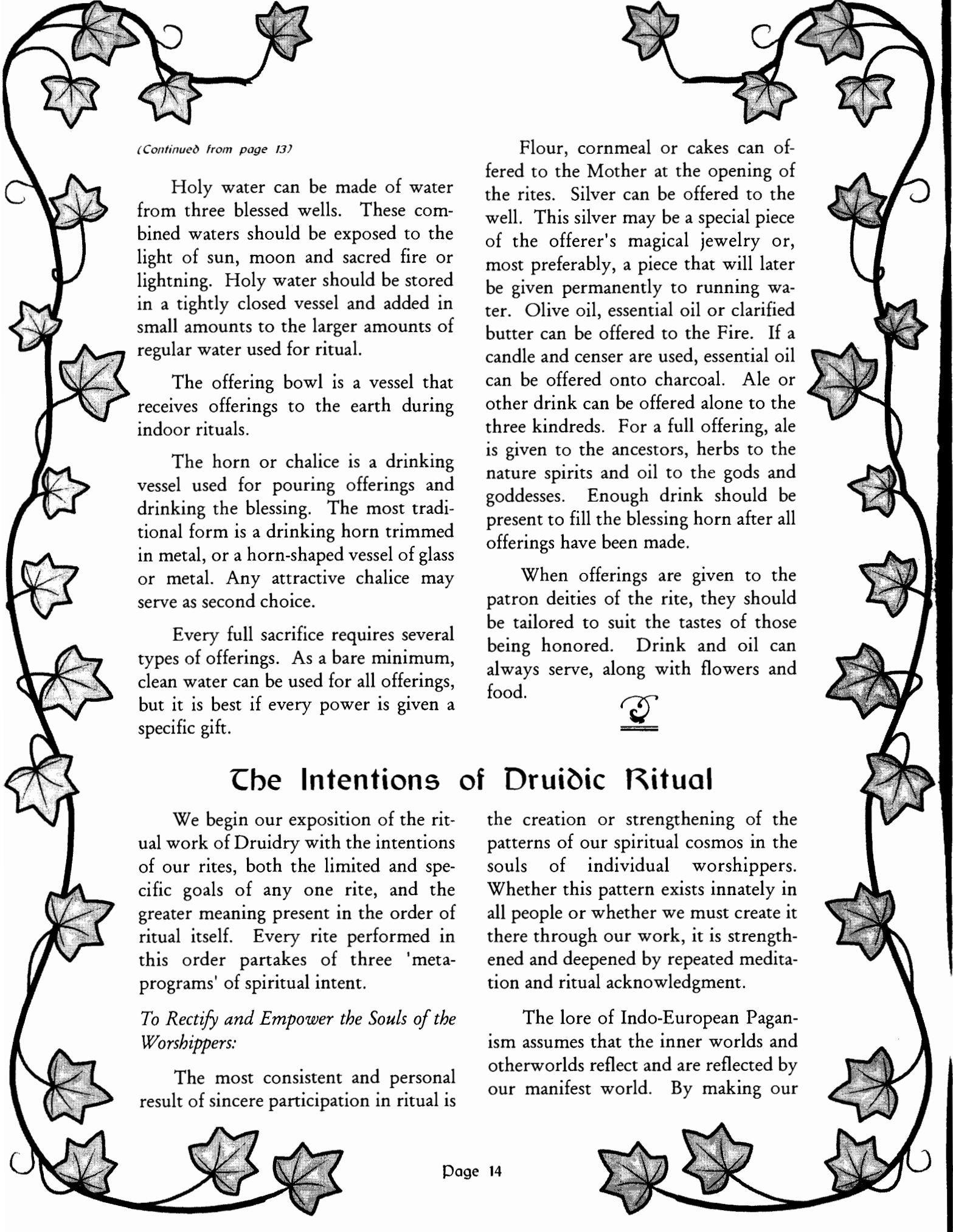
Tools of the Druidic Ritual

Druid ritual, at its simplest, requires only a fire, a bowl of water, the Druid's body, and the proper offerings to the spirits. Under an ancient tree, beneath the moon a skilled priest or priestess can do any magic. Yet, both the ancients and ourselves love beautiful things properly arrayed, so we build temples, make vessels and tools of art magic. All of these things bring added blessings and power to our work. This article reviews the basic tools of our Druidry.

Sacred fire must be present at any full sacrifice. In the most reduced circumstances a single candle may serve, with offerings of sticks or cones of incense. A censer can hold charcoal blocks to receive offerings of scented oil or herbs, perhaps with a ring of nine candles around it. This is best for indoor rites when no hearth is available.

Of course, the best fire is lit outdoors, camp-fire style. To light a good fire, you will need three types of wood. Tinder is made from tiny slivers of wood, dry grass and herbs, or bark. Kindling is small, finger-sized pieces that catch from the tinder, and fuel is larger wood that holds the flame. You will need about five times as much kindling as fuel to see you through a sacrifice.

The well is the vessel used to hold the magic waters in ritual. It is a reflection of the triple cauldron of bounty, healing and wisdom, which in turn reflects the primal well of wisdom. Traditional cauldrons are round, three-legged cooking pots of iron or brass. They can also be found made of ceramic material. The cauldron must always be clean enough that you could drink from it.



(Continued from page 13)

Holy water can be made of water from three blessed wells. These combined waters should be exposed to the light of sun, moon and sacred fire or lightning. Holy water should be stored in a tightly closed vessel and added in small amounts to the larger amounts of regular water used for ritual.

The offering bowl is a vessel that receives offerings to the earth during indoor rituals.

The horn or chalice is a drinking vessel used for pouring offerings and drinking the blessing. The most traditional form is a drinking horn trimmed in metal, or a horn-shaped vessel of glass or metal. Any attractive chalice may serve as second choice.

Every full sacrifice requires several types of offerings. As a bare minimum, clean water can be used for all offerings, but it is best if every power is given a specific gift.

Flour, cornmeal or cakes can offered to the Mother at the opening of the rites. Silver can be offered to the well. This silver may be a special piece of the offerer's magical jewelry or, most preferably, a piece that will later be given permanently to running water. Olive oil, essential oil or clarified butter can be offered to the Fire. If a candle and censer are used, essential oil can be offered onto charcoal. Ale or other drink can be offered alone to the three kindreds. For a full offering, ale is given to the ancestors, herbs to the nature spirits and oil to the gods and goddesses. Enough drink should be present to fill the blessing horn after all offerings have been made.

When offerings are given to the patron deities of the rite, they should be tailored to suit the tastes of those being honored. Drink and oil can always serve, along with flowers and food.



The Intentions of Druidic Ritual


We begin our exposition of the ritual work of Druidry with the intentions of our rites, both the limited and specific goals of any one rite, and the greater meaning present in the order of ritual itself. Every rite performed in this order partakes of three 'meta-programs' of spiritual intent.

To Rectify and Empower the Souls of the Worshippers:

The most consistent and personal result of sincere participation in ritual is

the creation or strengthening of the patterns of our spiritual cosmos in the souls of individual worshippers. Whether this pattern exists innately in all people or whether we must create it there through our work, it is strengthened and deepened by repeated meditation and ritual acknowledgment.

The lore of Indo-European Paganism assumes that the inner worlds and otherworlds reflect and are reflected by our manifest world. By making our



simple physical images of cosmic order, our sacred grove, we draw these inner realities closer to the manifest world. When we in turn meditate on these symbols, recreating them in vision in ourselves, they become a kind of map that allows a clearer, more ordered understanding of the contents of our minds and hearts.

Druidry is not focused exclusively on 'the light' or 'the heavens', nor do we value the inner or spiritual world more highly than the manifest world or the contents of our souls. We understand the inner world to be integrated with the physical world, and hold both to be equally holy. We use ritual to manifest the powers of the inner world in our common world. By using our art, craft and skill we create physical and spiritual events that reflect and manifest inner realities.

When a Pagan successfully integrates these patterns, they act as a kind of realignment for the mind and heart. Even if we assume that these patterns are inborn in us all, it is clear that the stresses of everyday life in our secular culture can leave us uncentered and disoriented. Thoughtful, intentional participation in ritual is one of the key answers to this modern alienation.

To Serve the Gods, Goddesses and Spirits:

In contrast with much of Paganism, our Druidry tends to adopt a theology that views the many powers described in tales and lore as independent, living entities. We reject, in general, theories that view the powers as projections of

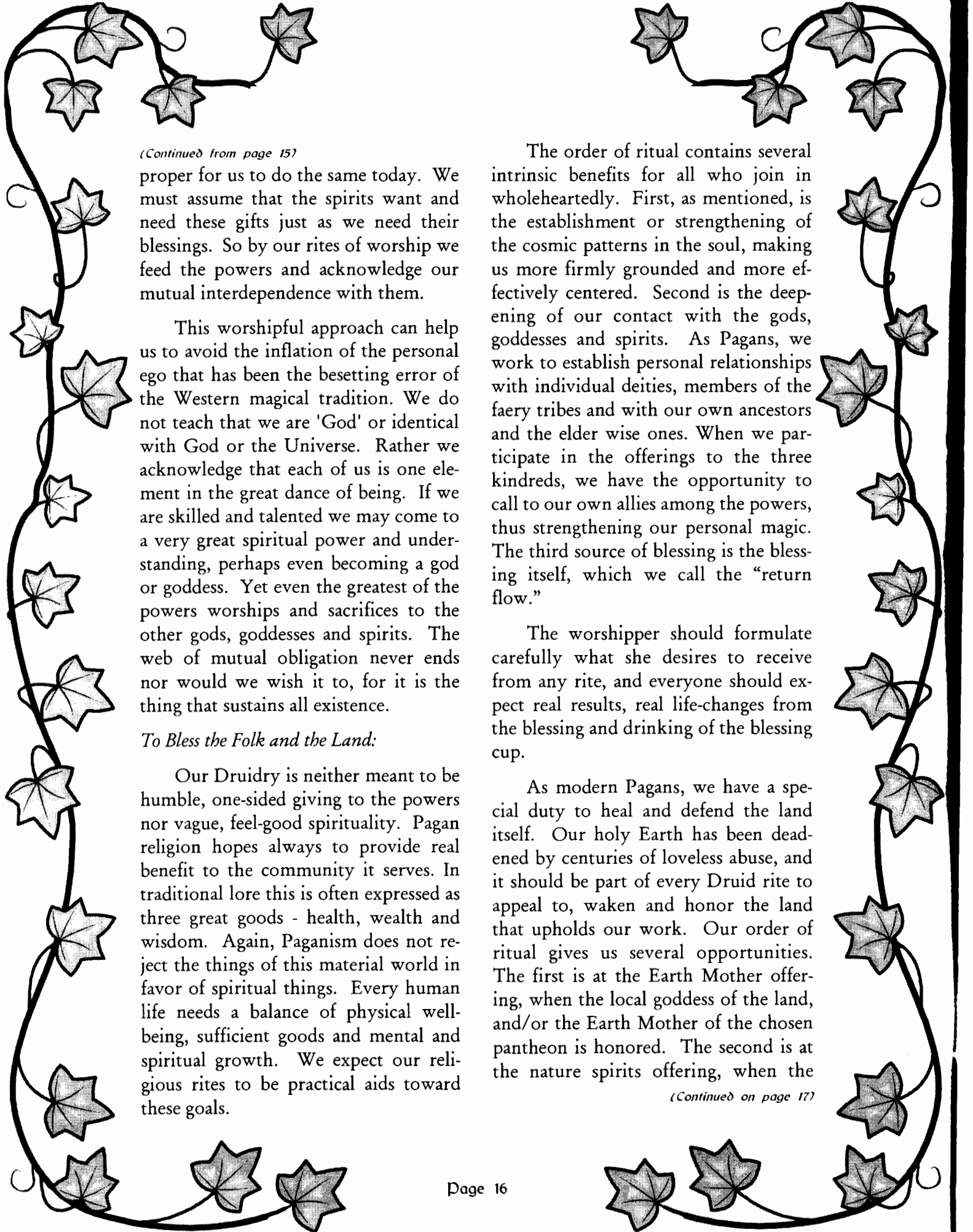
our own minds, or as thought-forms created by human worship or as archetypes in the collective unconscious. Instead we prefer the traditional understanding of the nature of the gods, goddesses and spirits and of humanity. We can describe this understanding as having three parts.

First, humans are powers in and of themselves. We have innate abilities to shape thoughts, words and things just as do the powers, and are capable of magic even without their aid. The greatest of us can be the equal of nearly any being, and all of us are able to exercise a degree of spiritual authority according to our talent and skill.

Second, we know that while there are many spirits that may be weaker than us, there are many that are vastly more powerful. Many of these mighty ones are connected with the very maintenance of the life and health of ourselves and our land.

Third, in order to live well, we need the blessing of these great powers. This is obtained through worship, sacrifice and attunement. By thus bringing ourselves into contact with these beings we allow them to be reflected to some degree in our own souls, bringing their blessing into our lives.

All traditional Paganism says that it is proper to give gifts of our own skill, art and substance to the powers. The ancients offered carefully crafted objects of precious metal and wood as well as fruits of labor, food and drink to those they worshipped, and it is



(Continued from page 15)

proper for us to do the same today. We must assume that the spirits want and need these gifts just as we need their blessings. So by our rites of worship we feed the powers and acknowledge our mutual interdependence with them.

This worshipful approach can help us to avoid the inflation of the personal ego that has been the besetting error of the Western magical tradition. We do not teach that we are 'God' or identical with God or the Universe. Rather we acknowledge that each of us is one element in the great dance of being. If we are skilled and talented we may come to a very great spiritual power and understanding, perhaps even becoming a god or goddess. Yet even the greatest of the powers worships and sacrifices to the other gods, goddesses and spirits. The web of mutual obligation never ends nor would we wish it to, for it is the thing that sustains all existence.

To Bless the Folk and the Land:

Our Druidry is neither meant to be humble, one-sided giving to the powers nor vague, feel-good spirituality. Pagan religion hopes always to provide real benefit to the community it serves. In traditional lore this is often expressed as three great goods - health, wealth and wisdom. Again, Paganism does not reject the things of this material world in favor of spiritual things. Every human life needs a balance of physical well-being, sufficient goods and mental and spiritual growth. We expect our religious rites to be practical aids toward these goals.

The order of ritual contains several intrinsic benefits for all who join in wholeheartedly. First, as mentioned, is the establishment or strengthening of the cosmic patterns in the soul, making us more firmly grounded and more effectively centered. Second is the deepening of our contact with the gods, goddesses and spirits. As Pagans, we work to establish personal relationships with individual deities, members of the faery tribes and with our own ancestors and the elder wise ones. When we participate in the offerings to the three kindreds, we have the opportunity to call to our own allies among the powers, thus strengthening our personal magic. The third source of blessing is the blessing itself, which we call the "return flow."

The worshipper should formulate carefully what she desires to receive from any rite, and everyone should expect real results, real life-changes from the blessing and drinking of the blessing cup.

As modern Pagans, we have a special duty to heal and defend the land itself. Our holy Earth has been deadened by centuries of loveless abuse, and it should be part of every Druid rite to appeal to, waken and honor the land that upholds our work. Our order of ritual gives us several opportunities. The first is at the Earth Mother offering, when the local goddess of the land, and/or the Earth Mother of the chosen pantheon is honored. The second is at the nature spirits offering, when the

(Continued on page 17)



(Continued from page 16)

tribes of spirits who enliven the area are worshipped, and the third could be at the blessing itself, when a portion of the blessing might be poured on the Earth, so that the land may share in the results of the work.

Practical Considerations

Having discussed the theoretical bases of our work we may now examine practical considerations in choosing your intent and goal for a Druidic rite.

Pantheon and Patrons

The primary outer purpose of most Druid ritual is to worship the powers, the deities and spirits. In much of the Pagan revival powers from a variety of cultures and systems are often worshipped together. While this happens in Druidry as well, we encourage the choice of a single cultural pantheon for each individual rite. This gives focus to the rite, ensures that the powers are in harmony and encourages the gaining of lore about ancient Pagan cultures. So the first step in designing a Druidic rite is to decide within which cultural complex the rite will be done.

Of course, any system that chooses to call itself 'Druidry' will have a strong interest in the ways of the Pagan Celts. We are no exception. However *Ár nDraíocht Féin* is open to all Indo-European cultures, and we have folks working in Norse, Hellenic, Baltic and Slavic systems as well.

Of course, the strongest element in this choice will be your own interest in

and dedication to a particular pantheon. If you are working alone you can simply use your own first choice of pantheon, but groups will need to reach a consensus. Choosing a single cultural paradigm allows a group to deepen and strengthen its magical connection with those powers, while experimentation broadens experience and encourages research. The choices are yours.

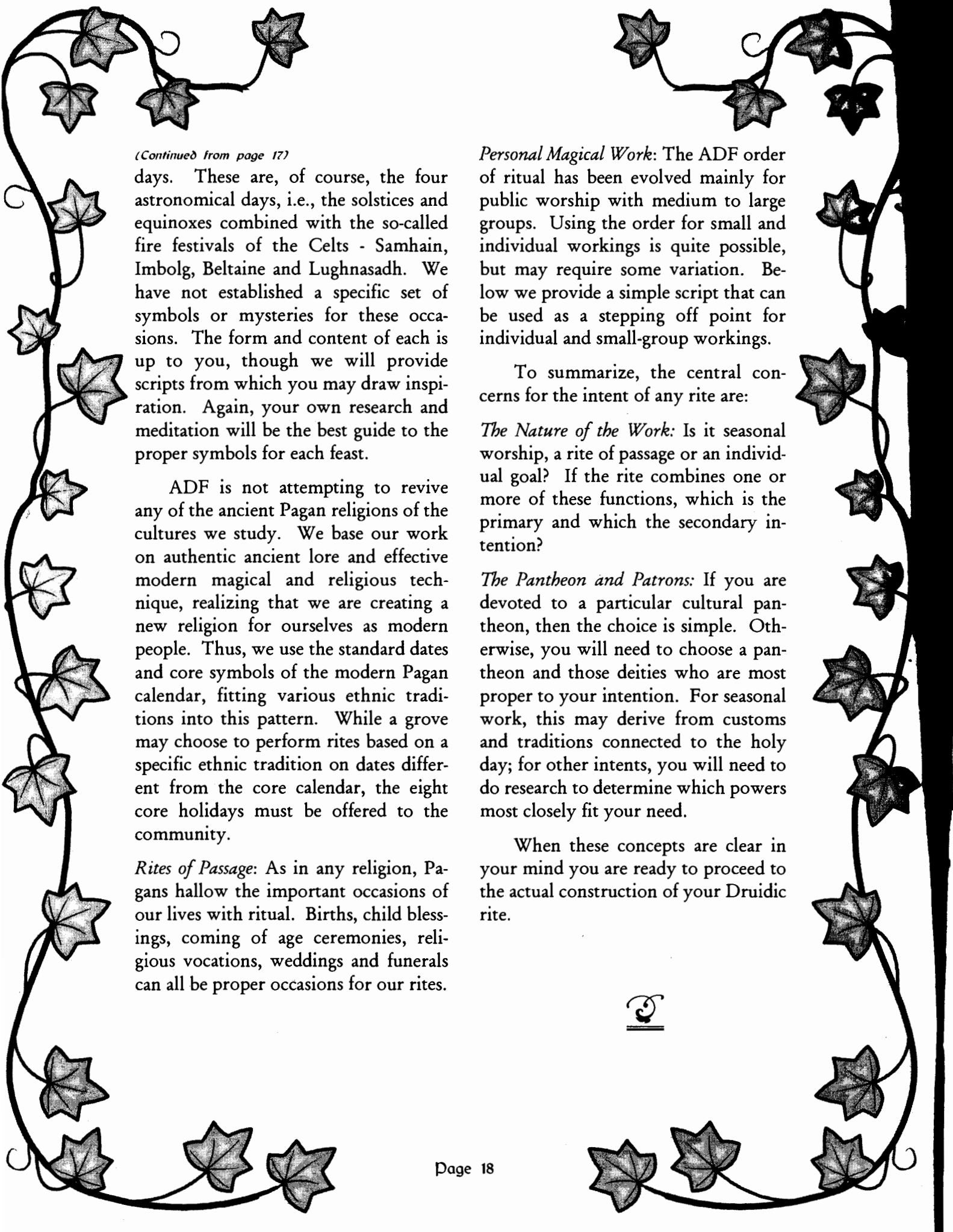
Once you have determined the pantheon for your rite, you must also choose the particular powers to whom the central offerings and callings will be made. This decision will be based on the occasion and the magical intent of the rite. Most often, these patron powers are a pair of deities, a goddess and a god, though rites can also be offered to the ancestors or the spirits of the land.

Those working alone, or in a small group that shares a focus, may find a desire to worship only one or two deities from a single pantheon or personal patron deities. This is fine, but it is important to include the broader company of powers from the pantheon from which these patrons are drawn. To this end, our order of ritual requires offerings to several categories of deity, reducing the problem of focusing on personal deities alone.

The Occasion of the Rite

Seasonal Rites: *Ár nDraíocht Féin* has formally adopted the modern Neopagan calendar of eight seasonal holy

(Continued on page 18)



(Continued from page 17)

days. These are, of course, the four astronomical days, i.e., the solstices and equinoxes combined with the so-called fire festivals of the Celts - Samhain, Imbolg, Beltaine and Lughnasadh. We have not established a specific set of symbols or mysteries for these occasions. The form and content of each is up to you, though we will provide scripts from which you may draw inspiration. Again, your own research and meditation will be the best guide to the proper symbols for each feast.

ADF is not attempting to revive any of the ancient Pagan religions of the cultures we study. We base our work on authentic ancient lore and effective modern magical and religious technique, realizing that we are creating a new religion for ourselves as modern people. Thus, we use the standard dates and core symbols of the modern Pagan calendar, fitting various ethnic traditions into this pattern. While a grove may choose to perform rites based on a specific ethnic tradition on dates different from the core calendar, the eight core holidays must be offered to the community.

Rites of Passage: As in any religion, Pagans hallow the important occasions of our lives with ritual. Births, child blessings, coming of age ceremonies, religious vocations, weddings and funerals can all be proper occasions for our rites.

Personal Magical Work: The ADF order of ritual has been evolved mainly for public worship with medium to large groups. Using the order for small and individual workings is quite possible, but may require some variation. Below we provide a simple script that can be used as a stepping off point for individual and small-group workings.

To summarize, the central concerns for the intent of any rite are:

The Nature of the Work: Is it seasonal worship, a rite of passage or an individual goal? If the rite combines one or more of these functions, which is the primary and which the secondary intention?

The Pantheon and Patrons: If you are devoted to a particular cultural pantheon, then the choice is simple. Otherwise, you will need to choose a pantheon and those deities who are most proper to your intention. For seasonal work, this may derive from customs and traditions connected to the holy day; for other intents, you will need to do research to determine which powers most closely fit your need.

When these concepts are clear in your mind you are ready to proceed to the actual construction of your Druidic rite.





A Simple Rite of Offering

This ritual can be performed at a home hearth shrine or in a larger nemeton with a minimum of tools or preparations.

When any offering is made, it must have a clear intention: for spiritual wisdom, guidance in one's life's path, to open the way to prosperity or love or simply to honor the powers. The focus of a rite can be toward a specific, personal goal or for general religious or spiritual purposes.

This rite is especially proper for the worship of the patron deities of one's household, but it may be used to entreat any of the three kindreds - gods and goddesses, dead or nature spirits. It can also be used as a preliminary rite in which the priest or priestess makes offerings to those powers that will preside at a larger work.

Before you begin, you should review the article following this one for instructions corresponding to each numbered portion of the rite.

The Rite

Materials Needed: Small bell, fire-pot or candle, censer with incense, cauldron with blessed water, a stone to represent the Earth, world tree symbol or wand or staff, images of patron deities, a horn for pouring and drinking, an offering bowl if the rite is indoors, offerings (corn meal, silver, olive oil or essential oil,) and ale for offering and drinking.

1: Give nine knells on a bell, or other musical signal, then walk three times around the central hallows. End at the south of the hallows, facing north. Raise hands to the sky, and say:

I am here to honor the gods. Bless me, O Shining Ones, in my working.

2: Place the Earth-stone in the offering bowl. Offer a pinch of corn meal into the bowl, saying:

Earth Mother, I am your child. Mother of all, accept this offering and bless my rite.

Place your hand on your heart and open to the light of inspiration, saying:

Power of inspiration, attend the shrine of my soul. Quicken my tongue that I may work the rites in beauty.

Pour a bit of ale to the south of the fire, saying:

All you of the outer dark, any who abide beyond the light of this work's fire, accept this offering and trouble not my working.

3: Ground and center.

4: State the purpose of the rite, saying:

I have come to do as the wise ancients did. To make offering to the powers and to (state purpose). So be it!

5: Offer silver into the cauldron, saying:

In the deeps flow the waters of wisdom. Sacred well, flow within me.

(Continued on page 20)

(Continued from page 19)

6: Light the fire and incense. Make an offering of oil into the flame, saying:

I kindle the sacred fire in wisdom, love and power. Sacred fire, burn within me.

7: Sprinkle and cense the world-tree, wand or self, saying:

From the deeps to the heights spans the world-tree. Sacred tree, grow within me.

8: Sprinkle everything with sacred water, saying:

By the cleansing of water let the primal sea be the boundary of the grove. Let the sea not rise, and all ill turn away.

Raise the incense and cense everything, saying:

By the light of the fire let the shining sky be the roof of the grove. Let the sky not fall and all ill turn away.

Circle the grove once, saying:

By fire and water let the blessed land be the founding of this sacred grove. Let the land hold firm and all ill turn away.

9: Contemplates the three worlds and the grove, saying:

The fire, the well, the sacred tree, flow and flame and grow in me! In land, sea, and sky, below and on high! Thus is the sacred grove claimed hallowed. So be it!

10: Offer oil into the fire, saying:

I make this offering to the keeper of the gates. Join your magic with mine and let the fire open as a gate, let the well open as a gate, let the tree carry the spirits to my sacrifice. By this offering and my magic, let the gates be open!

11: Fill the horn with ale and raise it, saying:

I make my offerings to the kindreds of the worlds, to those who dwell below, to those who dwell above, to the tribes of spirits in land, sea or sky.

Hear your true worshipper (your name) as I make due sacrifice.

Old ones, my ancestors, remember me as I remember you!

Ancestors, accept my sacrifice!

Pour a quarter of the ale into the bowl. Raise the horn again, saying:

*Spirits of this land,
Aid me as I aid you!*

Spirits accept my sacrifice!

Pour a quarter of the ale into the bowl. Raise the horn a third time, saying:

*Gods and goddesses of elder days
Honor me as I honor you!*

Shining Ones, accept my sacrifice!

Pour a quarter of the ale into the bowl and set the horn aside. Say:

*Gods and dead and spirits three,
Powers of earth and sky and sea,
By fire and well and sacred tree
Offerings I make to thee!
So be it!*

12: Make offerings to the patron powers of the rite, as explained in the liturgical notes.

13: Finally, offer the last of the ale and make an offering of oil to the fire. Now is the time to speak a heartfelt prayer, asking the spirits, especially the patrons

(Continued on page 21)

(Continued from page 20)

of the rite, to grant a boon. It might include:

Let my voice arise on the flame

Let my voice resound in the well

O honored ones

(insert names of the patrons)

Hear me now as I offer up this sacrifice.

Accept my worship and reverence.

Grant (state purpose) and give me your blessing!

14: Take up your divining tool of choice and meditate on the patrons and on the intention of this rite. Cast for a simple omen.

Meditates on the omen, seek to understand what blessings the powers offer in return for the sacrifice. Then, compose of all this - the image, the intention, and the omen - into a single gestalt of energy.

15: Refill the horn and breathe the combined energy current into the drink saying:

I pour the ale of inspiration,

I draw water from the well of wisdom

I call upon (patron powers)

to give to me as I have given to you.

*O (god), O (goddess), hallow these waters,
I open my heart to the flow of your blessing;*

I, your child and worshipper.

Behold the waters of life!

Reverently drink the ale, perhaps sprinkling any object to be consecrated in the work as well. Meditate on the influx of magical current.

16: If you have any remaining work, such as spells in pursuit of the intention, they should be completed at this time.

17: When all is done, give thanks, saying:

Shining Ones, mighty dead and noble ones,

I thank you for your aid and blessing.

(Patron powers),

I give you my thanks!

Triple kindreds, gods, dead and nature spirits:

I thank you for upholding my magic.

Lord of the gates, lord of knowledge, I give you my thanks.

Now let the gates of the worlds be closed!

Make a closing triskel by circling the grove once in the opposite direction from beginning.

18: Recenter and contemplate the entire working and end, saying:

The fire, the well and the tree

Flow and flame and grow in me!

Peace and blessings.

The rite is ended!





Working the Liturgy: A Step by Step Guide

1: As you walk three times deasil around the hallows, hold in mind the intention of traveling from your common life toward the sacred. If you wish you may sing an arriving chant.

2: Take up the Earth Mother offering and give it to the ground or offering bowl. Feel the presence of the All Mother under you, supporting you, and fill your heart with thanks for her constant blessing as you make offering. Feel the light of inspiration filling your eyes and heart as you ask it to be in you. When you ask the outdwellers to depart, you also decide that you will set aside from your heart and mind all that keeps you separate from the spirit, and the cosmos.

3: Perform the two powers meditation thoroughly. It is important to apply your best skill, to reach deep and high to draw the Earth and sky powers into yourself. This trance of connection should be maintained throughout the rite, renewed whenever concentration lapses. It is, perhaps, through contact with the two powers that our voice is carried to the otherworlds.

4: Speak aloud the statement of purpose for the rite. This might include affirmation of connection with the land and the spirits, naming of the gods to be invoked in the rite, and statement of their powers, and a declaration that you will complete the rite and gain the blessing.

5, 6 & 7: Using your awareness of the powers of Earth and sky, make the hallowing of the fire, well and tree. Feel the Earth power flow into the center through the well, and the sky power shine through the fire. See the world tree reaching deep and high.

8: Complete the recreation of the sacred cosmos by affirming the presence of the land, sea and sky. Envision the cosmic sea surrounding the grove, the blue dome of the sky above and the green Earth supporting all.

As you complete the pattern, envision the whole image of the grove:

Underworld Below

Heavens Above

Land on which you stand

Sea that surrounds


Sky overarching

The Holy Center where you are...

As you stand at your fire, feel yourself in the center of this pattern. It is at this sacred center that the gate between worlds can open.

9: Make an offering and invocation to the gatekeeper deity. Envision whatever deity is proper for the pantheon in which you work, standing with you in the center of the rite. With your contact with the two powers deep and strong, call for the gates to open. Visualize the gate appearing - swirling, shining in

(Continued on page 23)



(Continued from page 22)

rainbow colors, and opening above the fire and beneath the well. Take time to insure that your gate visualization is sure and clear.

10: Make the offerings and invocations to the three kindreds. As you make the calls you will begin to hear or feel the presence of the spirits. They may whisper or shout, be glimpsed in fire or shadow. As you grow in your magic you will grow in your relationship with the kindreds. It is this section of the rite that provides the best common opportunity to commemorate that relationship, so be sure to approach it with focus and reverence.

11: Key Offerings: In many personal rites there may be no need to make special offerings beyond the kindreds. But equally often there will be specific powers of the occasion to whom a given rite is dedicated. Those powers are invoked and honored at this time.

Invoking the deities can be as simple as sincerely speaking their names and asking them to hear you, to draw near your fire, and accept your offerings. This can be accompanied with a visualization of the deity, or the presence of images or symbols of the key powers of the rite.

In any case, you may approach the gods, goddesses and spirits with simple reverence, and with as much art as is within your skill.

12: When the offerings have been completed, you should pause for a time to consider the whole complex of spiritual powers involved in the working. Place yourself and your fire at the center of the mandala of worlds, gods, goddesses and spirits. Let your heart fill with delight and love for the powers, and make a final offering as you recite the prayer of sacrifice. Open your heart to the powers and give them your respect and worship.

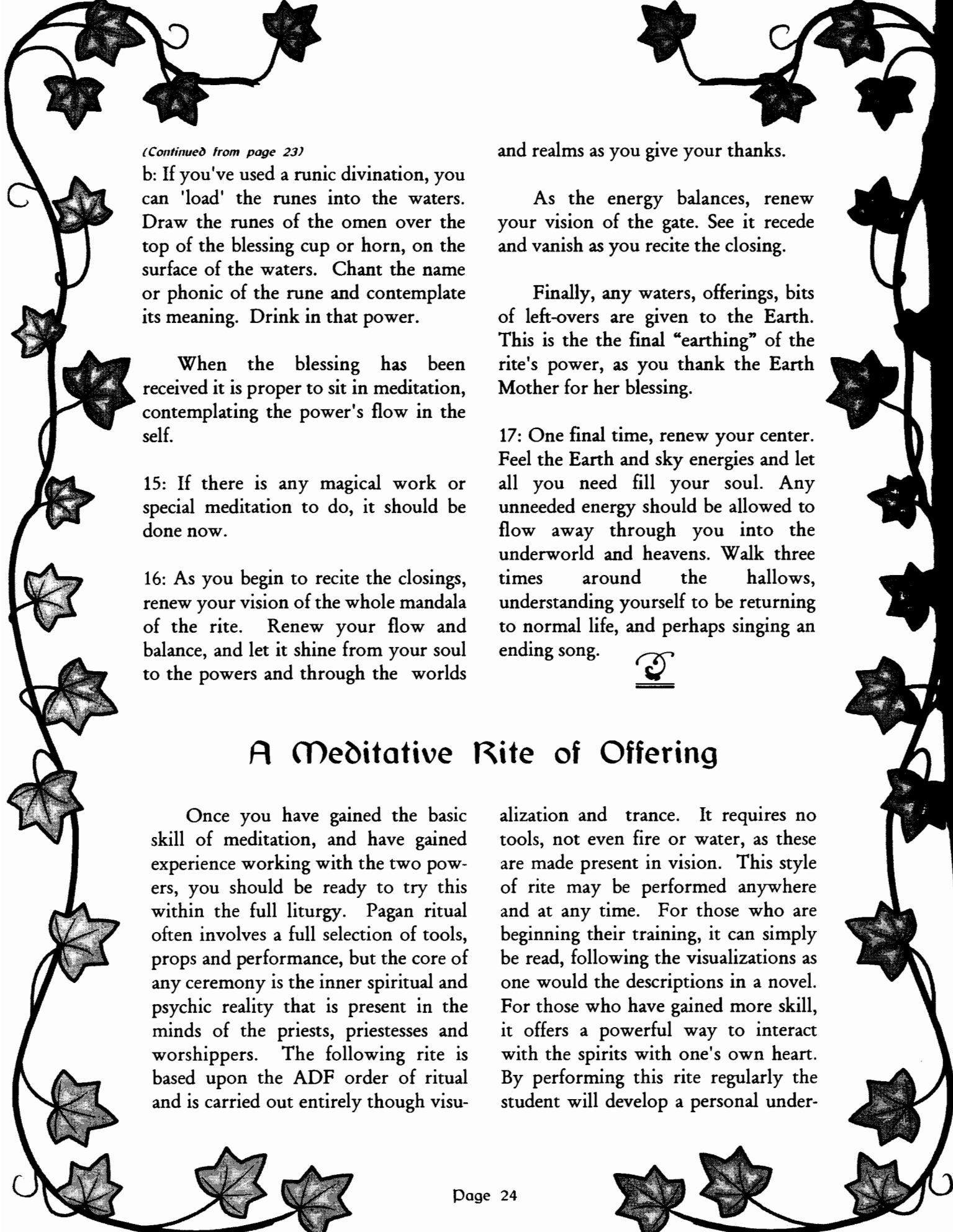
13: If you have the skill for divination, this is the time to take up your runes or ogham or whatever and make a simple reading. This omen is taken to determine the nature of the blessing that the powers offer in return for the offerings. This allows the best use of the magic that flows with the blessing.

If you don't yet have divination, then prolong your meditation and simply open your heart, asking the powers to guide your work and grant you your needs.

14: With the omen clearly in mind, call out to the powers to send the blessing. There are several techniques that can be used to fill the cup with the blessing.

a: Visualize the figure(s) of the patron power(s) of the rite descending into the waters of life. See the god-form(s) in the horn. When you have drunk, visualize the god-form placed in your heart.

(Continued on page 24)



(Continued from page 23)

b: If you've used a runic divination, you can 'load' the runes into the waters. Draw the runes of the omen over the top of the blessing cup or horn, on the surface of the waters. Chant the name or phonic of the rune and contemplate its meaning. Drink in that power.

When the blessing has been received it is proper to sit in meditation, contemplating the power's flow in the self.

15: If there is any magical work or special meditation to do, it should be done now.

16: As you begin to recite the closings, renew your vision of the whole mandala of the rite. Renew your flow and balance, and let it shine from your soul to the powers and through the worlds

and realms as you give your thanks.

As the energy balances, renew your vision of the gate. See it recede and vanish as you recite the closing.

Finally, any waters, offerings, bits of left-overs are given to the Earth. This is the the final "earthing" of the rite's power, as you thank the Earth Mother for her blessing.

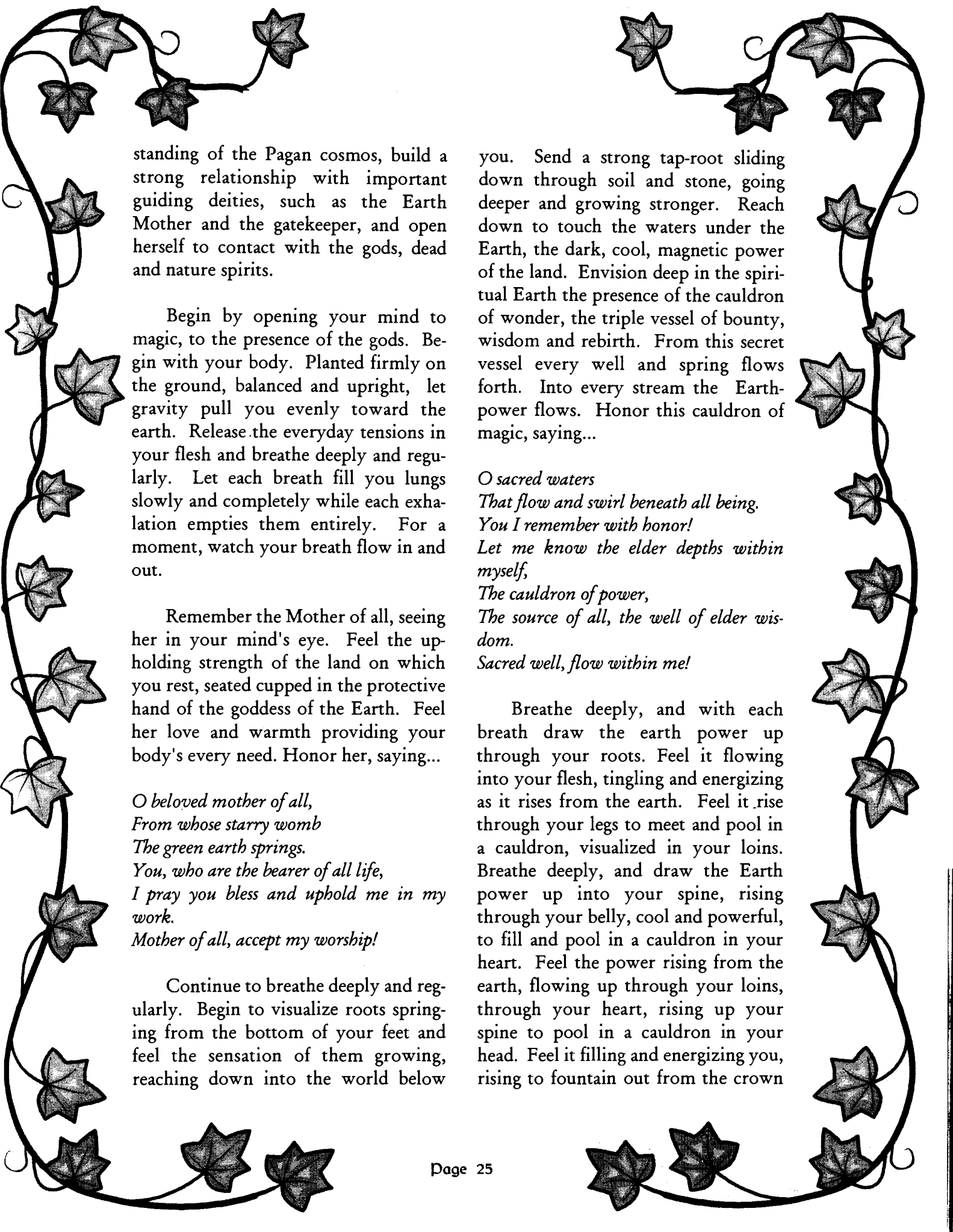
17: One final time, renew your center. Feel the Earth and sky energies and let all you need fill your soul. Any unneeded energy should be allowed to flow away through you into the underworld and heavens. Walk three times around the hallows, understanding yourself to be returning to normal life, and perhaps singing an ending song.



A Meditative Rite of Offering

Once you have gained the basic skill of meditation, and have gained experience working with the two powers, you should be ready to try this within the full liturgy. Pagan ritual often involves a full selection of tools, props and performance, but the core of any ceremony is the inner spiritual and psychic reality that is present in the minds of the priests, priestesses and worshippers. The following rite is based upon the ADF order of ritual and is carried out entirely through visu-

alization and trance. It requires no tools, not even fire or water, as these are made present in vision. This style of rite may be performed anywhere and at any time. For those who are beginning their training, it can simply be read, following the visualizations as one would the descriptions in a novel. For those who have gained more skill, it offers a powerful way to interact with the spirits with one's own heart. By performing this rite regularly the student will develop a personal under-



standing of the Pagan cosmos, build a strong relationship with important guiding deities, such as the Earth Mother and the gatekeeper, and open herself to contact with the gods, dead and nature spirits.

Begin by opening your mind to magic, to the presence of the gods. Begin with your body. Planted firmly on the ground, balanced and upright, let gravity pull you evenly toward the earth. Release the everyday tensions in your flesh and breathe deeply and regularly. Let each breath fill you lungs slowly and completely while each exhalation empties them entirely. For a moment, watch your breath flow in and out.

Remember the Mother of all, seeing her in your mind's eye. Feel the upholding strength of the land on which you rest, seated cupped in the protective hand of the goddess of the Earth. Feel her love and warmth providing your body's every need. Honor her, saying...

*O beloved mother of all,
From whose starry womb
The green earth springs.
You, who are the bearer of all life,
I pray you bless and uphold me in my work.
Mother of all, accept my worship!*

Continue to breathe deeply and regularly. Begin to visualize roots springing from the bottom of your feet and feel the sensation of them growing, reaching down into the world below

you. Send a strong tap-root sliding down through soil and stone, going deeper and growing stronger. Reach down to touch the waters under the Earth, the dark, cool, magnetic power of the land. Envision deep in the spiritual Earth the presence of the cauldron of wonder, the triple vessel of bounty, wisdom and rebirth. From this secret vessel every well and spring flows forth. Into every stream the Earth-power flows. Honor this cauldron of magic, saying...

*O sacred waters
That flow and swirl beneath all being.
You I remember with honor!
Let me know the elder depths within myself,
The cauldron of power,
The source of all, the well of elder wisdom.
Sacred well, flow within me!*

Breathe deeply, and with each breath draw the earth power up through your roots. Feel it flowing into your flesh, tingling and energizing as it rises from the earth. Feel it rise through your legs to meet and pool in a cauldron, visualized in your loins. Breathe deeply, and draw the Earth power up into your spine, rising through your belly, cool and powerful, to fill and pool in a cauldron in your heart. Feel the power rising from the earth, flowing up through your loins, through your heart, rising up your spine to pool in a cauldron in your head. Feel it filling and energizing you, rising to fountain out from the crown

(Continued from page 25)

of your head and flow back down to the Earth, flowing out through head and hands, back into the Earth.

Filled with the power of the Earth, direct your consciousness to the sky, turning overhead. Feel a single ray of light shining down from the sun, moon or stars, to fill your body and spirit with warm, electric, sky power. Feel it shining down into your head, into your heart, into your loins, touching and warming the Earth power therein. As the light touches each part of you, see it become bright, shining like the sun on water. In the center of the three cauldrons, upon the waters of the Earth, the fire of the sky power is kindled. Feel the presence of the sacred spirit fire, the presence of the sky magic of wisdom, love and power. Give it honor, saying...

O sacred fire that consumes and transforms

*True and holy light of the shining ones
I remember you with honor!*

O sacrificed and sacrificer

Let holy flame warm my spirit and my life.

Sacred fire, burn within me!

Raise your hands to the sky. Let the Earth power rise and flow into them. See it brighten and energize with the joined powers of Earth and sky, the fire on the water. Place that power into your heart with your hands.

Remember your roots, reaching downward into Earth. Envision yourself as a great tree, its trunk your spine, its branches and leaves springing from your head and shoulders. This is the world tree, its roots deep in the Underworld, its crown high in the heavens. Feel yourself rooted and crowned as well. Honor the world tree, saying...

*O sacred pillar, boundary of all worlds.
Stand at the center of my sky,
Stand at the center of my sea,
Stand at the center of the land on which I dwell.*

*Let me be deepened in your depths
Raised to your heights
Strengthened in your strength
Sacred tree, grow within me!*

Reach out to the world in which you dwell. With the power flowing upward from below, shining downward from above, through your head and heart and loins, present in your hands, say...

*The fire, the well, the sacred tree,
Flow and flame and grow in me!
In land, sea and sky, below and on high!
Thus is the order of the worlds made true
in my soul.
So be it!*

Sit in contemplation of the fire and water in yourself. Feel the joining of fire and water. in your head, in your heart, in your loins. Where fire and water meet, a mist arises. See the magic mist, silver, golden and grey, rising

(Continued on page 27)

(Continued from page 26)

from the cauldrons, rising around your waist, rising around your shoulders, rising over your head. Sit for a while surrounded in this boundary mist.

You are now open to the worlds of spirits, where the gods and goddesses reign. Remember the ruler of the gates, the keeper of the ways between. Envision the god of the borders riding the waves of the sea, riding the mists. See his figure, shining blue and white, grey eyes smiling. Honor him and pray to him, saying...

Lord of the Gates, Lord of Wisdom, open the ways for me. I walk in your holy ways, I walk the Sacred Road. Share your magic with me, ward me that I may walk in safety. Now, Lord of ways, join your magic with mine and let the mist be the crossroads of all worlds, that I may speak with the powers and they with me!

Raise your hands and breathe into your palms. Let the water and fire flow out into your hands, filling them to overflowing. This outpouring of magic is your offering to the ruler of gates. May he drink of your gift, freely given.

Lord of the gates, accept my offering!

Feel the powers join to uphold you. You remain seated in the mist, the power of Earth flows through you freely, the power of light shines in you brightly. The All-Mother supports you. The gatekeeper stands at your back, his cloak protecting you. The mists swirl

about you, the mists of possibility, the mist of the otherworld. Into this mist, call the spirits. Remember your allies among the kindreds of the worlds, saying...

*I make my invitation
To the kindreds of the worlds
To those who dwell below
To those who dwell above
To the tribes of spirits in land or sea or sky
Hear your true worshipper as I share my life with you.*

*Old ones, my ancestors,
Grandmothers and grandfathers,
Spirits of the elder wise
Remember me as I remember you!*

As you wait in the mists, envision the mighty dead drawing near to your seat, your family and forebearers, your teachers and protectors. Extend your hands and let the power flow out to them, energy red as blood and blue as an eye. They drink of your energy, the fire and water. Speak to them, saying...

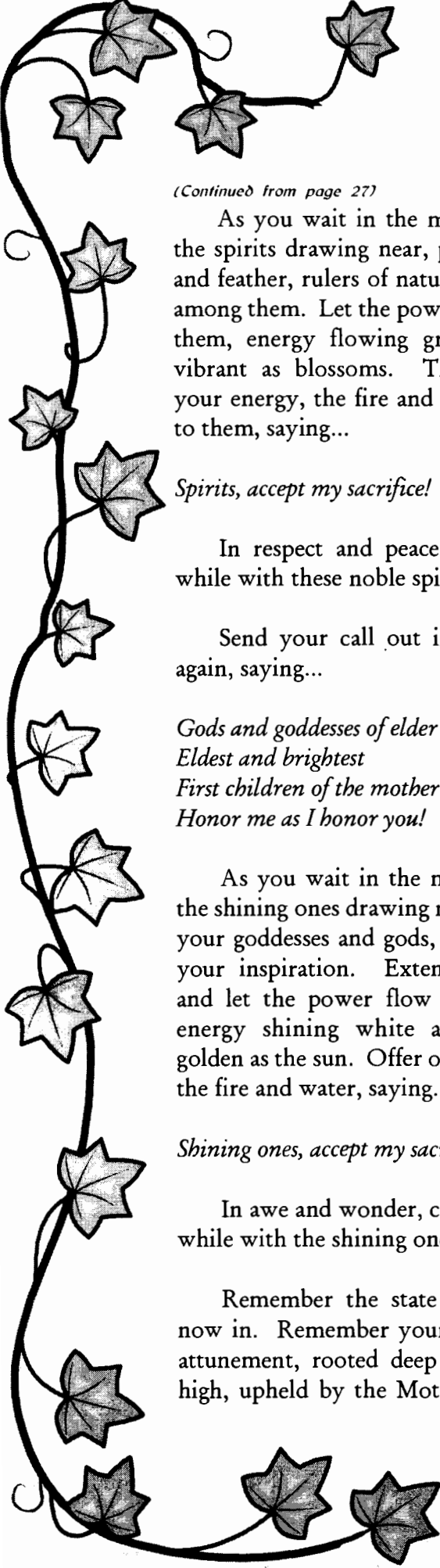
Ancestors, accept my sacrifice!

In joy and peace, commune a while with the mighty dead.

Call the nature spirits into the mists, saying...

*Spirits of this land
Kindreds of stone and stream,
Wild things,
Aid me as I aid you!*

(Continued on page 28)



(Continued from page 27)

As you wait in the mists, envision the spirits drawing near, powers of fur and feather, rulers of nature, your allies among them. Let the power flow out to them, energy flowing green as grass, vibrant as blossoms. They drink of your energy, the fire and water. Speak to them, saying...

Spirits, accept my sacrifice!

In respect and peace, commune a while with these noble spirits.

Send your call out into the mists again, saying...

*Gods and goddesses of elder days
Eldest and brightest
First children of the mother
Honor me as I honor you!*

As you wait in the mists, envision the shining ones drawing near your seat, your goddesses and gods, your patrons, your inspiration. Extend your hand and let the power flow out to them, energy shining white as the moon, golden as the sun. Offer of your energy, the fire and water, saying...

Shining ones, accept my sacrifice!

In awe and wonder, commune for a while with the shining ones.

Remember the state that you are now in. Remember your power, your attunement, rooted deep and crowned high, upheld by the Mother, protected

by the gate keeper. Feel the presence of your allies among the ancestors, among the nature spirits, among the deities. Send to all the spirits your love, devotion and respect. Hold out your hand, filled with the blended energies of fire and water. Breathe deeply. Bring more and more of the twin powers from within you to carry your worship to the gods, dead and nature spirits. Honor them thrice-over, saying...

*Gods and dead and spirits three,
Powers of earth and sky and sea
By fire and well and sacred tree
Offering I make to thee!
Let my voice arise on the flame
Let my voice resound in the waters
O honored ones
Hear me now as I offer up this sacrifice.
Accept my worship and reverence.
And give me your blessing!*

Feel the outflowing of the gifts that you give to the powers, flowing out until at last all is still. You have given much, yet you are left full and strong. Contemplate the reality of the spirits in peace. In this contemplation, hear the voices of the powers. They speak to you in the wind, in the voice of nature.

Pray to them to bestow upon you their blessing, saying...

*I cry for the ale of inspiration,
I ask for water from the well of wisdom.
I call upon you to give to me as I have
given to you.*

(Continued on page 29)

(Continued from page 28)

I open my heart to the flow of your blessing;

I, your child and worshipper.

Mighty, noble and shining ones,

Give me the waters of life!

Feel the flow of power turn. Behold the spirits drawing near, bearing with them bowls of the water of blessing, braziers of the fire of inspiration. Look closely to see who approaches. Open yourself to the gifts of the spirits as they return blessings to your soul. Feel the powers as they pour into the cauldrons of your spirit, as they burn in the fires within. Breathe deeply, remember your center and the pattern of fire and water. Take in the blessings. Feel as they flow through you, giving you their light. The blessings flow beyond you, into the earth, into the heart of the land. Send the blessing onward, saying...

*By the mother of all and the first fire
May the power of the old ones
Bring joy to all beings and renew the
ancient wisdom*

*By the three kindreds
May wisdom, love and power kindle in all
beings*

And renew the ancient wisdom

*By the earth, sea and sky
May the ancient wisdom be renewed and
may all beings know peace, freedom and
happiness in all worlds.*

The blessing flows in and through you. Contemplate the power in peace.

Breathe deeply, and remember your center. Remember the blessing and accept the power with joy. Settle yourself and prepare to end the work. Breathe deeply, and breathe in the mist. Blow away the mists. As the mist clears, give thanks to those powers that have blessed you, saying...

Holy powers of the elder way

I thank you for your aid and blessing.

*Triple kindreds, gods, dead and nature
spirits:*

I thank you for upholding my magic.

Lord of the gates, lord of knowledge,

I give you my thanks.

Now let the gates of the worlds be closed!

As the mist clears, you are firmly seated on the bosom of the Mother of All. Breathe deeply, and allow all energy to come into balance, flowing rightly to Earth, sky or your own heart. Your roots draw up, away from the earth. The light grows quiet in you. You are awake and aware, prepared to go forth with the blessing of the elder powers, saying...

*The fire, the well and the tree
Flow and flame and grow in me!
Peace and blessings.
The rite is ended!*





Taking the Dedicant's Oath

Our magic is often focused on the community, on the human family's relationship with the gods, goddesses and spirits. It can also be a way of spiritual growth, of initiation into mystery. It can provide structure for a pattern of growth, with clear markers along the way. When your work has reached a certain level it is proper to take a formal oath of dedication to Pagan Druidry.

This oath is a proclamation to the inner self that you are on the path. It builds a deeper connection between your spirit, the hallows of your shrine, and the cosmic order. It works to open a gate of the spirits in your heart, and sends a call to those who might aid your work.

This oath is the crown of the first stage of our Druidic work. It says to others along the way that you have gained an understanding of our core symbols and ritual patterns. It says that your work is recognized by fellow Pagans and that you have taken a significant step into a like-minded spiritual family.

When should you take the oath?

It is proper to take the dedicant's oath when you are certain that you want to walk in the Pagan way; when you want to know nature and the Earth as sources of deep spiritual wisdom. It is taken when you know that you are drawn to the religions and magics of

pre-Christian Europe; when the old gods and goddesses are calling to your soul. It is time for the oath when: you have kept the holy days for at least a full year; you have gained a grounding in the old lore from true sources; you feel sure you know which of the Pagan pantheons you will choose as your own; you have learned the basics of meditation, trance and vision; you have established your home shrine; you have done home offerings and understand the order of ritual. When all this is done, or at least well begun, it is the time to take the dedicant's oath.

Preparing the Rite.

For most people, the oath rite will be a solitary working, although a couple or family might choose to perform it together. If a small group or new grove has been pursuing the dedicant's work together they might also take the oath together. If a student or group has worked with a Senior Druid or initiate in their training they might ask that teacher to be present. But the oath can always be done alone.

It's probably best if the rite can be done out of doors, but you may prefer to perform it at your own shrine. If you can go outdoors, you will need to find a place where you will not be disturbed. Secluded spots on shorelines or by water, on a hilltop, even a gorge or cave, can be evocative and powerful.

(Continued on page 31)



(Continued from page 30)

You will need to pack up your shrine hallows so that you can recreate it under the sky and upon the Earth. If possible you should create the sacred center directly upon the ground. While in many outdoor areas you will need to keep the fire in a vessel, it is better if you can build a fire on the Earth. You may be able to make a raised fire altar by cutting squares of sod from the four corners of your working area and bringing them to the center. You will also need a cauldron or vessel to represent the well, perhaps filled with water from the immediate area. If possible you might dig a deep, narrow hole into which you can place offerings. Ideally, all of this would be set up at the root of a great oak tree.

But none of that may be practical. Even if you can work outdoors you may wish to use your regular hallows, which is fine. Even if you must tuck them into a corner of your backyard, it may be preferably to working indoors. It is for you to decide.

If possible, choose a night for your rite that will coincide with the waxing moon or full moon, when the air is calm and the sky mostly clear. You should plan the rite so that you can begin just before sunset, work the rite through dusk and end in full darkness.

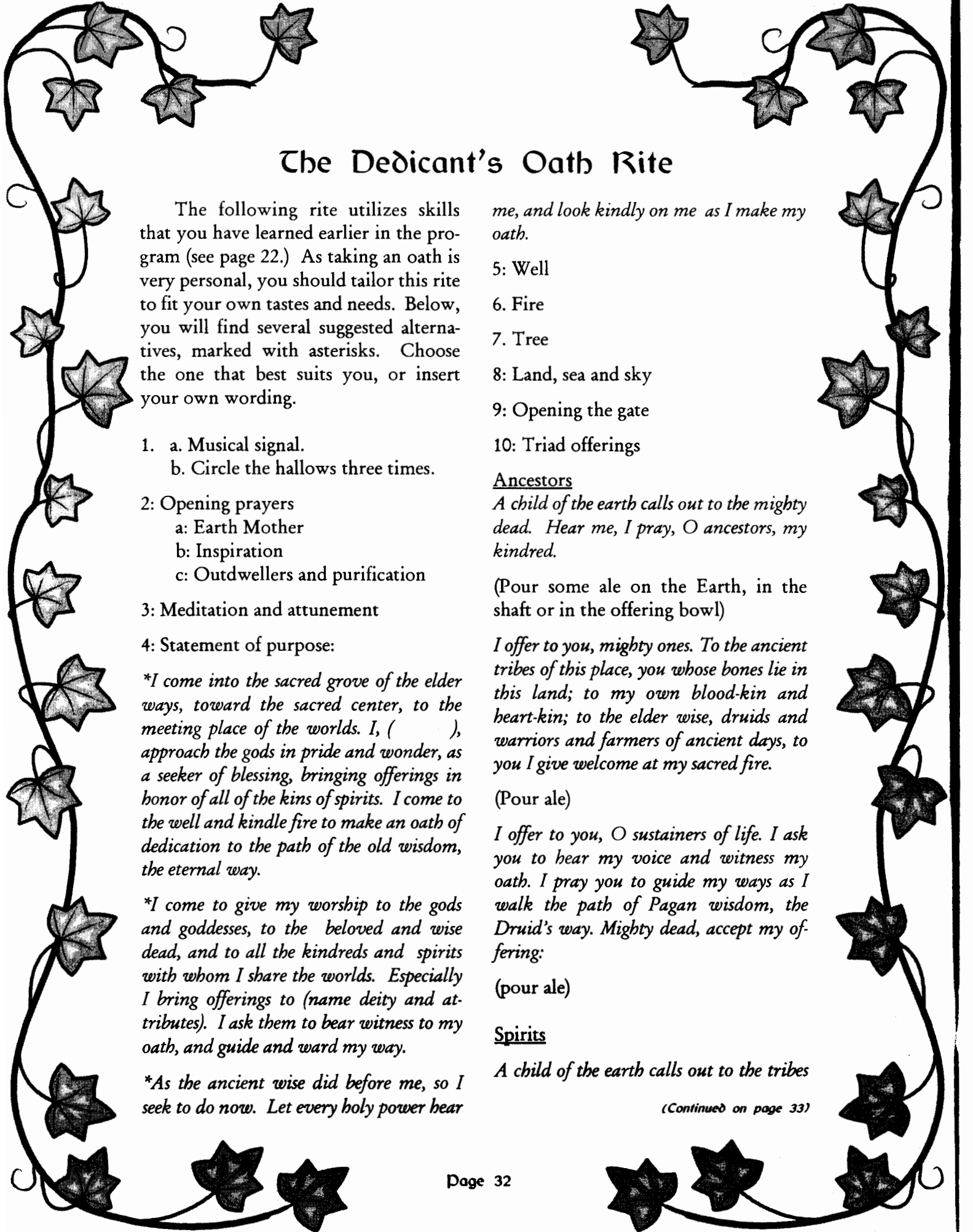
You will all of the offerings for a full rite. In addition, you will need a special item, a piece of jewelry or other

decoration meant to symbolize your commitment to Druidic Paganism. You may want to suit the symbol to your cultural choice: those following a Celtic path might choose a torc, Norse devotees a Thor's Hammer, etc. For general purposes you might choose any threefold symbol, or our Druid sigil.

This sign will stand as a reminder of your dedication to your spiritual path. It will be consecrated to the powers of the cosmos, to the gods, goddesses and spirits, and to your own spirit. It symbolizes the knot that binds you to the world order. This symbol is your first badge of honor on our Druid way.

For many students, this will be the most focused and intense work that you have yet undertaken. We hope you will approach this step with care, with sincere aspiration, and with joy.





The Dedicant's Oath Rite

The following rite utilizes skills that you have learned earlier in the program (see page 22.) As taking an oath is very personal, you should tailor this rite to fit your own tastes and needs. Below, you will find several suggested alternatives, marked with asterisks. Choose the one that best suits you, or insert your own wording.

1. a. Musical signal.
b. Circle the hallows three times.
- 2: Opening prayers
 - a: Earth Mother
 - b: Inspiration
 - c: Outdwellers and purification
- 3: Meditation and attunement
- 4: Statement of purpose:

**I come into the sacred grove of the elder ways, toward the sacred center, to the meeting place of the worlds. I, (), approach the gods in pride and wonder, as a seeker of blessing, bringing offerings in honor of all of the kins of spirits. I come to the well and kindle fire to make an oath of dedication to the path of the old wisdom, the eternal way.*

**I come to give my worship to the gods and goddesses, to the beloved and wise dead, and to all the kindreds and spirits with whom I share the worlds. Especially I bring offerings to (name deity and attributes). I ask them to bear witness to my oath, and guide and ward my way.*

**As the ancient wise did before me, so I seek to do now. Let every holy power hear*

me, and look kindly on me as I make my oath.

- 5: Well
- 6: Fire
- 7: Tree
- 8: Land, sea and sky
- 9: Opening the gate
- 10: Triad offerings

Ancestors

A child of the earth calls out to the mighty dead. Hear me, I pray, O ancestors, my kindred.

(Pour some ale on the Earth, in the shaft or in the offering bowl)

I offer to you, mighty ones. To the ancient tribes of this place, you whose bones lie in this land; to my own blood-kin and heart-kin; to the elder wise, druids and warriors and farmers of ancient days, to you I give welcome at my sacred fire.

(Pour ale)

I offer to you, O sustainers of life. I ask you to hear my voice and witness my oath. I pray you to guide my ways as I walk the path of Pagan wisdom, the Druid's way. Mighty dead, accept my offering:

(pour ale)

Spirits

A child of the earth calls out to the tribes

(Continued on page 33)

(Continued from page 32)

of spirits. Hear me, I pray, O companions, my allies.

(Sprinkle some herbs or stones at the tree's base)

I offer to you, noble ones. To the kindreds of stone and stream; to those of leaf and root and shoot, to those of fur and feather and scale. To all, I give welcome at my sacred fire.

(Make offerings)

I offer to you, wild ones, lovely ones. I ask you to hear my voice and witness my oath. I pray that you will open my way as I walk the way of the earth in reverence, the druid's way. Spirit clans, accept my offering.

(Make offerings)

Deities

A child of the Earth calls out to the shining ones. Hear me, I pray, gods and goddesses of old time.

(Make offering of oil or incense to the fire)

I offer to you, shining ones. To all the first children of the Mother, the wisest and mightiest; to all the deities of this land, known or unknown; to those mighty ones who watch over my own soul, to you I give welcome at my sacred fire.

(Make offering)

I offer to you, eldest and brightest. I ask you to hear my voice and witness my oath. I pray you empower my ways as I walk the path of divine magic, the Druid's way. Shining deities, accept my offering.

Druid chants:

*Gods and dead and spirits all
Hear my offering, hear my call
By fire and well and sacred tree
From land and sky, and from the sea
Now come, I pray you, to the grove
and bring your wisdom, strength and love.*

Pause to meditate for a while on the presence of the host of spirits you have called. Speak in your heart to whichever of them may present themselves to you, and listen for their voices.

11. Key offerings

As you approach this work you may find yourself in one of two positions. First, you may have already made a clear connection with one or more deities, and have a preference for that worship. You may feel that there are gods or non-gods that you would want to give special honor to in this rite. Or, you may still be seeking and awaiting these special personal contacts, even though you feel sure of your dedication. Your feelings about this will influence how you approach the key offerings. If you don't have a clear constellation of powers you wish to invoke, then the triad invocations will be your main invocations. You will gather the host of spirits and make your oath to them. If there are specific powers you wish to invite, then you will have prepared invocations for each, or perhaps a single invocation that addresses your personal list. You will also have prepared personal offer-

(Continued on page 34)

(Continued from page 33)

ings for each. Envision the presence of your powers, recite the invocation, and give them the offerings.

The Oath Offerings

The last and greatest offering is made as you actually pronounce the oath. The giving of the oath is itself an offering or sacrifice. It is the offering of a link between your own life and the gods and spirits, a kind of relationship not unlike taking a lover or a blood-brother. You are proposing to enter into the ancient bargain, the first simple agreement that binds the common world of life to the undying other. Choose the words of your oath with care. It is not our place or our intention to set a specific set of words to this first oath. It must come out of your own skill, your own path. But we do offer some ideas to consider making part of your oath, and one or two possible versions.

Ideas for the Oath

* Expression of your commitment to the Pagan ways, to the old religion of Europe or your people of choice.

* Expression of honor for the spirits. This can be expressed as the three kins. Special reference should be made to any personal allies.

* Expression of possible goals: health, wealth and wisdom, enlightenment, etc.

12: The Oath Sacrifice:

You will have a special offering prepared for this final giving of the oath. The oath is, itself, the prayer of sacrifice for this rite. Recite it with a whole heart and give your offering.

Possible text for the oath:

**A child of Earth comes to the sacred grove to make an oath to the powers of the worlds. I come by the road of seeking, through the door of new learning, to the fire of inspiration, to the well of wisdom, to the gates between the worlds. Hear me, O powers, as I offer up these sacrifices. I give you these gifts, I give you my oath as an offering in your honor. O mighty, noble and shining ones, hear me, I pray. I am _____ of the family of _____, and it is my will to walk the Pagan way. So I swear by the gods and by the dead and by all the spirits. I swear to live by the virtues given by tradition, to strive to live well and do good. I swear to keep the feasts and observances of the Druid way, keeping the wheel of the year. I swear to seek the truth of the elder ways, to learn the lore and meaning of our ancestors' wisdom. These things I swear by the well that flows in me, by the fire that shines in me, by the tree that roots and crowns my soul. Before all the powers, and especially before my gods _____ and _____, I swear it. May the three worlds rise against me if I am forsworn. So be it!*

Now let my voice arise on the fire, let my voice resound in the well, let my words pass the boundary to the spirits. Mighty, noble and shining ones, accept my sacrifice and my oath!

13: The Omen:

The omen is taken, asking what blessing the powers offer the dedicant in return for her offering. If an elder is witnessing the rite the elder might do

(Continued on page 35)

(Continued from page 34)

this for the dedicant, but it is well if the dedicant has the skill to do so herself.

14: A Charm for Blessing the Dedicant's Cup:

In order to work this blessing you will need three charm-items. The first is a globe of jet or onyx, no larger than a marble. The second is a small, perfect quartz point, no more than an inch long. The third is a bit of stone half of one color and half of another, perhaps red and green. The first is the stone of the underworld, the second the stone of the heavens and the third of the place between and the manifest world. These stones should be set on the shrine for three days before the rite, then washed and rinsed well. The drink used in the blessing cup should be that which is most pleasing to your own palate: Guinness, good wine, ice tea, root beer or whatever. Take up the blessing cup in your left hand and recite this charm of blessing, dropping in the stones when called for.

**Ancient and mighty ones, I have honored you. Now I pray you honor me in turn, for a gift calls for a gift. I thirst for the waters of wisdom, of bounty and rebirth, from the bosom of the Earth Mother. I open my heart to the blessing of the great ones, and pray you hallow these waters.*

(Drop the black sphere into the cup.)

**May the dark waters of the underworld rise in this cup of blessing. As I drink, may I know the depths of the world's chaos, the all-potential in which I am rooted. May the Mother of all know me, and grant me wisdom, love and power.*

(Drop the crystal point into the cup)

May the shining light of the heavens blaze in this cup of blessing. As I drink it, may I know the heights of the world's order, the seed of life that quickens the spirit. May the fire father know me, and grant me wisdom, love and power.

(Drop the two-colored stone into the cup)

**In this cup of blessing the two powers meet. Let it be as a boundary place, and let magic be its substance. As I drink let the way Between be open in my heart. May the keeper of gates know me, and grant me wisdom, love and power.*

**Now I pray to you, O spirits, hallow these waters, and I will rejoice in your gift. Bless my spirit and my life with health, bounty and wisdom as I drink the sacred waters. Behold the waters of life!*

15: The Blessing:

Slowly and contemplatively, drink most of the blessing cup. As you sip renew your center, and feel yourself drinking in the power of the gods and spirits. Take up your dedication token and anoint it with the waters of life. Say:

By the might of the waters and the light of the fire, by the three kindreds in the three worlds do I bless this token. May it serve always to remind me of my oath as I wear it near my flesh. Let the blessing of the powers shine and flow in it, turning aside ill and kindling wisdom, love and power in my spirit. So be it!

(Continued on page 36)

(Continued from page 35)

Put on the token. If you wish, this is the time to perform an incantation of personal power, a lorica or power song that can come either from your feeling of the moment or from tradition.

When all this is done, sit before your shrine and renew your center. Again,

meditate for a time on the whole work: on the grove, and the spirits and especially on your own Pagan path.

16: Closing

17. Ground and center.



The Armouring

Today I gird myself
With the triple power invocation of the gods
Attunement with the spirits
Reverence to the ancestors.

Today I gird myself
With the power of the magic cauldron
With the power of the spear and sword,
and the stone of sovereignty
With the whole company of the
Mother's kin.

Today I gird myself
With the power of the noble ones
Obedience of the spirits
With the loving blessing of the dead,
Wisdom of the wise,
Courage of the strong,
Innocence of the young
And the deeds of heroes.

Today I gird myself
With the power of heaven
Light of the sun, brilliance of the moon;
Speed of lightning; swiftness of wind;
Depths of the sea;
Firmness of Earth; hardness of rock;
And the power under the Earth.

Today I gird myself
With the goddesses' power to direct me
With the gods' wisdom to bear me up
With the child's love to content me
Their eyes to look after me, their ears
to hear from me,
Their voice to clarify for me, their
hand to guard me,
Their paths open before me, their
shield to ward me,
From the snares of spirits, from the
weakness of will,
From habit and unmindfulness, from
all who wish me ill
Far or near.

I summon these powers to be upon me
and in me,
To make me equal to any challenge,
To come between me and any power
that threatens my body or spirit,
That I may have the wisdom of the
wise, the love of the loving, the power
of the powerful,
That I may be known in the inner
realms and acknowledged with honor.
Know me, O mighty ones, for my
name is ...

(Continued on page 37)





(Continued from page 36)

Magic within me,
Magic on my right hand, magic behind
me,
Magic on my left hand, magic before
me,
Magic above me, magic beneath me.
In the eye of all beholders, in the ear of
all who hear
In the heart of all beings
My magic is established.

Patronage: Personalizing Your Paganism

When you have learned the order of ritual and established your ritual tools, you are prepared to enter, or to deepen a personal relationship with the gods, goddesses, ancestors and spirits. The work of building a personal Paganism leads directly to this contact with the otherworld powers, and it is through these powers that much of practical magic can be accomplished. The first formal step in this process is the awareness of, commitment to and worship of a patron deity.

One of the goals of our work is to rebuild religions that are truly polytheistic. We encourage you, perhaps as a thought experiment, to view the gods as the gods - as independent, self-existent beings with whom we share the worlds. We try not to view them as 'archetypes' in the 'collective unconscious' or as 'aspects of ourselves'. Many or most of us also do not see them as 'aspects' of a single (or dual) 'Great Goddess and Great God'. That speaks to us of the wonderful diversity and glory of the

Today I gird myself
With the three fold power
Honor to the gods!
Honor to the fair folk!
Honor to the dead!
And honor to the wisdom of magicians
That dwells in me forever
So be it!



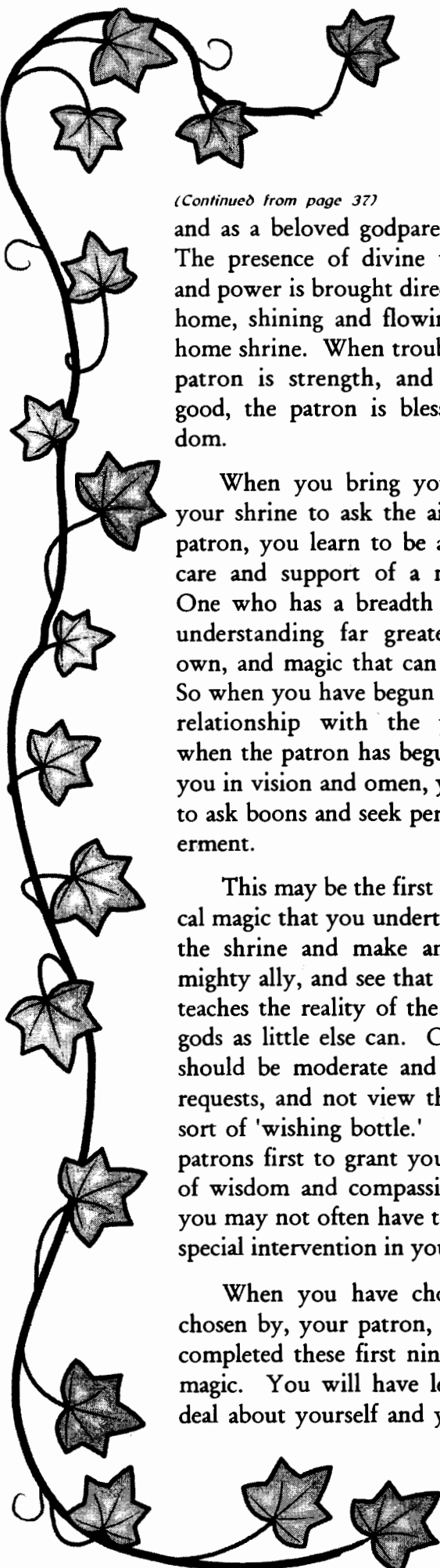
multitude of gods and goddesses - the company of the halls of wonder.

While the vision of the company of the shining ones is delightful and inspiring, it can be rather distant, and even intimidating. How can a common mortal approach these powers in any way more personal than public sacrifice?

Tradition provides a simple, powerful answer in the practice of patronage. By making a personal alliance with a specific god or goddess you gain a teacher, protector and supporter, who can help you in your relationships with the other deities and spirits, and be there for you in the trials and joys of your life.

The patron deity is one of the foundations of a strong personal Paganism. The patron is to the worshipper as a teacher to a student, as a maze to the curious, as a haven to the harried,

(Continued on page 38)



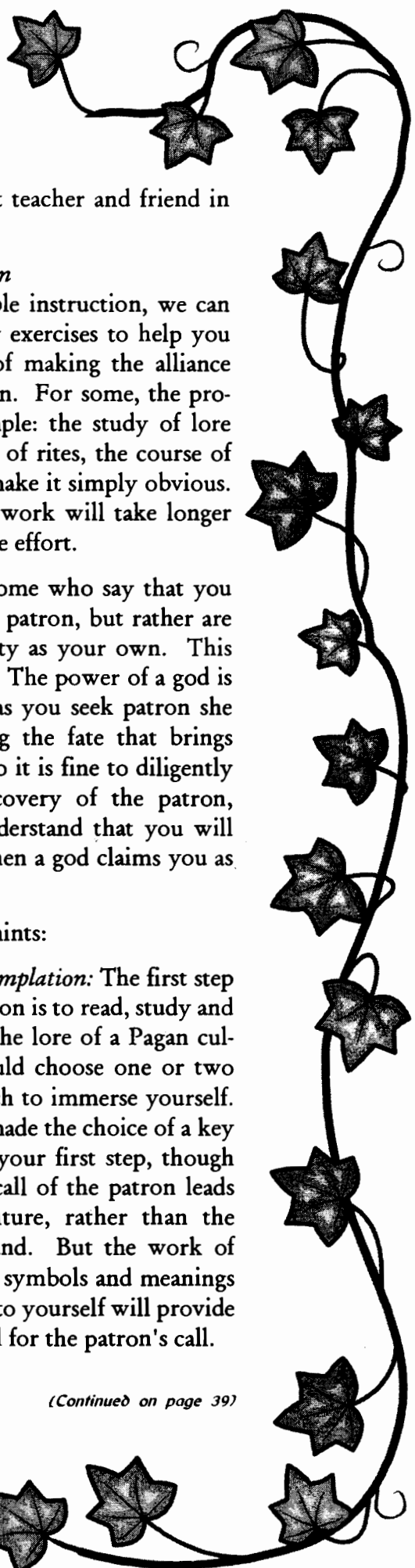
(Continued from page 37)

and as a beloved godparent to a child. The presence of divine wisdom, love and power is brought directly into your home, shining and flowing from your home shrine. When trouble comes, the patron is strength, and when life is good, the patron is blessing and wisdom.

When you bring your life before your shrine to ask the aid of a divine patron, you learn to be assured of the care and support of a mighty being. One who has a breadth and depth of understanding far greater than your own, and magic that can shape reality. So when you have begun your personal relationship with the your patron, when the patron has begun to speak to you in vision and omen, you will begin to ask boons and seek personal empowerment.

This may be the first kind of practical magic that you undertake. To go to the shrine and make an appeal to a mighty ally, and see that boon granted, teaches the reality of the power of the gods as little else can. Of course, you should be moderate and wise in your requests, and not view the patron as a sort of 'wishing bottle.' If you ask the patrons first to grant you the blessings of wisdom and compassion and vigor, you may not often have to ask for their special intervention in your life.

When you have chosen, or been chosen by, your patron, you will have completed these first nine steps of our magic. You will have learned a great deal about yourself and your soul, and



gained your first teacher and friend in the spirit-world.

Seeking the Patron

In this simple instruction, we can offer only a few exercises to help you in the process of making the alliance with your patron. For some, the process will be simple: the study of lore and the practice of rites, the course of your life, may make it simply obvious. For others, the work will take longer and require more effort.

There are some who say that you do not choose a patron, but rather are chosen by a deity as your own. This may well be so. The power of a god is such that even as you seek patron she may be weaving the fate that brings you to them. So it is fine to diligently pursue the discovery of the patron, even as you understand that you will succeed only when a god claims you as his own.

We offer a few hints:

Study and Contemplation: The first step in seeking a patron is to read, study and truly integrate the lore of a Pagan culture. You should choose one or two cultures in which to immerse yourself. If you haven't made the choice of a key culture, that is your first step, though sometimes the call of the patron leads you to the culture, rather than the other way around. But the work of taking the tales, symbols and meanings of Pagan lore into yourself will provide the raw material for the patron's call.

(Continued on page 39)



(Continued from page 38)

We encourage you to seek scholastically sound sources. You should also seek to understand the music and life of the cultures. Listen to recordings, eat the traditional foods, perhaps seek out the modern remnants of the culture in your community. Well-written fictions, songs and poems can shed the light of poetic inspiration on the dry facts of scholarship, and help you to integrate the feeling of the Pagan way.

This study should provide inspirations for contemplation and meditation. We recommend that you make every effort to do some of this mediation out of doors. Find a place where you can simply be at ease - you need not set a ritual, just find a place where you will be mainly undisturbed. Then let the images and ideas of your study flow through your mind. You may find yourself drawn to a deity from the tales, you may see animal or plant omens of the influence of a deity in the area around you. Let your mind flow in meditation, listen and observe.

Symbol Sorting: You may find a clue to your soul's leanings by examining your reactions to potent symbols. You might start with the tarot, perhaps one of the new, more Celtic or Norse or Hellenic decks, using only the major trumps. Or you might choose one of the non-tarot oracle decks, and possibly do this exercise with several different systems. For this exercise, you should choose a system with actual pictures, rather than abstract forms like the runes. You might use a familiar system, or choose

one you've never seen before and work with it as your first exposure to it.

Take your set of symbols and look through them. As you look at each image, make a simple judgement. Do you like the image? Does it feel strong? Friendly? Attractive? Even if you don't like it, does it move or excite you? Begin by sorting the symbols into, perhaps, three piles - not very interesting, interesting, and very interesting. Set aside the uninteresting cards and again sort the interesting ones, until you reach just a few - perhaps one or two.

This is not divination. Don't assume that this process is a sure way of choosing a deity. Try to work through a few different symbol systems. Then you can take those results and make them the object of your meditations.

Seeking in Vision: The work of seeking the patron is one of your first opportunities to practice the skills of vision - of approaching the otherworld through will and imagination. The transcripts that follow this article will provide basic patterns for altering your awareness and entering trance. While we ask you to try the scripts as written, you are of course encouraged to adapt them to your own needs and ideas.

To use a script of this sort, first read it through thoroughly and become familiar with the sequence of images. You may wish to tape the whole script. If so, be certain to read it very slowly, leaving plenty of silence in places that seem to need it. But it may

(Continued on page 40)



(Continued from page 39)

be best simply to remember the phases of the trance and let the images lead you where they may.

The first script is a simple way to approach the otherworld, a general gate vision, that can get you started. The second trance has been helpful to students, and we offer it for the time when you feel like the patron may be drawing near.

Choices and Expectations

The patron can make him or herself clear to you in many ways, or can lead you with the subtlest of hints. We can only suggest that you will, in the end, simply know who the deity is, either through clear vision, through omen or through certainty of mind. It will then be proper to make the rite of patronage, perhaps as given in this work, and take up the personal work and worship of that god or goddess. You will learn to listen for their voice, to draw on their strength to speak to them in your heart. In turn you will offer them worship and respect, offerings of food and incense and praise.

It is valuable to remember that the decision about the patron rests, in the end, with the deities. These exercises

open and attune the mind, and make you aware of the patron's voice. But there is also no harm in beginning to honor a deity one feels certain about, and then looking for confirmation. The gods are seldom jealous about such things, and just beginning the work can precipitate the success you seek.

So try to suspend your expectations about what sort of deity will answer your call. Don't assume that your work or interests or life makes you an automatic object of any god's patronage. Surprises are common in these matters, though sometimes all works out just as proper and orderly as one would like.

The work of patronage is a means by which the powers can educate and empower their worshippers, drawing us into the work of wisdom. Your first patron will be important to you for your whole life, but it is true that patrons do change sometimes. Sometimes these are simply additions to one's personal work, sometimes one Power steps aside in favor of another. In the many realms and worlds, among the many gods, goddesses and spirits, there is room for a life time's growth, and more.





A Trance to Discover the Patrons

Following some work at discovering hints and symbols of your patron deities, choose one or two symbols to focus on for meditation. They might be runes, animal or natural signs or any symbol that has become connected with the quest.

Perform a simple rite of offering to all the spirits, asking to be shown the way to the patrons. Take up your posture for meditation, with the symbols before you. Begin basic meditation, and contemplate the symbols without thought. Assure yourself that you will effortlessly remember the symbols in trance.

Summon the gate-mist, as in the meditative offering, allowing it to enrap and enfold you, deepening the trance. Allow your awareness to begin to drift downward, slowly downward through the mist. It is warm and comfortable, and very relaxing to just drift downward.

At last you drift down toward a great rolling meadow. In the distance the green and black forest rolls away to the horizon. You drift slowly and gently down to the surface of the plain, landing seated on the soft grass and herbs. You stand after a moment, and turn toward where the forest looms in the distance. You begin to walk toward that green shadow.

As you walk, take note of your surroundings. Is the sky clear? Overcast? Stormy? Is the meadow green and level, hilly, thorny and rough, or desert? Whatever the condition of the plain, you will see at least a few flowers among the plants. You reach out and pluck three blossoms and carry them with you.

You walk toward the forest's edge. After a while you see before you two great pillars of wood, decorated with every holy sign, each upon a mound, with the path opening between them. Along the path toward the greenwood you see two lines of symbol-carved pillars, stretching to the wood's edge. You know that this is the road for you to follow, the wide, flat path between the signs.

You venture down the avenue of pillars, and as you near the edge of the forest you see that the avenue ends at a small temple, a simple, square building, brightly painted, with a porch on which is a raised fire altar of stone. The door of the little temple is closed and on each side of the doors is an empty niche, made as if to hold and image.

Your seeking to know and honor your patron deities has brought you to here, clearly the place appointed. So you reverently approach the altar and place your three blossoms there in of-

(Continued on page 42)

(Continued from page 41)

fering. Open your heart to the patrons, whether or not you know their names, and invoke them by your love and devotion. As you open your heart a spark of flame descends from above and blooms into fire in the altar. Your blossoms flame, but wondrously are not consumed. As the flowers flame with the blessing of the patrons, the doors of the temple swing quietly inward. In that doorway is darkness and swirling, like grey winter-night mist. You feel a presence, a power waiting in the shrine. Though it is an awe-inspiring feeling, you know that it stands aside for you to enter, and you step into the temple. Lining the walls of the room, you see images of dozens of deities, gods and goddesses, each made to fit the niches on the porch of the temple.

Now you must choose. If you open your heart, you may know which images you will honor. Take them out to the porch of the temple and place them in their niches. Return to stand before

the fire and bathe in the light of the flame contemplating the images and calling out to the spirits of the deities.

It may be that no deity calls to you at this time. If that is the case, simply return to the fire of devotion in front of the shrine.

Meditate for a time, open to the voice of the patrons.

When you have finished, you may wish to make a request to the deities, then turn and walk back down the avenue of pillars. Know that the fire of devotion will burn on that altar as long as you truly honor these deities, or await you patrons, in your heart. As you walk, the silver mist encloses you and you find yourself lifted, once again adrift. You return to your physical form, coming fully into your body, to common time and place, fully and firmly as you open your eyes and return to common awareness.



Installing the Patrons

1. a. Musical signal
b. Circle hallows three times.
- 2: Opening Prayer
a: Earth Mother
b: Inspiration
c: Outdwellers and purification
- 3: Ground and Center.

4: Statement of purpose:

I have come into the sacred grove of the elder ways, as a child of Earth, as a seeker of wisdom. I have come to honor the powers, the gods, the dead and the spirits of nature, to make offerings as due. And especially I am here to call out to () and (), those deities to whom I hope to swear my fealty. To them, I offer my worship,

(Continued on page 43)

(Continued from page 42)

from them, I ask blessing in return. As the ancients did before me, so may I do now. By my will and skill and by the blessing of the powers, I will make the oath of patronage.

5: The Well

6: The Fire

7: The Tree

8: Land, sea and sky

Priest or priestess contemplates the three worlds and the grove, saying:

*The Fire, the well, the sacred tree
Flow and flame and grow in me.*

*In land, sea and sky, below and on high
Thus is the sacred grove claimed and hal-
lowed!*

9: Opening the gates

10: Offering is made to the kindreds:
Nature spirits:

*As a seeker of wisdom, I offer to the spirits
of the land. To all my allies, kindreds of
stone and stream, of herb and flower and
tree, of beast and birds, I call. Noble
people of the wild, hear me and witness
this rite. Be welcome at my fire, all you
nobles who will aid my work guide and
ward me as I go, as I work this rite of
fostering. Nature spirits, accept my sacri-
fice!*

Ancestors:

*As a seeker of wisdom, I offer to the mighty
dead. To all those whose bones lie in this*

*land; to my own blood clan, grandmoth-
ers and grandfathers; elder wise ones who
guide the way, hear me and witness this
rite. Be welcome at my fire, all you
ancestors who will aid my work. Guide
and ward me as I go, as I work this rite of
fostering. Ancestors, accept my sacrifice!*

Deities:

*As a seeker of wisdom, I offer to the
shining ones! To all the first children of
the Mother, wisest and mightiest; to all
the gods and goddesses of this land; and
especially to () and (), to whom I
make this rite, hear me and witness! Be
welcome at my fire, all goddesses and gods
who will aid my work. Guide and ward
me as I go, as I work this rite of fostering.
Shining ones, accept my sacrifice!*

11: Offerings are made to the patron powers. This phase of the rite requires the student to perform a simple set of physical actions while building and holding a detailed vision. As such, it tests the student's skill, and requires practice and focused intention. The student takes up the images of the patron of the opposite gender or nature to her own. She carries it three times around the hallows, then unwraps it and places it on the altar. The student then recites an invocation, and makes at least three sorts of offering to that deity. The same is repeated for the same-gender patron.

A: The primary vision for this part of the work is thus:

◇ Renew center in detail - use the mist as given in the meditative rite or the

(Continued on page 44)

(Continued from page 43)

patron trance as a transition vision.

◇ Enter inner grove. Feel and see yourself present in the grove, with the hal- lows powerfully envisioned, and the gate immediately present.

◇ Envisioning the throne shrine, as you have worked with it in the patron trance.

◇ Envisioning the patrons, built up first as images or idols, with later expecta- tion of conversation and interaction.

◇ With this vision firmly established, open your heart to the powers, place the images on their altar, and give:

B: The Oath

*By the Mother of all and the first fire
By the noble ones, the mighty dead and the
shining gods and goddesses,
By the wisdom of the elder ways I swear
this oath.*

*○ (), ○ () I am your true worshipper.
In your service I keep the old ways
In your service I will give respect to all
beings.*

*In your service I will strive to be true.
Make me your adopted one, ○ ()
Accept me as your foster child
And gift me as I gift you.
○ shining ones,
I give you my love, my honor, and my
worship
Asking in turn for your wisdom, love and
power.*

*Hear my holy oath, ○ ()
And if I break my oath
May the sky fall upon me
May the sea engulf me
May the earth open beneath me!
So do I swear!*

12: Prayer of Sacrifice:

The prayer of sacrifice may be given more or less as usual, with a goodly offering proper to the patron(s) made. The student then performs a divination to determine whether she has been accepted by the powers, and the core nature of the relationship between them. It is well if this can be done for the student by an elder or teacher.

13: The Omen

14: The Blessing:

as usual, plus, at the drinking:

*Now I drink the cup of fellowship
Between () and me
You have heard and answered me, shin-
ing ones,
And I am your child and worshipper
So be it!*

15: The Work:

The Meditation

The student enters into meditation in the presence of the patrons. She sits in their light and awaits whatever interac- tion may occur between her and her god or goddess. She may ask questions, but must not demand immediate an- swers. Rather she should await any word or sign of the patron's power and presence. She should listen especially for instruction on how they wish to be worshipped and honored. When suffi- cient time has passed, the student may take time to write down whatever in- sights or visions she has had.

16: Closing

17: Ground and center





By: Marae Price

Loving Our Mother

*Caring for the Huron
River is a wonderful
experience.*

At a Shining Lakes Grove meeting not too long ago, one of our Grove members brought up the fact that although we profess to be the “people of Ana” (Ana is our name for the goddess of the Huron River), we aren’t necessarily living up to that claim. “What have we done for our mother lately?” she asked. The question then moved to “What can we be doing?” The answer had already dropped into our laps, as earlier that week at

least a couple of us had received a brochure in the mail from Huron River Watershed Council. In fact, the brochure had prompted the question, and I had already planned to contact the HRWC, so things just proceeded logically from there. I called them a few days later and arranged to drop by their offices and pick up some information. I came home laden with fliers, maps, notes, and a lot of excitement.

The HRWC seems to be just what the doctor ordered. In many ways, they are kindred spirits to us, with a respect and love for the river, a desire to learn more about her, and a desire to make humans’ use of the land compatible with her health. They have many organized, on-going projects in which we can participate. They offer a variety of volunteer opportunities in various fields, so there is something to suit just about anyone in the grove who wants to help out. We have become involved as a grove, but I also encourage our folk participate independently if they choose.

The HRWC is a coalition of governments of twenty-eight cities, villages, townships, and counties located within or containing substantial portions of the Huron River Watershed. It is a member of the Michigan Environmental Council and the Environmental Fund for Michigan, and has the support of the U.S. Environmental Protection Agency and the Michigan Department of Environmental Quality. The HRWC was founded thirty years ago under the Local River Management Act of Michigan to “inspire attitudes, behaviors, and economies that protect, rehabilitate, and sustain the Huron River system.” To this end, it sponsors a number of projects and activities focused on monitoring and improving the health of the river and her tributaries, and on education and fostering public awareness of the river and related environmental concerns. The Council also works with member governments to provide information on water resources, and

(Continued on page 46)

(Continued from page 45)

research services. The Council maintains an extensive library, which is open to anyone who wishes to use it. The Council publishes a quarterly newsletter which comes out at the solstices and equinoxes (I told you they are kindred spirits!), called *Huron River Report*. I am receiving the newsletter, and they are on the grove mailing list.

Specific projects of the HRWC include the Drinking Water Protection Program; land use planning initiatives for the Headwaters and Middle Huron; Mudbusters, a program to reduce sediment loadings to the Huron and her tributaries; and Adopt-A-Stream, which is much more than an aquatic version of Adopt-A-Highway.

One of the big advantages of working with an established organization is that they have a very clear idea of what needs doing and how to go about doing it. They have the assistance and expertise of specialists in the study of riverine environments and their inhabitants.

They are able to tap the resources of the entire watershed, whereas we have a more limited sphere of influence. Thus they have organized a program to allow individuals or groups to monitor a particular stretch of water, using methods and procedures which will produce useful data, and useful analysis of that information. Participants not only help the river system, they get an education. The list of interests to check on the response form attached to the Adopt-A-Stream brochure gives an idea of the range of skills needed: "collecting macroinvertebrates, ID them, planting trees and shrubs, stabilizing crumbling stream banks, cleaning up a creek, stenciling a message by the storm drains, teaching friends about the sensitivity of streams to our routine

behaviors, Mud-Busters: preventing soil erosion, publicity, making useful items, office work, computer work." Even if one doesn't want to get wet and muddy, there are plenty of things to do!

Group activities sponsored by the Council and Adopt-A-Stream program include field observations, workshops (on topics such as creek mapping), roundtables and discussions, and restorative work (for example, last summer they spent a day cleaning zebra mussels off of native clams).

Shining Lakes Grove has joined the Council and we have adopted a stream through the Adopt-A-Stream Program. Our "baby" is Traver Creek, which is in northern Ann Arbor. We have a specific site, where a road crosses the creek, to do our monitoring. It is a lovely little stretch of water, and it is in fairly good health.

Our first assignment in the Adopt-A-Stream program was to take maximum and minimum temperature readings for the months of January and February. Maximum/minimum readings are done for two months in the winter and again for two months in the summer, simultaneously at all adopted sites. We use a maximum/minimum thermometer, which has a U-shaped column of mercury and two metal markers, one at each end of the mercury. As the temperature increases, the mercury rises in the right-hand column, pushing the little blue marker above it. When the temperature decreases, the right-hand column falls, but the marker remains in place. Meanwhile, the left-hand column of mercury is rising, and the low temperature is read on an upside-down scale (low numbers at the top); again, the blue marker is pushed

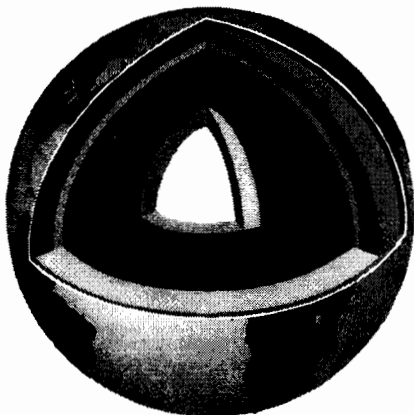
(Continued on page 47)



(Continued from page 46)

upwards by the mercury and is left behind when the temperature rises again. The thermometer remains in the water at all times and is read once a week, so we have a series of readings of maximum and minimum temperatures for each week throughout the two months. After each reading the markers are reset with a magnet to current creek temperature.

Several members of the grove have participated in the weekly readings. Jim Hoyt and I made the first foray out on Sunday, January 12, exploring the stream on both sides of the road and ultimately settling on a location upstream for our temperature monitoring site. (Other work, such as the stream searches to be done in the spring and fall, will be done at the downstream site in order to be consistent with past surveys). To get to our chosen spot, we had to walk along the railroad tracks until the bank was low enough to get down to the stream valley without breaking our necks. The descent was still a bit of a challenge, and I had a moment's panic when I didn't land quite right and thought I might have twisted an ankle. But I was OK (and subsequently much more careful), and we went on. To get to the creek side, we had to wade through a field of *Equisetum* (horsetails), and we suspect that when the weather warms sufficiently there may actually be some pretty soggy ground there. (We also made a note not to wear shorts



in the summer: Another common name for *Equisetum* is "scouring rush," and for good reason). We made a path along the base of the railroad embankment and walked downstream to a point where the creek curves close to the tracks. Here, in a sheltered place next to a tree at the edge of a more wooded area, we lowered the thermometer into the water, got an initial reading, and then anchored the thermometer to a sapling along with the reset magnet. Our duty done, we went to a nearby bakery, had alleged coffee and sort-of pastry, and warmed our frozen fingers and toes.

The following week we had some incredibly cold weather, and when Jim and I got to the creek we were presented with a major challenge: The creek was frozen fairly solidly, and most solidly (of course) where our thermometer was located.

I took advantage of the solid state of things and walked out on the creek. I wasn't too worried about falling through; our creek is only a couple of feet wide and I figured it was probably at most four or five inches deep, and after the toe-numbing experience the week before, I was wearing my hiking boots. I gave a couple of exploratory stamps and the ice held, so I tried stamping on the ice near the thermometer. It was like stamping on rock. I should mention here that we couldn't actually see the thermometer; the ice was an opaque white, except where it was thin, and it was not thin near the thermometer! Our only clue to its location was the tether string, which disappeared into the ice a foot or so downstream from where it was tied. Obviously, we were not going to have an easy time of this. I went looking for something harder than my foot to try to break the ice. The only real way to go was across the stream, as the horsetails to the left held nothing promising and the trees were fairly impassable to the right. I walked across to the other side, wandered downstream a bit, and saw just what I was looking for: a steel

(Continued on page 48)

(Continued from page 47)

fence post (the angular kind with the knobies all over it), sticking out from beneath the trees of the stream bank opposite me. I had to cross the stream again to get to it, and of course here was where I found the thin ice, under the snow next to the bank. I found it with my right foot, and I learned that here the water was a little over six inches deep (the height of my boots), and that wool socks work very well to keep you warm even when they are wet. Having received my baptism, I found solid ice and reached my goal.

Now, I naively assumed that I would just be able to pull that post right out of the bank, and if the ground hadn't been frozen solid, I might have actually done that. As it was, the pole was embedded just enough that its rooted end wouldn't budge. On the other hand, it was rusted just enough that its non-embedded end came off easily. I had a brief moment of feeling like Supergirl, having just broken a steel pole with my bare hands (well, OK, I was wearing gloves, but you get the idea). I took my trophy back across the stream (avoiding the wading pool this time), back upstream and across to the recalcitrant thermometer. We were going to get our reading, one way or another.

I was certain that the fence post would make short work of the ice, but Ma Nature is tough stuff. It took about fifteen minutes of whacking and thumping of the ice, with Jim and me taking turns, before we finally hacked the thermometer loose from the main mass. Of course, we had to be careful not to whack or thump the thermometer itself, as that would have negated the whole point of getting it free, as well as adding yet another dollop of mercury to our burdened environment. As it was, we managed to get it loose, but that wasn't the end of our problems. The stream was a little shallower on this side than the other, and the ice went clear to the bottom. After retrieving

the thermometer, we measured the block of ice that still surrounded it at about two inches thick.

Since removing this ice with the steel bludgeon would have been something akin to spanking a baby with an axe, we looked about for a smaller tool with which to fine-tune the job. Jim had a pocket knife of some variety; that fit the bill. Some of the thermometer was accessible; fortunately it had been face down in the stream, so once we got the mud off we could read the numbers for the most part. With Jim's pocket knife we shaved away enough ice to get a clear reading. Satisfied at last, we plopped the thermometer back in the creek (in swift-running water closer to the opposite shore) and prepared to depart. We then realized that we still had to reset the thermometer, so we fished it out and found that we couldn't get the magnet close enough to move the minimum marker. Out came the pocket knife again, and after some struggles we finally got the marker set and the job was done.

By this time we were feeling like it had been a long enough day, but we couldn't resist the idea of coffee and a browse through Barnes and Noble on the way home. Well, maybe it was just a browse that time, but the bookstore became our after-the-creek watering hole from then on.

These weekly trips were not only helpful to the stream, they gave several of us in the grove an excuse to get together, get outdoors, have some thoughtful time and good conversations together; in short, to socialize and get to know each other a bit better. Due to the size of this grove, not to mention the insane schedules that most of us keep, such peaceful time with only one or two other members is precious. I am delighted that we have found such a pleasant way to show our mother that we love her!



Liturgists' Guild Forming

Attention Ritual Writers & Leaders, Liturgical Scholars, Dramatists, Dancers, Choreographers, Stage Magicians, Production Technicians and anyone else interested in the art of writing and performing powerful and effective rites.

You are hereby invited to join in the formation of the ADF Liturgists' Guild. You need no specific level of knowledge or experience to participate, just a desire to help ADF produce the finest liturgists ever known.

At the ADF National Membership Meeting a small group of members sat down and sketched out some initial ideas. We will soon begin the task of forming these ideas into a full fledged curriculum which will become the official ADF training program for all future liturgists. Graduates from this specialty will be qualified to petition the Mother Grove for ordination as ADF Clergy!

In order to participate fully in this important process you are hereby strongly encouraged to secure access to an E-mail account, visit the ADF website at <http://www.adf.org> and sign up for the ADF-Study maillist through the "Electronic Re-

sources" page. Of course, we invite the participation of all ADF members regardless of E-mail access but unfortunately your opportunities to actively participate in Guild discussions will be greatly diminished without the use of electronic communications. We will make every effort to keep the non-electronic membership of the guild informed by publishing summaries of our efforts when space is available in *Oak Leaves*.

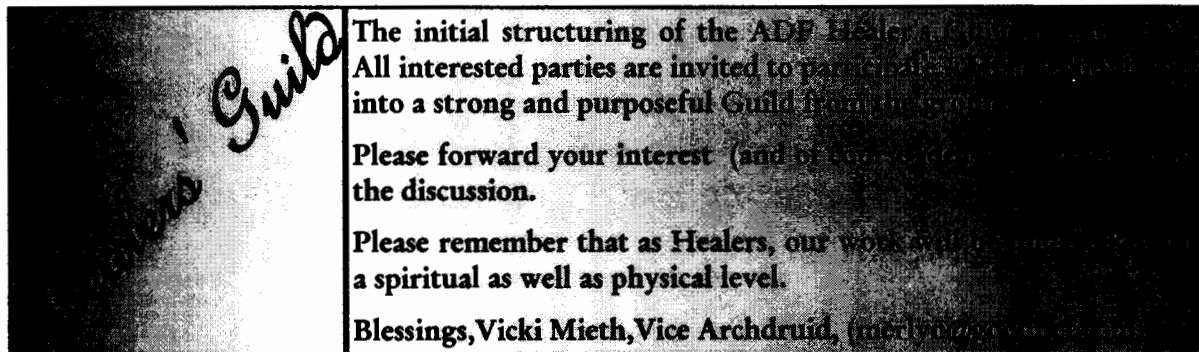
The short term goals of our guild will be:

- composition and approval of guild bylaws to govern our future activities
- election of officers including a Guild Liturgist to serve on the ADF Council of Lore
- composition of proposed training requirements for the specialty of ADF Liturgist

To get involved send your name and contact information to Fox at:

FoxADF@aol.com or
P.O. Box 15585, Ann Arbor, MI 48104
or
(313) 434-7444
(a notification of your registration will also be sent to the ADF Preceptor)

Fox, Guild Organizer



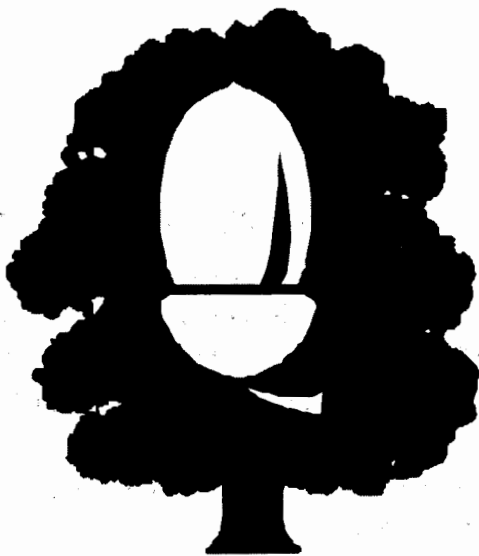
The initial structuring of the ADF Healer Guild. All interested parties are invited to participate in the formation of a strong and purposeful Guild from the ground up. Please forward your interest (and of course, your name) to the discussion.

Please remember that as Healers, our work operates on a spiritual as well as physical level.

Blessings, Vicki Mieth, Vice Archdruid, (miethv@verizon.net)

Falling Acorns

*News from around
ADF's Groves and
Protogroves*



Mugwort Grove

~~~~~ Inspired by the retiring green and fresh blooms of spring, Mugwort too has been busy these past few months. We had an amazing spell of <shudder> organization where bylaws were passed, requirements for membership to the grove decided, and the triskel necklace that our metalworking guild has so wonderfully created adopted as our grove emblem.

We created a New Members' Guide to acquaint newbies with our usual grove procedures, and are finishing a Liturgy Manual to guide those unfamiliar with our ritual structure. We had a real debate over putting to writing examples of lines spoken for the different parts. People worried that this would take the spontaneity out of rituals and people would be tempted to simply read the one example found in the manual at every holiday. Eventually we decided that those new to our rituals would need SOME sort of guidance if they were called on to take an unfamiliar part, and a guide would help. However, we would continue to stress that the manual was best used as a template only and not as catechism!

For Imbolg, we had a wonderful indoor ritual held at a member's home in Arlington. Twenty people squeezed into her living room as we held our annual triple-Brigid event.

We met for our usual arts and lore meetings -- Sex Magick on Valentine's Day, Modern Deities, Blacksmithing, Celtic Interlace Design, Edible Landscaping, Early Irish Law, Guided Meditation to meet Brigid, Morris Dancing, and Deep Ecology to name a few.

For Spring Equinox, twenty-two people gathered on a cool and windy day in Seneca Creek Park in Gaithersburg MD, welcoming back Persephone along with her eager mother

*(Continued on page 51)*

*Continued from page 507*

Demeter. Despite the chill of the winds, we felt her return and followed the ritual with a picnic, which of course included sacred malted milk eggs and Jell-O jigglers.

Beltaine was held during a weekend-long retreat at Full Circle Farm in Pennsylvania. Fourteen folks made it out to the ritual where Danu and Dagda were invited as host deities and a ribbon-entwined Maypole that was danced the day before served as the world tree.

We were very honored to be asked as a grove to perform a handfasting in late May for members D.J. and Ann. We met on the lawn of a local Unitarian Church under gorgeous skies and lushly blooming rhododendron bushes to perform the rite. Despite the nerves of performing before the non-Pagan friends and family present, everyone did a smashing job and things went off with nary a hitch (except for the two getting hitched of course.)

Several Mugworters plan to make the trip up to Wellspring, and even more hope to attend our local Pagan festival, Free Spirit Festival in June. Our meeting Calendar will be a little light through the early summer months due to all the festivals and conferences coming our way, but we hope to be back in our usual swing of things soon after.

Zach

### *Desert Willow Protogrove*

Desert Willow Protogrove is no longer active. Perhaps some day, if I return to a daytime work shift, and start working less than 20hrs O/T each week..... <G>

Greythorn

### *Protogrove of the Living Oaks*

Blessings and greetings to you all. PGLO has just formed in the SE Georgia area and hopes to incorporate all of North Florida, SE Georgia, and SE South Carolina in its Nemeton. Any members wishing to contact the Protogrove may do so by writing Londubh at PO Box 10266, Savannah, GA 31412-10266. This area is known for its live oaks and spanish moss, so that is why we chose the name Living Oaks. We have also started a web site at <http://www.geocities.com/heartland/hills/8203/>. Please drop by and visit.

Bride Dhuit! Londubh /|\

### *Shining Lakes Grove - Feb. 28 - May 28, 1997*

During this period our Grove hosted a total of 76 meetings and events.

The grove has joined a local environmental group called the *Huron River Watershed Council*. Through this organization we have adopted a tributary of the river, Traver's Creek, and have been charged with stewardship and research work on this stream. Thus far members of the Grove have participated in a stream wildlife survey and conducted a water temperature monitoring study (the biggest challenge of which was breaking through the thickly frozen ice!)

The children of the grove took their parents out to play at Kid Kingdom in February, visited a maple sugaring farm in March and a local petting zoo in April. We held our annual "Bring Back the Snakes Party" in March but unfortunately, for the first time, nobody brought any snakes! Our "King of Fools", Davros, hosted a hilarious Fool's

*(Continued on page 52)*

*(Continued from page 51)*

Ritual during one of our monthly Bardic Nights.

We hosted a total of 24 hours of workshops covering the following topics: Ethics and Honor; Fire and Energy Work; Celtic Mythology; Water and Psychic Self Defense; Understanding and Using Mythology; Gods and Spirits; Trancework; SLG Cosmology; Liturgy and Ritual; ADF Liturgy; Religious Foundations for Magic; The Year Wheel; Dreamwork; Home Worship; Psychic Work; Folkdance; and the Ogham.

We held three coffee hours where we hung out, got wired on caffeine and discussed: Genealogy, Spiritual Properties of Water and The Path of the Spiritual Warrior.

Fox

### **Cedar Light Grove - Beltaine - 1997**

Tiny green apples swell on our bilé's branches, replacing Beltaine's fragile pink blooms. Well waters rise and fall with the rains, and with the warming sun. Thyme and rosemary, recovering from transplant shock, spread across the well's margins and so weave a more aged and established face across its low stone wall. CedarLight Grove's Sigil has begun to take shape. Summer's Solstice will find us dedicating our fire pit, and so completing the third phase of bringing our Sigil to be.

A very phallic shaped Polynesian fertility goddess stands just outside the site. Donated by a former owner who tired of "feeling watched whenever I'm in the yard", it was too good(?) to pass up, though the paint peeling from the cast cement does lend a kitchy "tourist" aura. A struggling start up NPO can

hardly look a gift goddess in the mouth, so to speak. Besides, when Celtic purists visit, we introduce her as our token to the "Outsiders".

The shape of CedarLight Center also has begun to emerge. We've leased three apartments to grove members at well below market rate, and reserved one for common grove space. As the IRS prohibits members from benefiting from the income of an NPO, CLG has contracted with each member living at the center. Each is being paid to provide services to our grove and to our civic community in keeping with, and in furtherance of the purposes of CLG.

These contracted services, provided by three of our members, make them a paid (part time) clergy hired by CLG. This is, perhaps, a bit topsy-turvy from common thinking, where a grove might seek to hire one person as clergy. This design is, hopefully, suited to the peculiar needs of our grove. We gain versatility by integrating three skill sets, and we augment marginal incomes at the same time. Stay tuned for more news, CLC is a continuing experiment, with many mysteries and discoveries just around the corner.

CLG's visit to the Southern Maryland Celtic Festival turned a profit for the first time, and a few sunburns for the incautious. A brilliant inspiration from our festival coordinator (YEAH Barb!!) had folks throwing money at us (literally). We created a sacred well from a half a plastic barrel and some hasty decorations, and sold small clay tokens to those who would practice the ancient rite tradition. Of course, some preferred to toss coins into our wishing well, and some found the whole idea much too pagan for good Christians. Oh well, there's room for all! We also had some new and used books for sale, and hope to expand that activity as we gain experience.

*(Continued on page 53)*

*(Continued from page 52)*

We celebrate all holidays and regular weekly meetings at the center. We have an exciting Micro Festival planned for July 19. CLC is minutes from I95 in east Baltimore, so stop by when you're in town, we'd love to see you. We have room both for tenting and for sleeping in. Also, please visit our WWW home at [www.packetex.com/cedarlight](http://www.packetex.com/cedarlight).

May you ever walk with the OldOnes, Will

Find Us At:

5918A Edna Ave, Baltimore Maryland 21214  
[www.packetex.com/cedarlight](http://www.packetex.com/cedarlight)  
[cedarlight@juno.com](mailto:cedarlight@juno.com)  
410-285-5730  
PO Box 21723  
Baltimore Md 21222



### Silver Fox Grove - Beltaine - 1997

*Silver Fox is now a provisionally chartered Grove!!*



### Stoncreed Grove

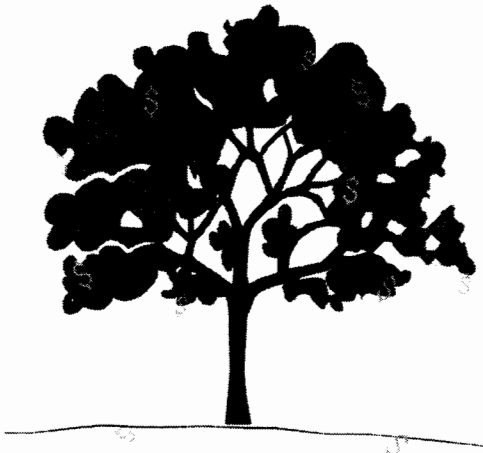
Our Beltaine activities were a great success. We had about 70 people who came to worship, picnic, dance the may pole, drum and sing together. The ADF Wellspring festival went well enough though wet. We're thinking of changing the name to "pleasant weather spring" for next year. There were about 65 people in attendance, and thanks to Frank and his crew at Brushwood we had indoor meeting space that allowed us to present program in the warm and dry.

Vigorous and interesting discussions about the new guild system and study program took place. Despite the stress of the weather, many wonderful artists performed afternoons and evenings at Club Dagda.

Ian's pet project, the reconstruction of the Nemeton, was able to be completed. The new mound is about 13ish feet across (no intention there, just the proper size for the clearing.) It has a retaining wall of fieldstone, with three straight paths that lead to the top of the mound. In the center is a raised, round fire altar, with a brick fire-pit built atop two layers of field stone. Due north of that is the 15 foot high bilé. Due north of the bilé, Frank labored with Kate of Mugwort Grove to build a pretty deep offering shaft with corbeled stone walls and a nice flat capstone. The north axis is nicely calculated by declination.

Special thanks to Mugwort Grove of the Chesapeake Bay region for really pitching in on the labor. Lots of other Druids did so as well, and the whole project took us about 4 hours, with the help of some machines. When we lit the first fire there, the mound and altar raised it about 5 feet above the ground level, so that the actual fire is at or above most folks' eye-level. If you get to Brushwood this year, be sure to see it.





# Acting Pursewarden's Report

*By: Fox*

*Fox summarizes our  
financial condition as  
of the first quarter of  
1997*

|                                  |                   |
|----------------------------------|-------------------|
| <b>Beginning Balance</b>         | <b>(\$121.10)</b> |
| <b>Income</b>                    |                   |
| Donations: Publishing Activities | \$1,173.58        |
| Donations: Land Fund             | \$25              |
| Donations: General Fund          | \$731.33          |
| Druids' Progress Subscriptions   | \$125             |
| Email Access Sales               | \$30              |
| Membership Dues                  | \$2,143.75        |
| Regalia Sales                    | \$98              |
| Study Program Fees               | \$20              |
| Unidentified Income              | \$90              |
| <b>Expenses</b>                  |                   |
| Banking Fees                     | \$186.87          |
| Office Supplies                  | \$53.23           |
| Postage                          | \$168.58          |
| Printing Costs                   | \$1,135.56        |
| Website Fees                     | \$282.50          |
| Funds Stolen by Gwydion          | \$85              |
| <b>Ending Balance</b>            | <b>\$2,403.82</b> |
| Balance as of 6 June 1997        | \$1,006.48        |



# ADF-Religion

By: Tara

*ADF Internet maillists provide forums for our discussions.*

**B**etween January and March the ADF religion list again had it's moments of heavy activity.

*Ethics and Virtues* continued with most of us agreeing that our ethics and virtues are the way that other people see us. They are the way we live both our religious lives and also our mundane lives. We need to consistently strive to better ourselves and to lead better lives. This should govern not only what we do, but how we do it and the intentions behind it. This is no easy task, and it is worth a life time of work to become the best that we can. To become truly ethical we must strive to reach the goal of a virtuous life - again, no easy task for anyone as we are all human.

We briefly discussed the qualities of a good teacher. A good teacher not only teaches by words and assignments but by

thought and deed, as well. The most effective teachers are the ones who live what they teach, thus setting a positive example for their students.

*War Myths* was a discussion of the various war myths from the varied pantheons that we use in ADF, and the importance of these myths in our lives today. The question was raised of whether the cosmic war is really over, or do we continue to fight it even today. There were many good answers to this on both sides.

*Real or Memorex* was about if we really believe that all of the things stated about the cosmic war really happened. How does this impact our beliefs and lives today? A large percentage of readers stated that they did not really believe that all of this really happened, with many also believing that it did happen. Some were just not sure. As

none of us were actually there, whether we believe this is a matter of personal faith and understanding of how the cosmic conflict myths affect our own lives. To find the true answers we must first look within ourselves.

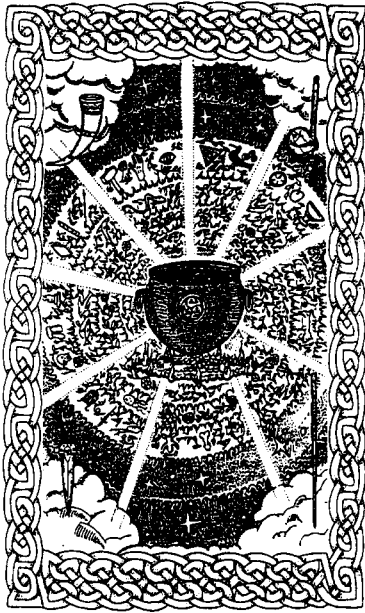
Other discussions included the dedicants' training outline, morning and evening devotions, how Shining Lakes Grove found their river goddess, Slavic deities, comparative mythology, and Welsh and Irish deities to name a few.

*Inner Voices* was about our inner voices, how to recognize them and how they can impact our lives.

*Omens* looked at what signs mean, how the same omen can mean different things to different people, and how we need to be open to the voice of the Gods in our own lives.

The past few months have been very informative and thought provoking. Though we do not always agree, we are able to continue to learn from each other, and to grow as a group and as individuals.





*Ian Corrigan*

**T**he SEERS' GUILD is for...

- \* Those who wish to be ordained as Druid Clergy.
- \* Those wanting to learn and teach the varied methods and uses of trance.
- \* Diviners and omen-takers desiring in-depth training.
- \* Ones who would be advisors among the wise and counselor among the folk.
- \* Those who would communicate with the spirits, and facilitate this contact for others in their community.

We proudly announce the birth of the Seers' Guild, and call to all who would join us, neophytes and experts alike. We are, along with the liturgists and priests, one of the three ordainable specialties of Our Druidism's study program.

Membership is open to all ADF members. Please send us a letter with your name and address, what you want from the guild, and what you have to offer. Based on the discussions held at Wellspring, we are starting with three areas of expertise:

- Divination (clairvoyance, omens, etc.)
- Counseling (psychology, crisis intervention, etc.)

# Seers' Guild

*By: Linda Demissy*

*The Diviners' Guild has been absorbed into the Seers' Guild.*

- Trancework (hypnosis, mediumship, etc.)  
If you have experience in these, or other topics that seem relevant, let us know whether you would be willing to prepare teaching materials or lead workshops. Keep in mind that our focus is Indo-European.

You can send you letter by email to Linda Demissy (one@cedep.com), or by mail (in Canada) to 2624 Jeanne d'Arc, Mtl, Qc, H1W 3V9. In the US, send your letter to Barbara Wright, 1173 South Elmwood, Oak Park, IL 60304.

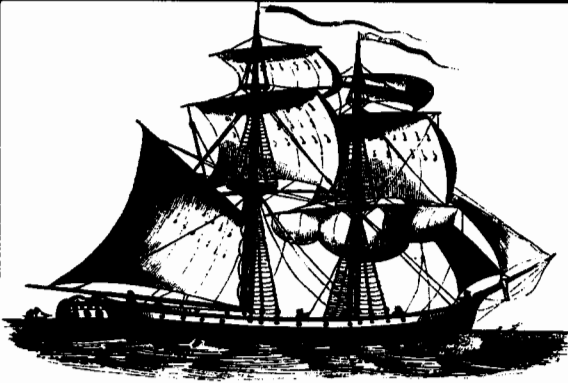
Inquiries can be made to Linda (514-259-8916) or Barbara, or you can meet us at Triple Guild, our next official event! In the meantime, we will use the ADF-Study Internet mailing list as a forum to define our training program, hopefully with as much input as possible from those interested. If you do not have internet access, please include your ideas and suggestions for training in your mailings to us.

Note: The Diviner's Guild, for which Barbara was responsible, has been absorbed into the Seers' Guild. Linda was "deputized" by those who attended the Seers meeting at Wellspring to help get the guild running. Once we have a membership, we can hold real elections...

Prophetic Blessings!



# Passages



Congratulations to Rob Barton and Gwynne Green! On May 17, 1997, they were married in the eyes of Brehon law and the state of Massachusetts. Chris Sherbak, from Wild Onion Grove, performed the ceremony.

Elections for Members' Advocate were held at Wellspring. Congratulations to Windweavyr, our new Members' Advocate! Many thanks to Sue Parker, for her fine service to ADF.

Much appreciation to Stone Creed Grove for hosting Wellspring, and hosting our annual gathering.

Thanks to Deb Kest for coordinating the hospitality at Wellspring. Those who were wet and cold (most of us) greatly appreciate it!

Very deep appreciation to Stone Creed Grove for their recent generous donation to ADF.

Many thanks to Frank Barney for his donation of gravel for our refurbished nemeton.

Much appreciation is also due to all those who worked so hard in creating the new nemeton.

ADF Announces the  
Discontinuation of  
1-800-Druidry  
Due to lack of funding.

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

## **LUGHNASADH 1997**

**August 1 - 3  
South East 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/>

*Muín Mound Madness*  
Friday, Aug 15, to Sunday, Aug 17  
Near Syracuse, NY

Cost: \$40

Theme: "The Theater in Ritual"

Primitive camping available.

For more info, contact Skip Ellison at  
[SkpEllison@aol.com](mailto:SkpEllison@aol.com) or 315-656-8681.



# Kids' Pages!

Here are a FEW of the resource books I have found which focus on earth-related activities for children (in no particular order). I will be adding to this list as the kids' pages expand. Send us information on books you have found helpful and interesting.

## Older Kids

*Animal Rights Handbook* by John Kullberg, Pres., ASPCA.  
Pub: Living Planet Press

*Dear World: How Children Around the World Feel About Our Environment* by Lannis Temple, ed.  
Pub: Random House

*50 Simple Things Kids Can Do To Save the Earth* by The Earth Works Group.  
Pub: Andrews and McMeel, A Universal Press Syndicate Company.

*Rescue Mission: Planet Earth, A Children's Edition of Agenda 21.* In Association with the United Nations.  
Pub: Kingfisher Books

*Save the Earth: An Action Handbook for Kids* by Betty Miles.  
Pub: Alfred A. Knopf

*This Planet is Mine (Teaching Environmental Awareness and Appreciation to Children)* by Mary Metzger and Cinthya Whittaker.  
Pub: Simon and Schuster

## Younger Children (2-10 yrs.)

*Earthways: Simple Environmental Activities for Young Children*  
by Carol Petrash  
Pub: Gryphon House

*Good Earth Art* by MaryAnn Kohl and Cindy Gainer  
Pub: Bright Ring Publishing

*Kids' Wildlife Book: Exploring Animal Worlds Through Indoor/Outdoor Experiences* by Warner Shedd  
Pub: Williamson Publishing

*Nature For the Very Young*  
by Marcia Bowden  
Pub: John Wiley and Sons, Inc.

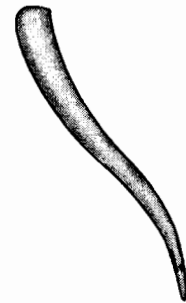
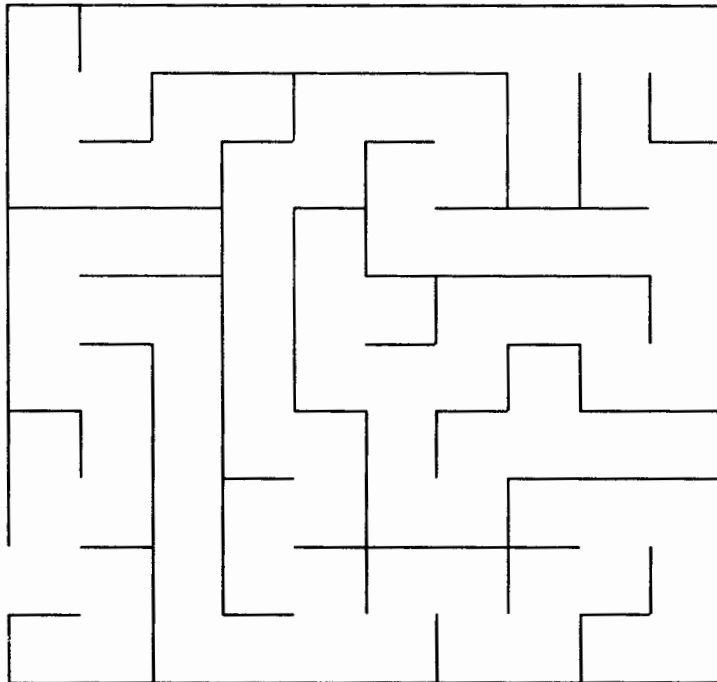
# Lughnasadh Word Search

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

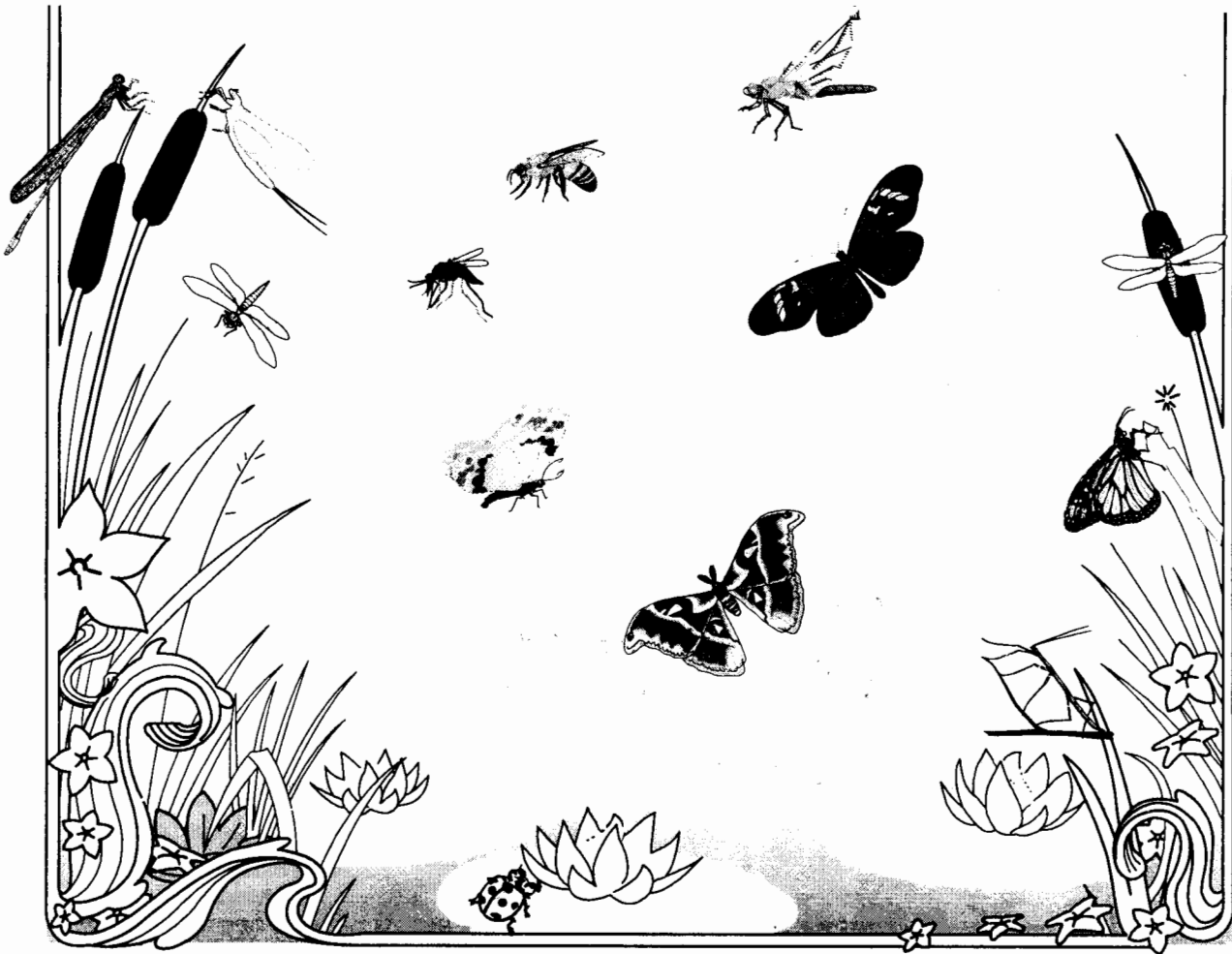
|           |            |
|-----------|------------|
| Balor     | Harvest    |
| Bread     | Lammas     |
| Corndolly | Loafmas    |
| Fail      | Lughnasadh |
| Feast     | Spear      |
| Festival  | Tailtiu    |
| Fight     |            |
| Funeral   |            |
| Games     |            |

## Maze

Help the Viking find his horn before the Althing!



# A Summer Pond



There are lots of plants and insects in this picture. Can you unscramble their names, and figure out which name goes to which plant or animal? After you have done that, color the picture!

tuyfbertl \_\_\_\_\_  
(there are 3 of these)

hnto \_\_\_\_\_

fgordyaln \_\_\_\_\_  
(there are 3 of these)

melfaysld \_\_\_\_\_

sulbruh \_\_\_\_\_  
(there are 2 names for this)

gydulba \_\_\_\_\_

itwyellar \_\_\_\_\_  
(there are 3 of these)

ekttscisicn \_\_\_\_\_

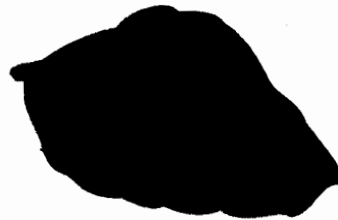
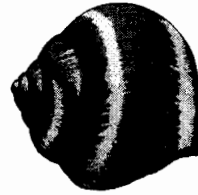
lfayym \_\_\_\_\_

utoqmiso \_\_\_\_\_

yeeehbon \_\_\_\_\_

# Animal Match

Can you identify each animal and find its missing part?



Summer Pond Word Scramble Answer Key  
mosquito, honeybee  
butterfly, moth, dragonfly, damselfly, bullrush, ladybug, water lily, stick insect, mayfly,



*The new Magicians' Guild is forming, and would like your help.*

# Magicians' Guild Activities

*By: Ian Corrigan*

meetings all.

It is time to begin creating what will, we hope, be the core of ADF's clergy training program. We have decided to pursue that very broad topic in context of three new guilds - the Liturgists, Seers and Magicians (Bards are in there too, but they're already rolling). It has fallen to myself and to Sue to be the contact folks for the Magicians' Guild.

Unlike most crafts or skills, magic and religion are difficult to devise standards for. No one (almost no one) studied magic in college courses or can provide real documentation of their magical ability. Still, in a group like ours there must be some of us with long term training and practice in spiritual arts. I hope that we can bring some of those people together to design a thorough and workable magical training system.

This is a call for Pagan elders within ADF to come forward and engage each other, and our leadership, in discussion. Let's identify the long term teachers and practitioners among us, and begin to discuss the practice of magic and practical religion in our Druidic context. There are few objective standards that we would like to suggest for folks involved in this work.

A few might be:

- Have you led or taught a Pagan religious or magical group for 3 years? 9?
- Have you created a curriculum for the teaching of magic? How many students have worked it?

*(Continued on page 63)*

*(Continued from page 62)*

- Have you completed a formal system of magical training?
- Are you in print on Pagan or magical topics?
- Do you lecture or teach magic or Paganism publicly?

If you fit a few of these categories, and are a part of ADF's present work, I hope you will choose to write and let us know who you are and what you do. I guess that means a sort of curriculum occultae. Nothing too formal at this phase, just simple descriptions of your history and work, and initial ideas for discussion/focus.

And if you do not have the kind of training I've described, but would like to, please write as well. Tell us what you need and want in the way of magical training, and any ideas you have on how we could best teach it. Tell us what you have done, and what you would like to do, in the magical arts.

Our immediate goal is to craft one or two basic levels of magical training. We need a '101' course that can serve the purpose of general training in magic, and we need to discuss how specialist practitioners of magic will fit into ADF's religious framework.

Initial topics might include: how to fit effective magical skills into our Druidic symbol systems? What magical skills does an effective Druidic ritual leader need? What are the first steps in magic for new members of ADF? What are the distinctions between the work of magicians and that of priests or priestesses?



We have several ADF leaders who are presently running magical training systems in their own groves. I hope that you will think about sharing your work with the new Guild.

I believe that on-line talk on this topic will proceed on the nearly-dead adf-study list. That should wake it up. Those who are not in the e-loop should contact us by ground mail.

May the gods restore the old ways...

Ian Corrigan & Sue Parker  
co-contacts  
tredara@ncweb.com



*By: Sylvan*

# Honoring the Environment Through Religion

*Thoughts from the  
Ecology SIG*

**T**hat we are in the throes of environmental crisis should come as no surprise to anyone who reads or listens to the news. Species extinction, air and water pollution, and global climate change are but a few of the issues covered regularly in the media. With few exceptions, most experts agree that human activity has played at least some role in the creation of our environmental problems. Typically, there are nearly as many proposed solutions to these problems as there are people pointing them out. Some maintain that science and technology provide the best hope for dealing with issues like pollution and energy shortages (Ray 1990). Others have called for a philosophical and cultural restructuring that lends more value to the natural world (Devall & Sessions 1985, Gore 1992). Still others have invoked religion as the source of their connection to the Earth. Ultimately, I suspect, a combination of all of these approaches will be necessary, but for the purposes of this

article, I wish to explore the relevance of religion in general, and Neopaganism in particular, to the resolution of our environmental crises.

Religion, though lately unfashionable in some intellectual circles, has always fundamentally shaped human action, with respect to both other humans, and to the natural world. "What people do about their ecology depends on what they think about themselves in relation to things around them. Human ecology is deeply conditioned by beliefs about our nature and destiny- that is, by religion" (White 1967.) Humans could not have created our current ecological problems without the collusion of religion, nor will we solve them without it.

In his classic 1967 article, Lynn White blames Judeo-Christian tradition for perpetuating the view that nature exists to be exploited for human benefit. Whereas many paleo-pagan religions were hazy on the beginnings of the universe and stressed the animism of living things and geologic features, Christian cosmology gave the world a distinct creation event, a linear view of time, and the concept that humans constituted a special act of creation, made in God's image, and distinct from and dominant over the rest of nature. "Christianity, in absolute contrast to ancient paganism and Asia's religions (except, perhaps, Zoroastrianism), not only established a dualism of man and nature, but also insisted that it is God's will that man exploit nature for his proper ends" (White 1967). The Bible also stresses the ideas of wilderness as cursed land, and of an otherworldly heaven as the ultimate goal of

*(Continued from page 64)*

the pious (Nash 1989). None of these ideas is particularly conducive to the honoring and protection of nature. White suggests that ecologically minded Christians should look to the example of St. Francis of Assisi, the 13th century monk, who preached to birds and called ants his brothers, rather than that of the Christian missionaries who chopped down sacred groves.

In the intervening 30 years, there has been a shift toward Christian stewardship of the land, toward protecting God's creation. Pope John Paul II, for instance, has called the ecological crisis a "moral issue," stating that "The commitment of believers to a healthy environment for everyone stems directly from their belief in God the Creator, from their recognition of the effects of original and personal sin, and from the certainty of having been redeemed by Christ" (1989). Groups such as the Quakers and the Evangelical Environmental Network have responded positively to the ecological crisis, but probably still represent a minority view within Christianity.

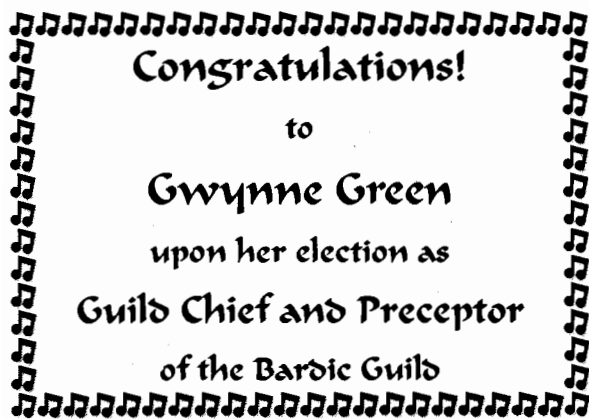
"Re-greening" Christianity, while important due to the numerical majority of

Christians in this country, is only one of many spiritual options for the nature-oriented. Connie Barlow (1996) has organized these other paths into four categories. The "way of the ancients," with which most of us are familiar, reclaims the earth-based religions of the Native Americans and Indo-Europeans. The "way of transcendence," manifested in Buddhism and Taoism, uses meditation to connect to the divinity in all things. The "way of immersion" entails direct contact and contemplation of nature, and is exemplified by the writings of Henry David Thoreau, John Muir, Barry Lopez, and Annie Dillard. Finally, the "way of science" draws from our knowledge of ecology and evolutionary biology to express the connectedness of all the biosphere. E.O. Wilson is the foremost writer in this vein.

I think Barlow's categorization is excellent, expressing the varied (and, of course, not mutually exclusive) ways in which people recognize and celebrate the importance of the natural world. When I survey the literature of ecospirituality, however, I find that Indo-European neo-Paganism has had relatively little showing compared to the other paths. Perhaps this lack is a function of our relatively small number of practitioners. Perhaps it is due to the other connotations that major religions sometimes ascribe to us. Perhaps it is because we have simply not been active enough in adding our voices to the chorus of those calling for ecological justice.

Neopaganism has several distinct advantages over many of the world's religions: notably, it is heir to the paleo-

*(Continued on page 66)*



(Continued from page 65)

pagan animism and even pantheism so ruthlessly opposed by early Christianity. Additionally, most Nagpagan traditions profess a doctrinal flexibility (e.g., the doctrine of Archdruidic fallibility) that discourages some of the excesses of rampant fundamentalism. Third, Neopagan religions and many of their individual practitioners have grown up with environmental awareness - the Reformed Druids of North America, for instance, was started after the publication of *Silent Spring* (and ADF was born after the first Earth Day). According to a 1985 survey, "an interest in ecology, a feeling for nature" was among the top five reasons given when people were asked about their path to paganism (Adler 1986). Pagans should only have to "backpedal towards greenness" if we fail to address these issues in the first place.

ADF seems to me to be a perfect forum for dealing with the nature of environmental problems and their potential solutions. ADF fashions itself to be "dedicated to the preservation of our Holy Mother Earth," and "dedicated to the day when Neopagan religions will be part of the mainstream culture," it seems to follow that ecology and environmental issues should be among the (growing list of) topics with which members should be familiar and conversant. Environmentalism may well be the most important means for Neopagans to both live according to their beliefs, improve the state of the planet, and build a rapport with more mainstream religions.

If you are interested in joining the Ecology and Environment SIG, contact Sylvan at adelach@erols.com or call (540)582-5593.

#### References

Adler, Margot. 1986. *Drawing Down the Moon: Witches, Druids, Goddess-Worshippers, and Other Pagans in America Today*. Boston: Beacon Press.

Barlow, Connie. 1996. *Because it is my religion*. *Wild Earth* 6(3):5-11.

Devall, Bill & Sessions, George. 1985. *Deep Ecology: Living as if Nature Mattered*. Salt Lake City: Peregrine Smith Books.

Gore, Al. 1992. *Earth in the Balance*.

Nash, Roderick. 1989. *The Rights of Nature: A History of Environmental Ethics*. Madison: The University of Wisconsin Press.\*

Pope John Paul II. 1989. *The ecological crisis: a common responsibility*. *Message of His Holiness Pope John Paul II For the Celebration of the World Day of Peace*.\*

Ray, Dixy Lee. 1990. *Trashing the Planet*.

White, Lynn. 1967. *The historic roots of our ecological crisis*. *Science* 155(3767):1203-1207.\*

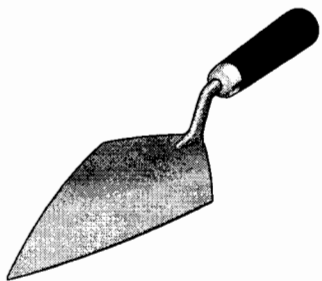
\*Reprinted in Gottlieb, Roger (ed). 1996. *This Sacred Earth: Religion, Nature, Environment*. New York: Routledge.



# Archeo-Anthropology SIG Charter

*By: Londubh*

*The Archeo-Anthro SIG  
invites your comment on its  
draft charter.*



**T**he study of humankind is essential to our understanding of ourselves. In this age of information superhighways, science and technology appear to be taking over academia as the "wave of the future." Anthropologists and archaeologists fill the gaps between mythology and technology. The study of human behavior, human remains, past life patterns, and cul-

tural resources allow all people to discover their history. History is the most important of all: it gives us our roots.

There are ample opportunities for us as Druidic Pagans to aid mankind in discovering its roots. While Neo-pagans and Neo-Druids seek to discover their lost religion, it is Anthropologists and Archaeologists that will assemble the data for interpretation and describe past cultures and behavior. In the spirit of our Druid ancestors, this is an announcement of the \*NEW\* Anthro-Archaeology SIG!

Anthropology and Archaeology, refers primarily to the assimilation, analysis and dissemination of material relating to past human culture and behavior. The question confronting the AASIG is how can we, as Pagans, most appropriately discover, harness and promote Pagan and Druidic culture to enhance both our organization and our personal lives.

AASIG members are dedicated to the preservation and conservation of cultural resources. It is the primary duty of all AASIG members to aid all people in understanding past life-ways and patterns, cultural resources, history, religious beliefs, and human evolution of all peoples with an emphasis on Indo-European culture. Archaeology and Anthropology are not exact sciences. An entirely "centered" investigation is discouraged in favor of more rounded study. Although our primary focus is Indo-European, study of other peoples and cultures are essential to our understanding of human kind. The study of stone-age people in Borneo can be as enlightening as the study of the Basques, and

*Congratulations!*

to

*Windweaver*

*upon his election as*

*Members' Advocate*

*Many thanks to Sue Parker*

*for a year well served.*

*(Continued from page 67)*

more to the point if your area of study is Stone Age European Culture.

This work can be accomplished by academic study, volunteer field work, human behavior analysis, historical examination of cultural and religious documents, and dissemination of such information. Dissemination can be in the form of announcements to the ADF membership, published reports to the general public, publication of historical treatise, public presentation of materials and, eventually, support of students attending the American College of Druids.

Our intent in forming this SIG is to enhance the history and cultural knowledge of Indo-Europeans for ADF members, the Pagan community, and the world at large.

To begin, this SIG has two MAIN objectives:

The first is to locate, centralize and disseminate information pertaining to cultural resources management and human behavior of Indo-Europeans for the benefit of ADF members. This would include

articles for *Oak Leaves* on topics pertaining to anthropology and archaeology, information about the history and culture of Indo-European peoples, suggestions for where to go to learn more about anthropology, archaeology, Indo-European history and culture, and so on. Our primary goal for this repository is knowledge, truth, and wisdom, both inside and outside the pagan community.

The second objective is to provide support for ADF members, pagans, and the general public interested in anthropology and archaeology. This includes monitoring the current trends within the profession.

In other words, if anyone has questions about anthropology (past human behavior) or archaeology (past human culture), they could come to us for answers, or at least, for information on who else to ask. In addition, we would act as the library for all files related to these subjects that anyone within ADF would like to distribute.

Does anything here spark your interest? Would you like to help? If so, then please contact us. We would love to have your ideas. If you would like to volunteer to help with the definition of the SIG, with some of the outlined tasks, or have other ideas for new directions in which to take it, please let us know.

To get involved, please contact:

Londubh

PO Box 10266

Savannah, GA 31412-10266 USA

Phone: (912)231-1745

Internet: [londubh@worldnet.att.net](mailto:londubh@worldnet.att.net)



# ADF National Members' Meeting Minutes: 29 May 1997

*Submitted By: Skip*



## **O** *verview*

1) Fox - It's been a busy year, but we've survived the leadership transition. Next was the embezzlement. Anyone unfamiliar with it can read about it in Oak Leaves. Fox talked briefly about how it was discovered. There was no paperwork done for about 18 months. Between ADF and Shining Lakes Grove, we've lost a little over \$20,000. Fox took some of the blame, saying he should have had better oversight over the Pursewarden. There is about \$1500 in the bank account right now. Michael McLennen paid for the last copy of Oak Leaves to be published and was thanked by all. We won a lawsuit for \$20,000 against Gwydion to show that he owes us the money. They have worked out a payment plan with the help of the lawyer. Gwydion will be making monthly payments, and if he starts missing payments, we can

take all of his property. The statue of limitations for grand larceny is 6 years, so most of it should be paid back by then, if not we can have him put in jail.

Deb Kest added that the Mother Grove is processing the 30 day notification required by the by-laws.

Fox added that the Mother Grove had approved of his suspension of the job of Pursewarden.

Gwynne Green asked a question about what was happening on either expulsion or suspension from the organization and then asked if the Mother Grove wanted letters from the Groves giving their opinions about this.

Discussion followed about how to handle the situation. It was brought up that the Groves are having a problem with his not being thrown out.

A question was then brought up about what was being done to prevent this from happening again. Fox responded that he is now the temporary Pursewarden and that the Mother Grove wants to combine the jobs of Registrar and Pursewarden into one, with Alan Marsh doing it. The bank statements will all go to the Scribe, who will make 2 copies, sending one to Fox, keeping one, and sending the original to the Pursewarden/Registrar. We've changed all the accounting records over to Quickbooks and are changing all the checks over to double signature checks. Alan will write the checks, then send them to Fox for the second signature.

There was a formal proposal made by White Owl, seconded by Gwynne Green, that anyone who can sign the checks needs to be bonded. (Not voted on.)

2) New procedures for Officers.

Fox has been talking with Beket about the old procedures and found out that several problems we've had recently have happened in the past. A book of procedures is being written and copies will be given to all officers.

The procedure for mail right now is that all mail should go to the East Syracuse PO Box. I'll open it then disburse it. Alan will get most of it, but all regalia and information requests will go to Merrie Forbes. All the old regalia was at Wellspring and after being sold here, will go back to Merrie's place to be kept. There is still some in Florida. It looks like Fox has found someone to bring it up to us.

*(Continued on page 70)*

(Continued from page 69)

3) Study Plan.

This will be covered by Deb Kest in detail later in the meeting.

4) Publications.

This will be covered by Kit later in the meeting.

5) Appointments.

Richard Uhler was appointed to fill Ann Socolofsky's spot after she resigned. Merrie Forbes was appointed as assistant scribe. Sue Parker's term is over as Member's Advocate and she is not running again. Windwyver is running for Member's Advocate. The election will run until Sunday.

6) Web Site and Lists.

Jan really runs the lists while Anthony takes care of the Web site. There is a problem with rural people who don't have access to the nets. Over 1/2 of all new members and 1/4 of all information requests come from the Web site. People off the nets feel like they are excluded from all the discussions.

There was a discussion about Grove access to the nets and the suggestion was made that every grove should try to get at least one person with net access. This still leaves the problem with solitaires who can't get access.

It was then pointed out that the Guilds are not just on-line. Information about them is coming out in *Oak Leaves*. Ian pointed out that one of the good things about the nets was the number of people who are actually involved in the discussions. Before, we might do a conference call with just the Directors, now by moving the discussion to

leadership, we might get 20 or 30 people involved.

It was pointed out by Deb that one of the reasons that Ann resigned was her lack of access to the nets.

Anthony Thompson's report - He's been doing more work on the Web site. He still needs more officer's bio's for the Mother Grove section. Many articles from past DP's have been scanned in and are available on-line. He's been trying to get it set-up so that ADF can take credit cards so people can join on-line. He's in the process of setting up free Web pages for all ADF members. More news about this later at the Web site. There was a round of thanks given to him by all. We now have 18 lists with about 350 people on them. The cost is less than \$300. He's sending out a call for a Techno-Druid SIG.

7) Director's and officer's reports.

A) Richard Uhler - Thanked everyone for the help they've given.

B) Paul Maurice - Not much to add.

C) Ian Corrigan - He's been starting to produce the training material and getting it published in *Oak Leaves*.

D) Sue Parker - It's been an interesting year, with most of the problems solved easily. She had taken the job with the hope of preventing problems, but still ended up getting some. She tried to present a balanced view. The Domi issue (the reprimand) was a large part of her work at first. Most of the issue that came up have been resolved. E-mail has been a big help in her job. There have been very few phone calls.

Most of the problems that developed with the guild organizing were brought to her attention via e-mail. It's her opinion that some people will never be satisfied, no matter how good a job is done. There are still a few problems to be worked on and she will be passing them on to Windwyver.

E) Kit (previously Jaguar) - There were 2 issues of *News From The Mother Grove* and 1 issue of *Druid's Progress* put out since she took office. Bryan Perin did most of the work on the *Druid's Progress*. Both publications have now been dropped and replaced by *Oak Leaves*. There have been 2 issues of *Oak Leaves* put out.

Financial statement - She could use all of ADF's money right now for publications. The cost of *Oak Leaves* is \$1500 to \$1600 for 500 copies of the magazine. Each run if we want more copies later will cost about the same. Mailing the publication out First class would cost about \$700 more, which is why she decided to use bulk mail this last issue. She mailed out about 430 copies of *Oak Leaves #2* on 5/20/97.

The deadline for *Oak Leaves #3* is June 7, 1997 - NO EXCEPTIONS!! She will be out of the country for 3 out of the 6 week

(Continued on page 71)





(Continued from page 70)

layout time, so this must be observed.

She thanked everyone for their help. There have been enough submissions so that she has enough for another complete issue. The upper limit is 80 pages not counting covers. We do need more cash flow to support the amount of material she's receiving.

Kit plans to start soliciting more advertising soon. The new ad rates are pretty good and it might be a good idea for Groves to place ad's about their events. She does need more graphics and artwork. She prefers original material, but will take good clip art.

The article in OL#2 by Pete Gold on "What I Expect From My Church" has been picked up by Pangaia and will be published there also with a notice that it was first published in *Oak Leaves*. There will be a printing of 10,000 copies.

Gwynne Green - The Bardic Guild will give a donation to the Chronicler's fund. The amount will be decided at the meeting of the Guild tomorrow.

Kit needs more help on the Passages section of the magazine. The Kids' Pages stuff is good and has had good reviews. She needs

to do all the final layout work herself.

Fox - The scheduling of *Oak Leaves* #2 worked out as planned and Kit deserves a large thank you for this.

Kit - There was a problem with getting *Oak Leaves* printed. She had printer troubles, had to go to Kinko's to print, and this completely changed the layout. Kit requests a laserprinter for the Chronicler's office. The cost is about \$350 and she will take it up with the rest of the Mother Grove.

She prefers to receive graphics in CGM, PCX, TIFF, or GIF format. It's actually easier to work from good quality hard copy, though. Send text files in ASCII with any special formatting noted by brackets or in Publisher format, not Pagemaker.

F) Skip Ellison - The report is the same as was published in *Oak Leaves* with one exception. The scanner idea didn't work out. It takes much longer to go through the mail and it eats up hard drive space very quickly.

G) Fern Bernstein-Miller - Spending lots of time keeping up with the e-mail volume.

H) Deb Kest - Her report is in *Oak Leaves* and she will give additional information on the guilds tomorrow during the guild discussions.

I) Merrie Forbes - She is currently caught up with all the mail that's passed through her and is taking the regalia home to organize.

8) Guild Chiefs' reports.

A) Bardic Guild - Gwynne Green - The guild is up and

working. There is about \$325 in the kitty right now and all the money being spent is still coming out of the pockets of the leaders. Tonight there will be a ceremony where people who have worked within the program will be advanced to the next level. The result of the election of chief and preceptor is that Gwynne Green won both. For the elections, there were 17 guild members. Now the guild is up to between 25 and 30 paid members. Richard Uhler advises on the bards, Rob Barton advises on the satirist, and Gwynne advises on the rest. They are working on getting more advisors.

B) Warriors' Guild - Rob Barton - There is \$13 in their kitty. There have been lots of interesting things appearing on the lists as far as training systems are concerned. They are getting it into a format to present to all of the warriors within ADF. At present, the Warriors' Guild Council of Honor is composed of Rob Barton, Linda Demissy and Paul Maurice. They have just put out a call for more people to join the guild.

Deb Kest - The Mother Grove needs to get the Council of Lore up and running before any of the guilds can be officially approved.

Gwynne Green - Lion's Dream will be attending the Warriors' Guild's meeting tomorrow in the capacity of a Bard (impartial observer).

C) Council of Senior Druids - Tara - She was elected Chief 3 months ago. The council is now up and running. The new

(Continued on page 72)



*(Continued from page 71)*

"Mentor" system is in place with Mentors for all new groves. There are 7 Mentors, 2 for Norse groves and 5 for Celtic groves. Mentors will work with a grove for 1 year after it's formed. Grove certificates will be out soon for all groves and proto-groves. There are 3 new proto-groves. The revised Grove Organizer's Handbook will be out in a year.

D) Diviner's Guild - Linda Deimissy - Most of the activity is happening on-line right now. There is an on-going class in the Runes. The guild was renamed to the Seers' Guild this weekend.

E) Healer's Guild - Merrie Forbes - She has received the rough draft of the material from Vicki Meith and is reviewing it. Call for members will go out soon.

9) What the Mother Grove has done.

A) Study Program - Lots of time has been spent on it. We've set up a fee of \$15/year/specialty. Folks with questions can bring them to Deb Kest.

B) Bardic Guild - Voted to allow the Bardic Guild to continue as they have been.

C) Structural Changes: We disbanded all standing commit-

tees, including the Prisoner Relation Committee. We're now getting that one set back up.

We voted to remove the Board of Advisors (Chief Bard, Chief Artificer, etc.). We've shifted these positions to the Council of Lore and respective guilds to fill.

We've created the position of Assistant Scribe to handle information requests and now regalia.

Helped get the Council of Senior Druids active.

Created a Public Relations Committee. This committee was just formed and still needs a head for it.

Bryan Morache - The local groves should be doing most of the PR work as they have the biggest influence.

Anthony Thompson - We should help the new groves and the local groves more on the Internet, setting up Web pages, etc.

We've approved a "30 day notice" motion so that people can't be run out on a rail.

We've defined how assistant officers can be approved and removed.

We've put in rules that allow the removal of Mother Grove members if they are not active.

We've changed the rules on voting age.

We've established a structure on how to file complaints with the Member's Advocate.

We've put a system of checks on proto-groves and SIG's to make sure they are active.

We've changed the membership status of Shenian Bell to prisoner.

We've come up with a plan and rules for giving compassionate memberships.

We've put in place a policy

on Clergy ordination.

We've passed a conflict of interest clause in the by-laws.

We've decided to stop the practice of giving reprimands and have rescinded the reprimand given to Chris Farrington.

We've put in place a policy on crimes committed by the membership (their status afterwards).

We've removed the by-law concerning testing of unpopular laws.

We've discussed the location of the annual National meeting and a choice of location will appear on next years ballots.

An annual publication of the by-laws will be sent to the membership at Lughnasadh.

Membership cards are going out now to new or renewing members.

D) What the Mother Grove still needs to do.

Very few Druidry surveys have been returned, so there are no results available yet.

We're working on regalia recovery, with new catalogs out soon and available on-line.

We're working on a restructuring of the Officers. We've considering combining the office of Pursewarden with the Registrar's office. If this happens, we still plan on keeping the number of MG members at 12.

We're still working on lay clergy credential procedures.

We still have more work to do with establishing new Guilds and SIGs.

There will be a new edition of the Member's Guide out this fall.

We've been talking about publishing the Member's Direc-

*(Continued on page 73)*

(Continued from page 72)

tory. As fast as the information is outdated, is it worth it? Still working on it.

Fox has the raw video tapes of the liturgy that were made at Muin Mound Madness in 1995. He has an editor who is willing to work with us on developing sellable tapes from this.

We need to find someone who is willing to do some research for us in a law library concerning the tax laws for local groves.

The Canadian tax laws were given to Fox this week-end and still need to be gone over.

The budget need to get voted on. The operating cost of the organization is about \$7,000 or \$8,000 per year.

We need to pick out a symbol for Dedicants.

We need to vote on the issue of ordaining Vicki Meith as Clergy.

We need to address the question of making *Oak Leaves* available to the general public.

E) Membership rate.

The question was brought to the floor about raising membership rates. The rate used to be \$25 for First class mail and \$20 for bulk mail. *Druid's Progress* was an extra \$15.

The question is, do we want to move the rate up to \$35 or give members a choice of options at different prices?

There was some discussion from the floor, with no decisions made.

A suggestion was made to evaluate the idea of a family membership for grove members who didn't want to pay the full price and were willing to share publications within a grove.

A motion was made to adjourn by Ian, seconded by many because time had run out.



## On-Line Mother Grove Minutes: 27 March - 6 June 1997

### GRIEVANCE PROCEDURE

Motion that the following policy be adopted for addressing grievances from the membership:

1) All complaints must be submitted in written form. Upon receipt these complaints will be forwarded to the Members' Advocate, with the exception of complaints regarding the Members' Advocate which will be forwarded to the Archdruid.

2) The Members' Advocate will contact each member who submits a complaint, let the member know that s/he is investigating the matter and get details of the problem. S/he will also periodically inform the member of the status of the complaint.

3) The Members' Advocate will keep of a list of all open com-

plaints and publish this list regularly to the Mother Grove. S/he will continue to bring the complaints to the attention of the Mother Grove until each matter is resolved to the satisfaction of the complaining member, or in cases where resolution is not possible, until the matter is closed by a vote of the Mother Grove.

4) Complaints brought before the Mother Grove will be treated as high priority issues.

VOTING RESULTS: Motion Passed: 10 Approved, 1 Opposed (Vicki)

Motion that the third paragraph of the Grievance Procedure be revised to read as follows:

3) The Members' Advocate will keep a list of all open complaints and publish this list at least quarterly to the Mother Grove. S/he

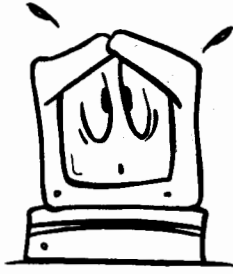
will continue to bring the complaints to the attention of the Mother Grove until each matter is resolved to the satisfaction of the complaining member, or in cases where resolution is not possible, until the matter is closed by a vote of the Mother Grove.

VOTING RESULTS: Motion Passed: 9 Approved, 0 Opposed, 2 Absent (Paul, Kit)

### REMOVAL OF ADVISORS

Motion that, effective Nov. 1, 1997, the existing officers on the ADF Board of Advisors including but not limited to Chief Artisan, Chief Bard and Chief Liturgist will be removed from office so that these positions may be eliminated from ADF's leadership structure.

VOTING RESULTS: Motion Passed: 10 Approved, 0 Opposed, 1 Absent (Richard)



*(Continued from page 73)*

#### ANNUAL MEETING LOCATION DETERMINATION

Motion that article 6:1 of the ADF bylaws which reads:

"1) The annual meeting of the voting members of A.D.F. shall be held during the annual International Druid Festival, the time of which shall be decided by the membership at the previous annual meeting." be revised to read:

"1) The time and location of the annual meeting of the voting members of A.D.F. shall be determined by the membership prior to the close of the previous annual meeting. Nominations for events to host the annual meeting shall be collected by the same method as officer candidate nominations. The nominated events shall be evaluated for suitability and willingness to host the meeting by the Scribe. Candidate events must be held between May 30 and September 1, be sponsored by ADF member subgroups and have been held for at least one year unless no qualifying events exist. All nominations that meet these criteria shall be placed on the annual election ballot for a vote by the general membership. The outcome of that election shall be determined by a plurality vote. Write-in votes shall not be permitted for annual meeting locations."

and article 6.3 of the ADF bylaws which reads:

"3) In case a quorum is not present in body or proxy at the annual meeting, those present may adjourn to such a day and time as a majority shall agree upon. If said day and time is within the current International Druid Festival, verbal notice to those voting members present at the I.D.F. shall suffice, and the necessary quorum shall drop to ten percent of the total membership vote. Otherwise, notice of such adjournment shall be mailed to each voting member of A.D.F. at least 21 days before said date and"

be revised to read:

"3) In case a quorum is not present in body or proxy at the annual meeting, those present may adjourn to such a day and time as a majority shall agree upon. If said day and time is prior to the end of the event which is hosting the annual meeting, verbal notice to those voting members present at the annual meeting shall suffice, and the necessary quorum shall drop to ten percent of the total membership vote. Otherwise, notice of such adjournment shall be mailed to each voting member of A.D.F. at least 21 days before said date and"

VOTING RESULTS: Motion Passed: 9 Approved, 0 Opposed, 1 Abstain (Vicki), 1 Absent (Paul)

#### PUBLIC RELATIONS COMMITTEE

Motion that a standing committee of the Mother Grove be created by the name of "The Public Relations Committee".

The purpose of this committee will be to foster the multi-directional flow of information via electronic communications between the Mother Grove, the membership and the general public. This committee will be responsible for maintaining a presence on various electronic services, mails, news groups and websites for the purposes of information exchange and rumor control.

The committee will be chaired by a member of the Board of Directors. This individual will be appointed by the Mother Grove and will serve until s/he either resigns from the position, is no longer a Director, or is removed by a vote of the Mother Grove.

The committee chair will be responsible for maintaining oversight of the activities of the committee members and acting as the liaison to the Mother Grove. This officer will also be responsible for answering general E-mail questions received by the Mother Grove and producing quarterly reports of committee activities and observations for publication to the general membership.

The individual committee members will be nominated by the Chair for appointment by the Mother Grove to one year terms. Committee members may serve for an unlimited number of terms but may be removed from the committee by a vote of the Mother Grove.

VOTING RESULTS: Motion Passed: 8 Approved, 1 Opposed (Alan), 1 Abstain (Vicki), 1 Absent (Paul)



# Grove Listing

## 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

### Protogrove of the Living Oaks

GO: Londubh  
PO Box 10266,  
Savannah, GA 31412-10266  
Voice: (912)231-1745  
Internet: londubh@worldnet.att.net  
www.geocities.com/heartland/  
hills/8203/

### 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: 410-319-8981  
Internet: cedarlight@juno.com  
www.packetex.com/cedarlight  
Newsletter: A Walk with the Old  
Ones

### Mugwort Grove

SD: Bob Knox  
Box 835,  
Greenbelt, MD 20768-0835  
Nathair: nathair@oceanstar.com  
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  
Newsletter: MetroDruid Nuz

### Red Oak Protogrove

GO: Lion's Dream  
Box 327  
Mount Laurel, NJ 08054  
Voice: (609) 261-1048  
Internet: dream@uscom.com

### Muin Mound Grove

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

### Red Tail Creek Grove

SD: Sandi Marcin  
P.O.Box 715  
McGraw, NY 13077

### 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: Rikki Hannah  
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

(Continued on page 76)

(Continued from page 75)

Little Acorn Protogrove  
GO: Robert Holbrook  
Box 36, Unionville, VA 22567

Protogrove of the Emerald Rose  
GO: Dragon  
PO Box 5241, Vancouver WA 98668  
Voice: (503)524-2442  
Internet: Dragon00@mindspring.com

Sun Raven Protogrove  
GO: Beket-Asar Edithsdatter  
Box 8212, Madison, WI 53708  
PODS: 93:9706/0 (Beket)  
FIDO: 1:121/45  
Internet: beket@scribe.magsystems.com

**Canada:**

Protogrove of the Wild Hunt  
GO: Talon Aelflorde  
P.O. Box 92554  
Carlton RPO  
Toronto, Ontario M5A 4N9  
Internet: talon@interlog.com

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

~~~~~  
Guilds and SIG's:

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

Anthro-Archaeology SIG: Londubh  
(Protogrove of the Living Oaks)

Artisans' Guild - Samildinach:  
Bryan Perrin (Green Man Grove)

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

Lawspeakers' SIG  
Chris Sherbak (Wild Onion Grove)

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

Druid Corps of Engineers:  
Niszsza 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

Liturgists' Guild  
Fox (Shining Lakes Grove)

Magicians' Guild  
Ian Corrigan (Stone Creed Grove)

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

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

Seers' Guild  
Linda Demissy (Silver Fox Grove)

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

TechnoDruids' SIG:  
Londubh (PG of the Living Oaks)  
Internet: londubh@worldnet.att.net

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

~~~~~  
ADF Mother Grove and Leadership:
~~~~~  
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

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

Assistant Scribe: Merrie Forbes  
(World Tree Grove)

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

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

Chronicler, Kit (Jaguar):  
(See inside cover)  
adf-chronicler@adf.org

Members' Advocate, Windweavyr:  
(Dragon Mountain Grove)

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

~~~~~  
ADF World Wide Web Page
http://www.adf.org

~~~~~  
SD = Senior Druid  
GO = Grove Organizer  
Last Updated 07/01/97

# 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, *Cover and other Artwork; Druid Dedicant Program; Co-leader: Magicians' Guild*

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

Linda Demissy, *Seers' Guild*

Linda is the Senior Druid of Silver Fox Grove, the co-organizer of the Seers' Guild, and is very involved in the on-line discussions on runes.

Skip Ellison, *National Membership Meeting Minutes*

Besides being the Scribe for ADF, Skip is also Senior Druid of Muin Mound Grove.

Fox, *Fox Tracks, Acting Pursewarden's Report, Dedicant Program, Liturgists' Guild*

Fox is the Senior Druid of Shining Lakes Grove, as well as the Archdruid of ADF. Along with Ian, he has been helping with the creation of the Dedicant Program, and is also organizing the Liturgists' Guild.

Londubh, *Assistant Editor: Falling Acorns; Leader: ArcheoAnthro SIG*

Aside from summarizing our Groves' activities, Londubh is also a co-leader of the TechnoDruids' SIG, the head of the Anthro-Archaeology SIG, and the Grove organizer of Protogrove of the Living Oaks. His professional field is archaeology,

and he is very active on-line.

Vicki Mieth, *Healers' Guild*

In addition to organizing the Healers' Guild, Vicki is ADF's Vice Archdruid.

Sue Parker, *Assistant Editor: Kids' Pages; Co-organizer: Magicians' Guild*

Along with taking on the significant challenge of creating a kids' corner for *Oak Leaves*, Sue also teaches children professionally. She is also co-leading the Magicians' Guild with Ian.

Marae Price, *Loving Our Mother*

The Bard Mór and the Grove Ecologist for Shining Lakes Grove, Marae is very active in her local community.

Sylvan, *Honoring the Environment Through Religion*.

Sylvan is the co-leader of the Ecology and the Environment SIG, and is deeply committed to the preservation of our planet.

Tara, *Assistant Editor: ADF-Religion*

Tara is the Senior Druid of Dragon Mountain Grove and the new Chief of the Council of Senior Druids.



Ian Corrigan

