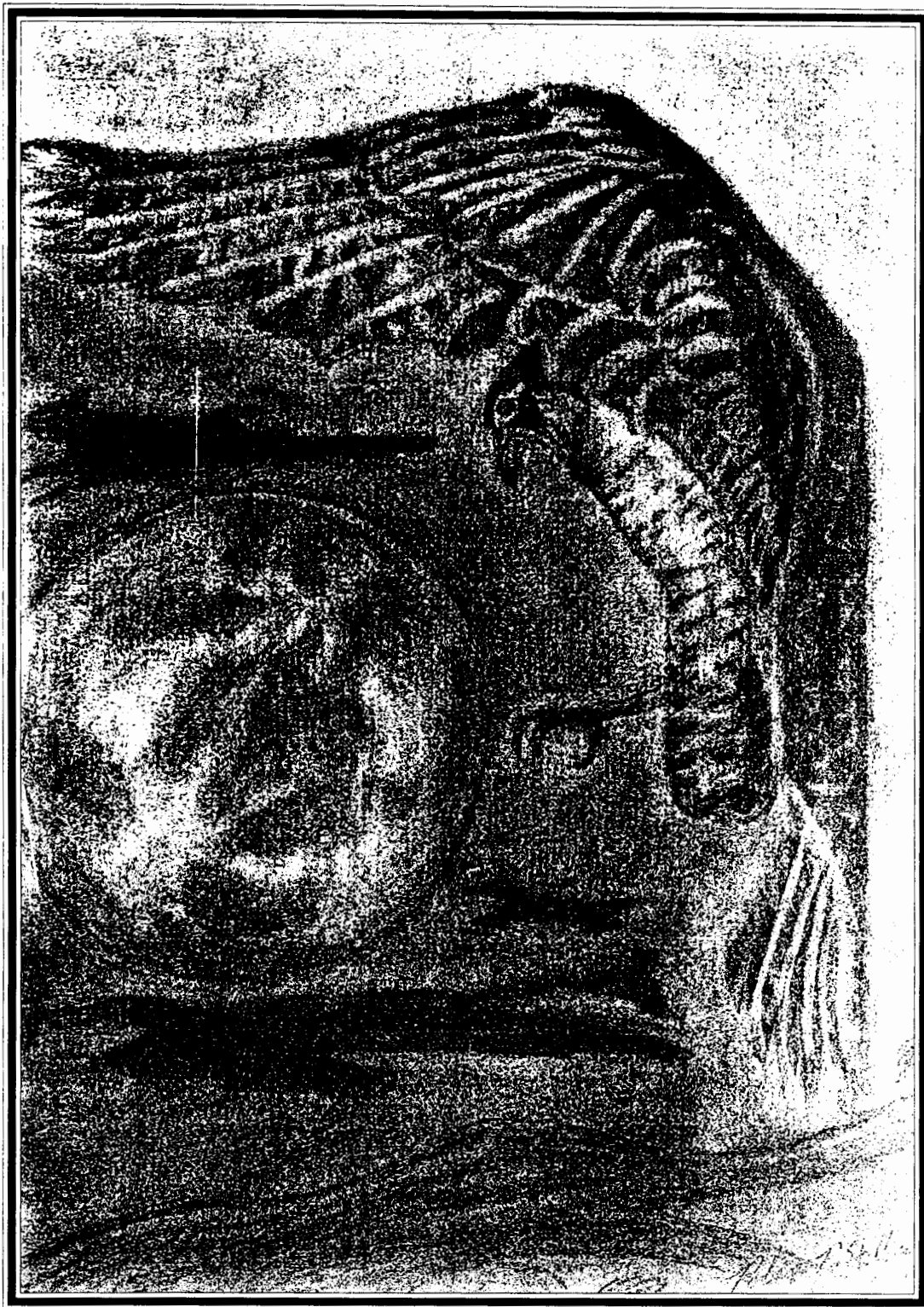


# Oak Leaves

Issue 4: October 1997

*The quarterly journal of Ár nDraíocht Séin*



Oak Leaves  
c/o ADF, P.O. Box 15250  
Ann Arbor, MI 48106-5250

*Oak Leaves is the quarterly journal of Ár nDraíocht Féin. A Druid Fellowship, Inc. It is intended to be a newsletter informing members and the community of ADF's activities, as well as a forum for their opinions and artistic explorations.*

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*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 or space*

*Envelope Insert: \$70 per 2-sided page*

*Submissions: Oak Leaves welcomes submissions of artwork, articles, poetry, letters to the editor, and anything else that might be of interest to our readers. 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 v6, WordPerfect, Publisher or Write, on IBM-compatible diskettes or sent via email (one attachment per email, specify the format in the cover memo.) Artwork should be black and white or gray-scale, and scannable (or in pcx, cgm, bmp, jpeg, tif or wfm format). Please include a 30-word bio of 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 make a reasonable effort to inform the author of any changes in the meaning of articles prior to publication. Grammar, typos and awkward or wordy phrasing will be corrected without notification.*

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*Submission deadlines are as follows: January issue: December 1; April issue: March 1; July issue: June 1; October issue: September 1.*

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

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# Chronicler's Corner

By: Rit Howard

We come to the fourth issue of *Oak Leaves*, and a full year of publication. It has been a full year, indeed. This new journal has contained a balance of material, including administrative, spiritual, magical, creative, and informative articles and artwork that are chronicling our growth.

It has not been without its challenges. In the midst of a personal life that included birthing a child, being divorced, being accepted to graduate school and working full-time, I have overseen the production of over 300 pages of publication. It was not the sort of challenge I had in mind when I ran for this position <smile>.

I am very proud of the quality of the work that we have all done. We have reached for excellence, and we come ever closer to it. We have established a solid platform from which to launch the next phase.

In the coming year, there are some specific goals I would like to accomplish with this journal. I would like to get the advertising efforts well underway, and am looking for an assistant editor who will manage all aspects of advertising. The income from this could defray a substantial portion of the printing costs for *Oak Leaves*.

There is also a need for a new assistant editor for *Passages*. This is the column where we announce organizational changes, significant events in our members'

lives, such as births, marriages, deaths, graduations, etc. It serves as a connection between us, and lets us all celebrate and console our members together.

Exchange publications could also use some attention. In return for listing *Oak Leaves* in their journals, other publications request that we list them in ours. We have handled this inconsistently in the past, in part due to a lack of understanding from me, and in part due to not having anyone to take care of this. It is a good source of free advertising for us, and may be part of the advertising editor's job.

Finally, if our revenues pick up, I'd like to explore printing glossy covers, and maybe expanding into some color printing. There are lots of options in small printshops these days for creative and varied design, and they offer a way for us to develop a distinctive look without too much additional cost.

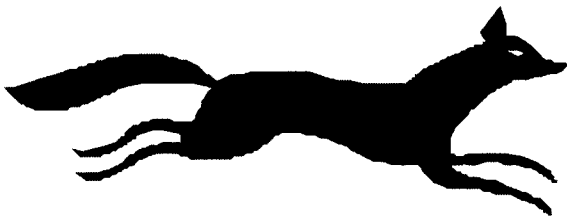
As always, the core of the magazine is its contributors, namely, you. Your creativity, vision and enthusiasm make *Oak Leaves* what it is. Here's cheers to another successful year!



By: *Fox*

# Fox Tracks

*It's time to face our  
financial realities.*



A little over a year ago, the Mother Grove had some tough decisions to make. We had decided to consolidate the *News from the Mother Grove* newsletter and *The Druids' Progress* magazine into a single publication. Now that a year has passed I think we can safely say that this was a wise decision.

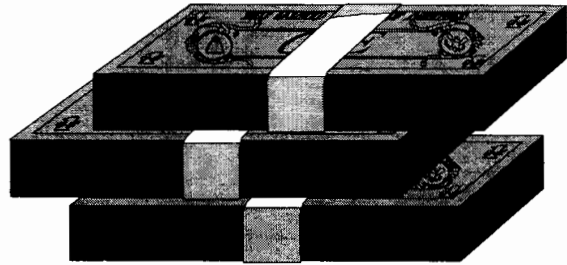
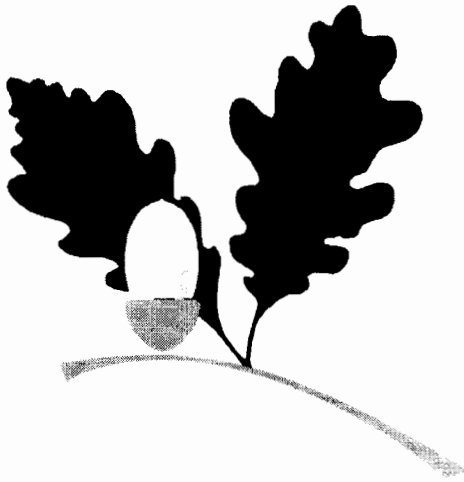
At that same time we faced the question of what to do with the membership rate. The price of a subscription to the magazine was \$15. In addition, the regular, bulk rate membership price was \$20. The logical choice would have been to combine the two, thus coming up with a combined rate for the membership plus *Oak Leaves* of \$35. After all, that is what most of you were paying anyway.

But we didn't do that. Considering ADF's poor track record for delivering on its publication promises, we were uncomfortable asking you to swallow that price. Instead, we decided to purposefully run the organization very lean and spend a year proving that we can deliver on our promises. We left the membership rate at \$20 and included the magazine subscription free of charge.

With the mailing of this issue, the fourth in a year's time we have made good on our promise. In fact, this is no small occasion. This is the first year in the history of ADF that we have printed four issues of the magazine, let alone over 300 pages! Up until the beginning of this year we had averaged 1 ¼ magazines per year and many of them were half the size of *Oak Leaves*! My hood goes off to our Chronicler and her fine staff for the many hours they have dedicated to making this happen!

But now it is time to face financial realities. Printing all of this material has come at a high price. We are spending more than we are taking in and the finances are taking a

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nose-dive. We have kept ADF going through the summer by reviving the Regalia department and spending long hours hawking our wares at festivals. Even with the increased cash flow coming in from the repayment of embezzled funds, it is going to be a long lean winter.

It was with all of this in mind that the Mother Grove recently voted to restructure the membership categories and establish new rates. Effective Samhain, the new regular membership rate will be \$30 per year (family membership = \$15). We have also simplified the membership structure by eliminating the categories of overseas, supporting, sustaining and lifetime memberships. While we welcome additional donations above the basic dues rate (I'll try not to beg!) very few individuals have signed up for these higher membership rates. The lifetime members that have already been purchased will continue to be honored for the lifetime of those who purchased them.

In addition to these changes, we created a new membership category called Associate Membership. This membership rate, which is a full ADF membership, does not include a subscription to *Oak Leaves*. It is only available

to members of groves and protogroves. We created this new category because we were concerned that the price increase would create a disincentive for grove membership. Many of our groves already charge additional dues to fund their own operations. The Associate Membership, like the Family Membership, is intended to accommodate those individuals who choose to borrow the publications from fellow grove members.

And while we are talking about hard decisions, let me mention another one that is in the works. Next to our publication woes, the next most persistent complaint about ADF has been the slow response to applications and orders. We have tinkered with a number of methods over the last couple of years but still have not managed to make much improvement over the usual 6 - 8 week delivery. The core problems that are causing these delays are the physical distance between the officers and the lack of local volunteer resources to shore up those officers when times get tough.

Let's imagine that you have placed a mail order for a membership. During the past year you would have sent your application to the main P.O. Box in East Syracuse, NY. Our Scribe, Skip Ellison, would receive your letter,

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**Did you honor ADF  
Regalia among the  
dead this Samhain?**

**WE HOPE NOT**

ADF Regalia is alive and well  
at <http://www.adf.org/regalia>

*(Continued from page 6)*

record the transaction, and forward the check to me in Ann Arbor to be deposited. The application itself would go back into the mail on its way to Texas, where Black Tiger, our Registrar, would enter your application into the database. Once that was done, he would mail your information for a third time, routing it to Sherri Forbes in Providence, Rhode Island. Finally, Sherri would pull together the membership packet and drop it into the mail to you.

Sound a little strange? Well, that's the way it has worked for years, and it has always been slow and difficult to manage. This situation is a result of our traditional method of selecting people to do these jobs by election. We are totally at the mercy of the vote. What would happen if in the 1999 elections the positions of Scribe, Pursewarden and Registrar were won by individuals in Seattle, Montreal and Sweden? It is well within the realm of possibility.

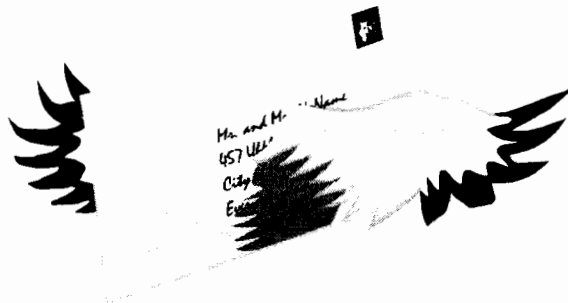
Our solution to this problem is to establish a central office for ADF, a single location where all of the materials needed to fill your requests are at hand. Skip and Black Tiger have both indicated that they are not likely to run again for their offices, so we need a new P.O. box location in another year anyway. We finally settled on Ann Arbor as

the most logical choice. A few of the reasons for choosing Ann Arbor are: ADF's bank is located here; this region has the highest density of ADF members to use as office staff; and I am slated to remain on the Mother Grove through the year 2005.

The people who will staff the office will not be involved with the Mother Grove or any organizational decision making. These volunteers (or perhaps someday employees) will simply be involved in the physical labor of opening your mail, maintaining the membership database, routing mail to Mother Grove members, as needed, and mailing material back to you. For the time being these workers will be supervised by me, with regular reports going to the Mother Grove. Our hope is that this change will drastically improve turnaround time, reduce internal mailing costs and free up the Mother Grove officers from this type of repetitive work.

A final change that I wanted to call your attention to is the resurrection of the Regalia Department. Although we have found many new and exciting items to offer, our current cash crunch has forced us to concentrate on the basics. Please take a moment to look over the enclosed catalog. As the sales pick up, we will begin to purchase new stock and broaden the selection.

See ya next time...





*By: Sylvan*

## A Short Guide to Raptors

*Fall migration season  
is a great time to see  
our North American  
raptors.*

**M**y husband invested considerable energy into choosing the right magical name. He eventually settled on the Gaelic *Seabhag Fionn*, literally (we think) "white falcon" or "fair hawk." It is a fitting totem, I think, for someone who aspires to be a Warrior and a Naturalist. Raptors symbolize not only the power, skill and grace needed by the warrior as well as the hunter, but they also remind us that even in environmental crises, trend is not destiny: most hawk

species have enjoyed remarkable recovery in the years since DDT-induced eggshell thinning threatened to wipe out avian predators.

Autumn is a good time to think about hawks because many of our species are on the move in migration, and you may be able to see birds that spend most of the year in deep forests or on the tundra. Of course, any time of the year is good for thinking about hawks, and spring migrations are equally popular among raptor enthusiasts.

Catching a glimpse of a migrating hawk is less haphazard than it may seem. Many hawks tend to fly along "leading lines" which influence their direction of flight (Dunne, et al. 1988). Leading lines may take the form of a cold front that pushes birds southward in front of bad weather. Large bodies of water, which raptors are reluctant to cross, form permanent leading lines, and many of the best hawk watching sites, including Cape May, NJ, Derby Hill, NY, and Hawk Ridge, MN, are located along oceans or the Great Lakes, where birds "bottleneck," changing direction to avoid crossing the water. Mountain ridges also form leading lines as hawks catch and glide on upwelling warm air.

To identify flying raptors with precision, you will need a good identification book (see references), many years' practice, and ideally, an informal mentor at a hawk counting station at a popular hawk watching site. Contact your local parks to find out if anyone is counting hawks in your area. This guide, however, may help you start to distinguish between hawk species.

Most North American raptors fall into one of five categories: eagles, kites, accipiters, buteos, and falcons. In most species, females are larger than the males, and both parents usually hunt and care for young.

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Bald eagles are probably the most easily recognizable raptor, and while the golden eagle is still rare in the east, the bald eagle had made a remarkable recovery and can be seen near waterways (where it predominantly hunts fish and waterfowl) in many eastern states. I have seen bald eagles in Maine, Michigan, Pennsylvania, and Virginia. The turkey and black vulture are commonly mistaken for eagles. Turkey vultures hold their wings in a V-shape during flight, and frequently tip unsteadily. To identify an eagle, look for a very large bird with wings held flat in a soaring glide, with occasional deliberate wing beats.

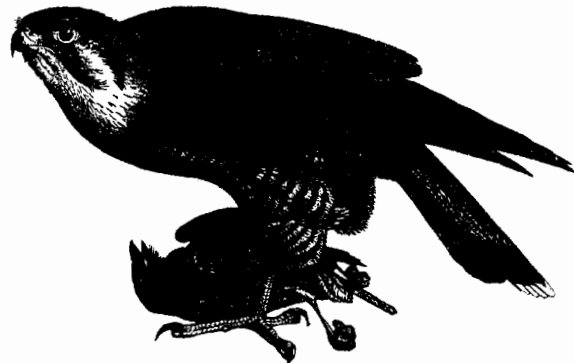
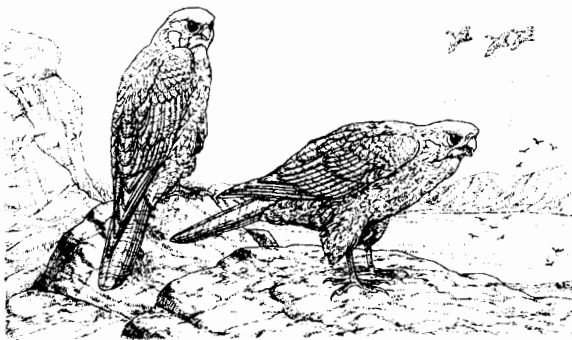
Kites are agile southern raptors that prey predominantly on invertebrates. The Swallow-tailed kite is easily distinguished by its long, forked tail. These birds breed in the Southern US, but can be seen as far north as Cape May, NJ, during migration.

The third category of North American raptor is the accipiter. Accipiters frequent forests, darting between branches to capture smaller birds. These hawks also frequent backyard birdfeeders, earning them a bad reputation among passerine lovers. Our three species share long rudder-like tails and relatively short wings that aid in the navigation of dense forest cover. Males of the three species also share a slate grey plumage. The sharp-shinned hawk and the slightly larger Cooper's hawk are

found over most of the continental US, while the largest accipiter, the northern goshawk, occurs mainly in Canada and across the Western states.

Buteos are the most diverse group of North American raptors, and are probably the most frequently sighted, as most are known for their soaring flight. The most common buteo is the red-tailed hawk. The red tail is not obvious when the bird is seen in flight from below or head-on when the bird is perched on telephone poles or tree branches, from which it preys on rodents. Look for a pale breast with a belt of tan streaking; in flight, note the lack of banding on the tail. The red-shouldered hawk and broad-winged hawk are also common in the East. The red-shoulder is identified by a crescent-shaped "window" near the tip of each wing where light actually passes through the outer flight feathers. Broad-winged hawks are the smallest of the eastern buteos, but are spectacular in that they migrate in large groups, frequently forming "kettles" over the Appalachians as dozens of birds take advantage of upwellings of air. Other North American buteos include the Swainson's and Ferruginous hawks, found in the Western states, the southwestern Harris' hawk, which hunts in packs and nests on cacti, and the boreal rough-legged hawk, which winters across most of the US. A few other species are restricted to Florida and the extreme Southwest.

*(Continued on page 10)*



*Most hawk species have enjoyed remarkable recovery since DDT-induced eggshell thinning threatened to wipe them out.*

*(Continued from page 9)*

And now we come to the falcons, the group which most captures the imagination. Falconry has rightly been the sport of kings for countless centuries, and this group includes some of the fastest animals on the planet. Like accipiters, falcons prey mainly on other birds, but their method is a high-speed chase over open ground rather than a dodge among branches. The American kestrel is our smallest and most common falcon. They commonly perch on power lines and are frequently seen hovering in flight along roadsides, looking for prey. Merlins and peregrines, both familiar to falconers, are larger and less common than the kestrel. The eastern subspecies of the peregrine was actually extirpated by pesticide use, but captive breeding of western birds has precipitated a recovery that rivals that of the bald eagle. In fact, several eastern cities now boast pairs which nest on the cliff-like skyscrapers and feed on the endless supply of pigeons. Prairie falcons and gyrfalcons round out our falcon species, living in western states and Northern Canada, respectively.

There are two final species of note, which do not fall neatly into the categories listed above. These are the osprey and the northern harrier, both relatively large hawks found near

wetlands. Ospreys feed almost exclusively on fish and build large nests over water in dead trees or on platforms built by wildlife conservationists. Harriers are smaller than ospreys and are distinguished by an owl-like face, a white patch on the rump and a slight dihedral to the wing while in flight. Female harriers have brown backs and wings, males are predominantly grey.

*References:*

Dunne, Pete, David Sibley, and Clay Sutton. 1988. *Hawks in Flight*. Boston: Houghton-Mifflin.

National Geographic Society. 1987. *Field Guide to the Birds of North America*.

*Please note: The Ecology and Environment SIG will be assimilated into the Naturalist's Guild, which is has been proposed. Interested people can contact me at [adelach@erols.com](mailto:adelach@erols.com) or 540-582-5593 or contact Marae Price at [dreamsinger@juno.com](mailto:dreamsinger@juno.com)*



**W**e come home from ritual energized, connected, inspired, and determined to keep up the relationship with those who dwell in Otherworlds. Then we look around. No nemeton. No bonfire. No well. No knowledgeable ritualists to guide us through the process. No time! Oh well, there's a ritual about once every six weeks. Wait a minute! That's not all there is to life or even to our Pagan religion. You don't have to have all the lovely trappings, you may not even always want them. So, what can we do at home, in those few minutes here and there that busy people can steal for themselves?

To start, let's look at physical structures. We have a pretty elaborate ritual setup. Do you need a whole nemeton at home? It's nice if you plan to do that sort of formal ritual, and can make a lovely meditation spot, but you don't actually need it. What *do* you need? How can you approximate the various shrines and altars in your own home? First I'm going to describe something that will work best for a person who is in their own home. Later, I'll mention some adaptations for a dorm or room in a non-Pagan household.

We need the basic ritual elements that define sacred space; a "center", a fire and water. The center is the central axis, the roof tree. If you don't have a central chimney, there is probably a staircase somewhere near the middle of the house. This is your *bilé*, the roof tree which holds the whole house together and enables you to go up and down freely as our "world tree" enables us to pass between worlds freely. As such, you might want to decorate that wall with a tree of life picture or stone carving or a quilt of that name. You can put an incense (or better, sweet oil) burner on a shelf or side table under it.

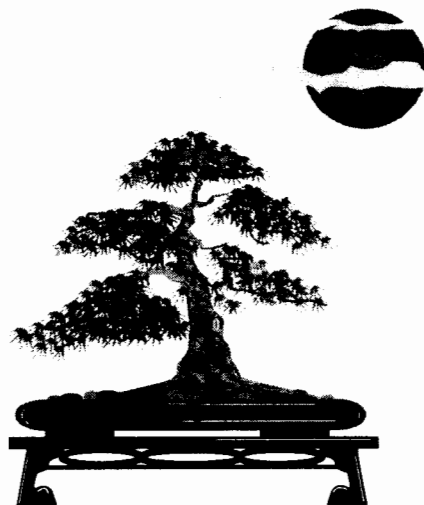
When you come down in the morning, go up to bed at night, or first return from a trip,

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*By: Rami Landy*

# Takin' It All Home

*Making the gods part of our  
everyday lives is simpler than  
we often think.*

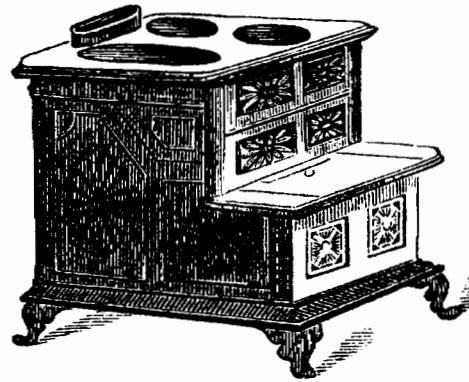


use your roof tree to foster your awareness of our constant movement between the natural, human and spiritual worlds. Let the simple act of walking up and down stairs, or of touching the side of your chimney, become a meditative reconnection with all the levels at which we exist. No, you probably can't do it every time you go up and down stairs, there are kids to yell at and missing tie-tacks to find while running madly about, but once or twice a day will help you to remember who you are.

What of the fire? We can't very well keep a sacred fire burning in the house, can we? Or can we? What is the pilot flame on the water heater, furnace or cook stove if not an eternal flame? Now, it lacks something of atmosphere to go down to the basement for worship, although there is historic precedent for it. What is the "hearth and heart" of your home? If you have a fireplace, you're home free! Look at the Scottish tradition of smoooring the fire at bedtime; it's a lovely, quiet, meditative moment to focus on the sanctity, security and permanence of your home.

If you don't have a fireplace, look to the "fire" you use most for domestic tasks, the stove. Doesn't everyone seem to gravitate to the kitchen, anyway? Since it's probably prohibitive to light a whole bonfire in the kitchen, how about a nice little cast iron brazier, especially if it's cauldron shaped, which can live next to the stove? Light it as you begin to cook a meal, briefly giving thanks for the use of this powerful force for our daily needs. Do you or the kids do homework at the kitchen table? It can also be a fire of inspiration. You might hang a Brigit's cross or corn dolly above it, or even a sun face.

Where better to think of sacred water, flowing water, than the bathroom. I think that indoor plumbing is well worth our reverence! Seriously, it's not hard to create a little fountain or sculpture of river rocks and shells to



place beside the sink or in a corner of the tub. When you are in there for your own daily ablutions, pour a cup of water over this small shrine so it cascades down into its own "pool", perhaps a china or even plastic bowl. Ask for the continuing presence and goodwill of that goddess or spirit who keeps the water in your house or in the land under it.

If you feel moved to offer a gift of silver or nuts or a charm in the form of something you need, you can place it there until you are able to put it in a nearby stream, lake or pond. Try not to offer your best ring down the drain unless you're really in need! Once again, as the connection with fire reminds us of our ability to harness that wild power, so this moment of contemplating water reminds us to be still and deep, to listen to the flowing forces within the earth.

In our rituals, after we have opened these three portals between worlds, we welcome three kindreds; the gods, the beloved dead, and the spirits of nature. How shall we attend to them at home? If you have a personal patron deity, you can determine the proper place for a shrine based upon who he or she is. A shrine to Brid belongs in the kitchen or by the fireplace or near your desk for inspiration. A shrine to Manannan might be part of your water focus, or might be at the front door since he is a guide between worlds and is found at

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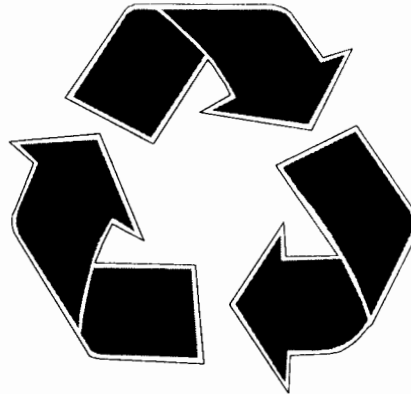
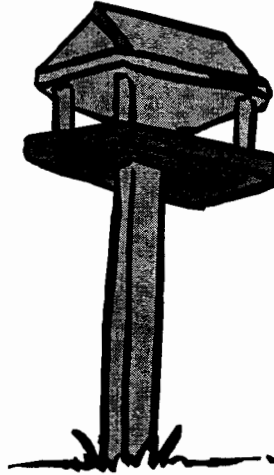
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boundaries. A shrine to Cernunnos or Flidais might look awfully like a hunting trophy on the wall, or be a small circle of trees in the yard. Lugh might like to be remembered at your work or in the "seat of authority" to which you retire after a long day. The Dagda can be found in the bedroom or the kitchen or your comfy chair. And so on.

If you want a general work-altar for honoring all the gods as you need to, then you will want to put aside a corner as your "temple space". Mine lives between the computer and my desk and is put away most of the time, the icons or tools being used for "decorations" atop a shelf or tucked safely into a drawer, since the space is often needed by the kids or the person at the computer. Take your time finding out what works for you. The gods are patient and they sometimes give hints. Don't forget the shrine in your car. Where else do you have so much time for contemplation, privacy to speak aloud, and need of protection?

I believe that ancestor worship belongs in the home. Powerfully. Constantly. Simply. Make a collection of photos, mementos and favorite items from previous generations of your families. Put it where the household gathers, in the dining room or living room for example. You might make a pretty dish or incense burner a part of the display, so that you can offer food from your feasting when you have a traditional or old favorite dish.

You could also burn a special scent of incense in this shrine. Did Grandma always wear rosewater? Did Great-grandpa smoke a pipe? Did Great-uncle Harry travel to China and bring back a sandalwood box? Smell carries memory more than any other sense. On special occasions be sure to include those family members who no longer have bodies. Tell stories about them. Remind the children



which days were a favorite holiday or a birthday or anniversary. Keep it simple but reverent, and they will surely be there to help when you need perspective, patience, wisdom, or solutions to thorny problems.

And what of the *sidhe*? Ask the kids. Is there a fairy mound or fairy wood nearby? Go out walking when the moon is full and bright and bring them gifts of feathers, brightly colored things, milk and honey, or a tot of whiskey if they prefer. There are those who point out to us that the land spirits here are those whom the Native Americans knew, and

(Continued on page 14)

**READ ANY GOOD  
BOOKS LATELY?**

We have. Take a look at  
[www.adf.org/reading/](http://www.adf.org/reading/) for  
 ADF's suggested reading list

*(Continued from page 13)*

they prefer corn meal or tobacco, berries, shiny things, but never alcohol!

The nature spirits are the spirits of plants and animals, as well as the spirits of place and the *sidhe*-folk. Your bird feeder can become a place of offering to them, especially if you can put a deer-lick, or the like, nearby. If there is an interesting rock in your yard, make an altar of it and leave pretty things or food offerings there for the critters. Some of your food leftovers can become offerings for the nature spirits, who will accept them in their form as ravens or crows or starlings, squirrels and cats and raccoons. Why not? Do we not share meat with the gods, offering them the parts of a meal they can "eat" but consuming the flesh on their behalf?

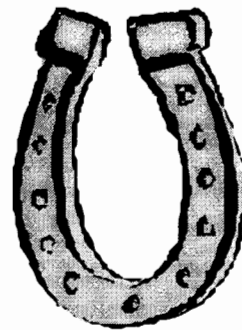
Do not forget the Earth Mother. Without her we wouldn't exist. Where should her altar go? Everywhere! Your worship of the Earth can be expressed through recycling, turning off lights, cleaning up the neighborhood, asking permission before planting or harvesting a garden, and so on. This is easy worship to teach our children, who will remind us again and again. But how and where can we focus our devotion? You could put a table by the recycling bins, with gifts the earth has given you and which you give back to her; first fruits, goddess-shaped rocks or holed stones, and so

on. There might be a special rock or tree in the back yard through which you connect most powerfully with the earth. Water it lovingly. It could also be located by the kitchen sink, or by your bed, or wherever you feel most connected with the land and its cycles.

And, how will you reduce, contain and make manageable the chaos toward which the universe tends? Why not show the outsiders a place, as we do in ritual, with a gargoyle at your front gate or at the bottom of your drive. You could even impress the neighbors with a pair of protective stone lions or dogs. The doorway itself provides a barrier as well as a passageway. Folklore is full of protective charms; a horseshoe, a rowan tree or yarrow plant, a knot of string or a drawing decorating the entry way to confuse those who would cause harm, etc. Personally, I've never felt a need for such protection, trusting those to whom I give honor to protect the space I have made theirs. The advantage to saying to the many beings of our pantheon, "My house is your house", is that they will help to protect its peace and security, and generally will remember not to fight or track mud inside.

Thus, your entire house and the land around it become your nemeton, your sacred grove. If you live in an apartment you might have to be a bit creative, but reasonable substitutes aren't hard to find; a picture of a gargoyle on your mailbox if that is your outer boundary, or else on your apartment door, replaces the stone one on the walk. There is surely a

*(Continued on page 15)*



(Continued from page 14)

tree or bush nearby, or a window box garden you can create and a bird feeder you can hang to honor the spirits of nature.

And where is the center for you? Probably not the elevator shaft, even if it's the center of the building, but perhaps the point of demarcation between public space (the living room) and private space (the bedrooms). You can place your remembrance of the vertical axis at that doorway. Again, dorms are a bit harder; often no fire is permitted, you haven't your own source of running water, and the roommate might not share your religious beliefs. These concerns make it all the more important to surround yourself with simple reminders that you are not alone in the universe.

A bonsai tree with a dish of water at its roots and an incense burner or little electric night light nearby make a lovely altar containing the central axis or world tree, the sacred fire and the well of wisdom. Pictures that remind you of the three kindreds surround your bed, and you can still find places outside to offer a dish of milk to the animals who convey your caring to the spirits of nature. Place a rock that feels particularly solid and old on your desk or under the head of your bed,

and on the door, a picture that seems protective to ward off unwelcome chaos.

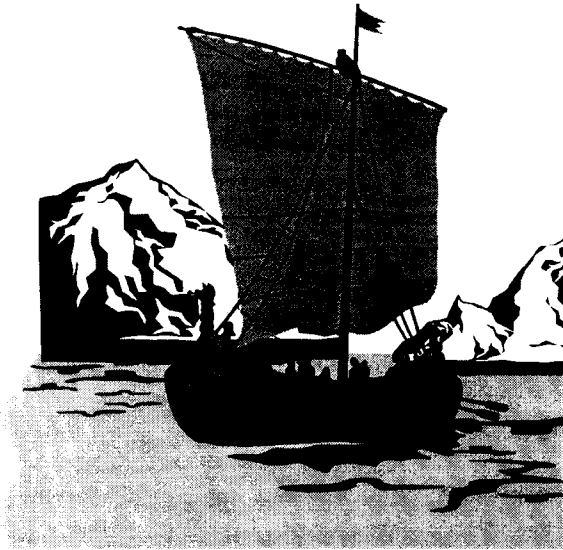
You can still take the time, morning and evening, to touch and meditate on these items, to change the water and the incense (or scented oil rubbed on the light bulb). Offerings to your gods and ancestors might come in the form of things you can thumbtack below their pictures; pictures of the things you identify with them, colored ribbons, etc., rather than things which need to be burnt or dropped in a well or which get messy.

So, with a general sense of sacred space set up around you, worship and magic become ever more a part of daily life. You needn't go away from home to find the gods and spirits, but rather live in well-worn patterns of devotion which you join with your community in celebration on the high days.

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Glassie, Henry; *Folklife in New England*  
Glassie, Henry; *Irish Folk History*; University of Pennsylvania Press, 1982.  
Ross, Anne; *Every Day Life of the Pagan Celts* (now *The Pagan Celts*); GP Putnam's Sons, NY, 1970.  
Webb, Mary; *Precious Bane*; Penguin, Books 1985 (fiction with strong reference to folklife in East Anglia, first published in 1924.)





By: Anthony Thompson

## Bragi, The Golden-Tongued God

*As the best of the  
skalds, Bragi is a  
perfect deity to call  
upon for Bardic  
inspiration.*

In the Norse cosmology, just as the high one Odin is the most holy of gods, and the rainbow bridge to Asgard, Bifrost, is the best of bridges, so too is the god Bragi named the best of skalds.<sup>1</sup> In fact, his words are filled with such power that it is said runes are inscribed upon his tongue.<sup>2</sup> In *Gylfaginning*, "High" (the enthroned king, Odin) says that Bragi is "renowned for wisdom and... for eloquence and command of language. Especially he is knowledgeable about poetry, and because of him poetry is called *brag*, and from his name a person is said to be a *brag* [chief] of men or women who has eloquence beyond others."<sup>3</sup> *Bragr* as an adjective also means first or best, and our modern English word brag (someone who speaks excessively of her/his deeds or possessions) may derive from this earlier meaning of a person who speaks eloquently.<sup>4</sup>

Unlike many other gods, we know that the god Bragi may have once been a mortal man, or at the least had a very notable name-sake, in the early ninth century.<sup>5</sup> It may be

this Bragi who instructs the reader of *Skaldskaparmal* in the art of skaldic poetic verse and of the metaphoric poetic devices called kennings. There is also a Bragi, perhaps the same, who sits in Valholl (Odin's "hall of slain warriors") among the other great heroes Sigmundr and Sinfjotli and welcomes Eirikr Bloodaxe ("Erik the Red" of Icelandic history) in *Eiriksmal*, and in *Lokasenna* ("the flyting of Loki") it is Bragi who trades insults with Loki and warns him of the Aesir's wrath.<sup>6</sup>

As a renowned god of eloquence, poetry, and powerful speech, Bragi is a perfect deity to call in a Norse ritual for the Bardic Inspiration part of the ADF liturgy. In World Tree Grove,

*(Continued on page 17)*

(Continued from page 16)

we actually call to Bragi for inspiration during the "light" half of the year (Beltaine/Maitag to Mabon/Gleichennact) and to Saga for inspiration during the "dark" half (Samhain/Dieses to Oestara/Gleichentag). Saga will be the subject of a forthcoming article, but for the moment you may find a call to Bragi below that we use in our rites. If you wish to offer sacrifice to Bragi, mead is best but beer will also do nicely.

Bragi, Odinson

Best of the wordsmiths  
And first of the skalds,  
You with the tongue of gold,  
Whose words are like the finest mead,  
We ask you best of bards  
To inspire us  
And make our words mix well.  
Bragi, let your inspiration flow!

---Notes\*

1 - *Grimnismal* St. 45, in The Poetic Edda, by Edda Saemundar, Lee M.

Hollander (tr.), University of Texas Press 1986.

2 - *Sigrdrifumal* St. 18 in The Poetic Edda.

3 - *Gylfaginning*, p. 25 in Edda, by by Snorri Sturluson, Anthony

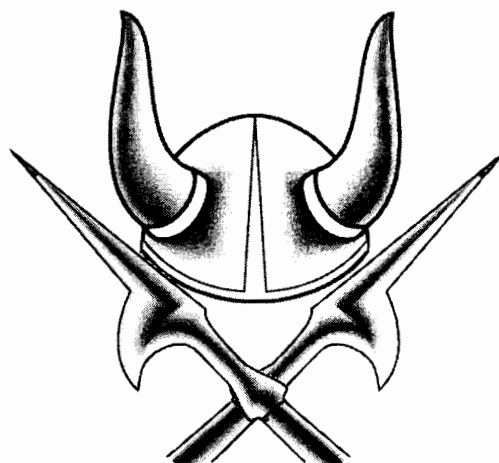
Faulkes (tr.), Everyman's Library 1995.

4 - p. 73 in Teutonic Religion, by by Kveldulf Gundarsson, Llewellyn Publications 1993.

5 - *Hamthismal*, pp. 316, 320n in The Poetic Edda.

6 - *Grimnismal* St. 8 in The Poetic Edda, *Eiriksmal*, cited on p. 73 of Teutonic Religion, and *Lokasenna* Sts. 8-16 in The Poetic Edda.


\* All of these sources may be ordered on the Internet via ADF's Reading List page at <http://www.adf.org/training/reading.html>, and ADF will get 15% of the sales.



*Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.*

Since Kit asked me to take on this task, I have done a good deal of reading regarding the Freedom of Religion and the Free Exercise Clause of the Constitution. The following will be a series of articles that address the freedom of religion in public schools, in our legislatures, in our work place, and in our families. I chose to start with public schools because most people I deal with have children who are of school age, and the greater majority of them choose the public school system. It is important to know what your rights are, and what the public school system is authorized to do. As a Libertarian, I strongly believe that each person living within the boundaries of the United States, or in any area that is a protectorate of the United States, should read and understand the Constitution.

Londubh

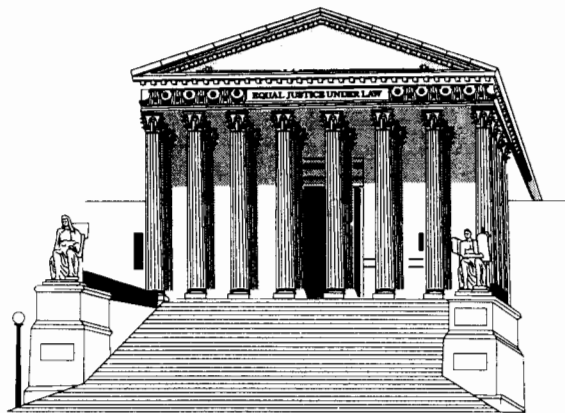
 Our rights as humans involve freedom to worship our gods and goddesses without government interference and without fear of persecution. As a citizen of the United States, it is the duty of our "government" to insure that this right is protected and that we are free to pursue our religious beliefs unfettered.

Before any discussion of religious freedom in the United States, we must first understand just what the Constitution guarantees, and what is left up to the individual states to enforce. The Constitution has what is called the establishment clause. This clause has generally come to mean that the government cannot authorize a church, cannot pass laws that aid or favor one religion over another, cannot pass laws that favor religious belief over non-belief, and cannot force a person to profess a belief. In short, the free exercise clause means that one may believe anything, but that laws that are passed for com-

*By: Londubh*

## Freedom of Religion: Not Just a Pretty Catchphrase

*We must understand the Constitutional relationship between free exercise of religion and our public schools.*

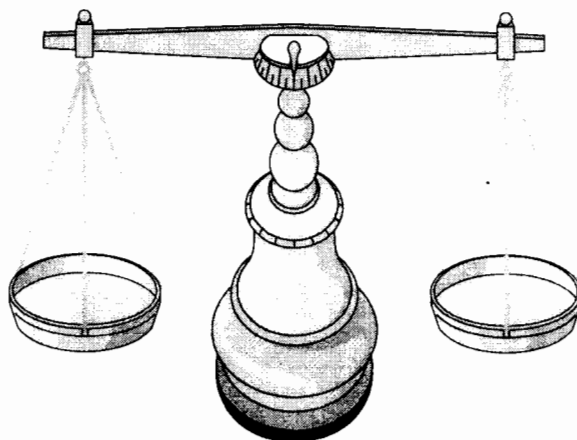
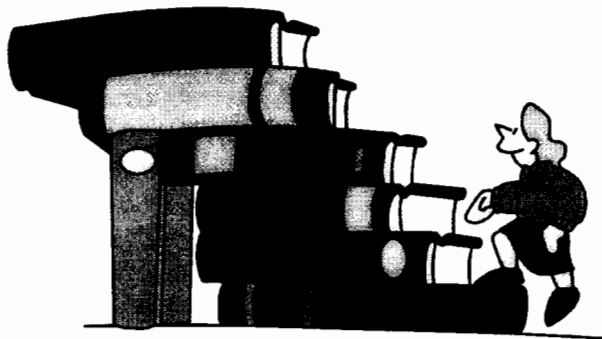


pellung government reasons can limit religious actions and rituals. Laws passed that are aimed at a particular religion or religions in general have been considered unconstitutional by the U.S. Supreme Court. Laws must be neutral in regard to religions. However, in the last few years, the government has become dominant in the debate about religion in public schools, prayer in legislatures, and other areas that directly effect the way we worship.

### RELIGION IN PUBLIC SCHOOLS

Beginning in 1948, the U.S. Supreme Court began looking into the problem of religion in public Schools. In *McCullum v. Board of Education*, 333 U.S. 203 (1948), the Supreme Court found that religious instruction in public schools was a violation of the establishment clause and therefore unconstitutional, however, in *Zorach v. Clausen*, 343 U.S. 306 (1952), the Court ruled that release time from public school classes for religious instruction does not violate the establishment clause.

Scarcely 10 years passed when the Court reversed its decision. In *Engel v. Vitale*, 370 U.S. 421 (1962), the Supreme Court ruled that prayer, bible reading over intercommunicational devices (1963), and forcing children to participate in Bible reading (1964) in public schools was unconstitutional. To further remove religion from public schools, in 1968 the Court ruled that the state could not ban the teaching of evolution.

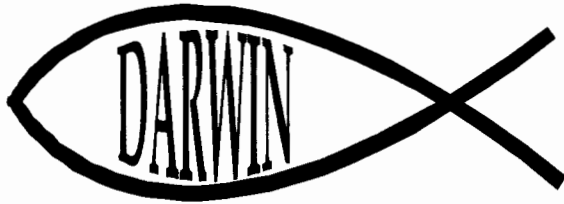


By the mid 1980's, the Supreme Court had moved from a constitutional stance to one of interpretive law. States seeking to hold a moment of silence in schools (*Wallace v. Jaffree*, 472 U.S. 38 (1985)), were found unconstitutional because it had a religious purpose and was therefore unconstitutional. With a major movement by the Fundamentalist Christians toward creationism, the Court further ruled that creationism had a religious purpose and was therefore unconstitutional.

All of the fuss and feathers led up to the Religious Restoration Act in October 1993. Congress wanted to restore the traditional reading of the free exercise clause: the government must show a compelling interest to justify any substantial restriction on religion, but the Supreme Court, in 1997, overturned the RRA citing that "Congress shall make no law regarding the establishment of religion." Since the RRA was directed specifically at religion, the act was ruled unconstitutional.

Basically, the Court relies on the "Lemon" test to determine constitutionality of a law. The first question is "does the law, or other government action, have a bona fide secular or civic purpose?" As a general rule, the purpose of

*(Continued on page 20)*



(Continued from page 19)

ment action, have a bona fide secular or civic purpose?" As a general rule, the purpose of activities in the public schools should be educational. If, for example, a teacher is planning an activity associated with a religious holiday such as Christmas, she should ask herself, "What educational purpose am I trying to accomplish?" If the only purpose for the activity is to celebrate the religious holiday, it probably violates the first prong of the Lemon test. Accommodating a student's free exercise of religion is generally considered a legitimate civic purpose and, therefore, permissible under Lemon—assuming, of course, that the school is not promoting the student's faith. For example, a teacher could allow an art student to paint a picture with a religious theme. In fact, to prohibit such art would probably violate the free speech and free-exercise rights of the student. On the other hand, a teacher should not make assignments requiring such religious art.

Two years later, in *Bishop v. Amos*, a unanimous Supreme Court echoed these sentiments: "Under *Lemon*, it is a permissible legislative purpose to alleviate significant governmental interference with the ability of religious organizations to define and carry out their missions." This does not mean the government can lift all burdens on religion. To the contrary, the justices recently struck down a

Texas law that provided a sales tax exemption for religious periodicals only. The Court did not believe that having citizens pay a modest sales tax when purchasing a magazine constituted any significant burden on religious exercise. On the other hand, the justices have been willing to give religion some breathing room under the establishment clause, if the government burden is significant. For example, there is little doubt the courts would uphold the exemptions many states give students who object for religious reasons to attending sex-education classes.

END OF PART 1.



By: Ian Corrigan



*By: Ian Corrigan*

# The Samhain Offering

**S**amhain is the first and, in some ways, most important of the great Celtic feasts. It is remembered throughout the Celtic territories as the end and the beginning of the year's cycle, and a time when the gates between the worlds stand open. In the agricultural year, Samhain is the season during which herds of cattle were culled. A few were kept for breeding stock while many were butchered to sustain the clans through the winter. Thus the season between Samhain and midwinter was a time of feasting and plenty.

The change from the light to dark half of the year meant that the powers of the spirit world were especially active. Common folk considered the night of Samhain a time to keep to their halls and seek the protection of the gods and goddesses as they enjoyed the bounty of the passing year. Some tales tell of raiders from the otherworld who every year burn the hall of Erin's king.

Of course the feast of Samhain was Christianized as the feast of All Saints and All Souls by the church in the Middle Ages. It is commonly assumed that this reflects a Pagan custom of honoring the ancestors and heroes at Samhain that fits well with the agricultural meaning of the season, and is universally ac-

*Here is a Samhain rite for your celebration on this Pagan New Year.*

cepted in modern Paganism. Mythically there are several patterns proper to Samhain. One key tale has the Dagda mating with the Morrigan, their loving creating a fertile river. Another refers to Donn, the first Ancestor of Erin, who gathers the year's dead ones and on Samhain sends them to the Isles of Summer in the West.

All these strands combine in the modern Celtic Neopagan holy day of Samhain. It is celebrated as Harvest Home, when the year's labor is ended and we enjoy the fruits of our effort. It is the feast of the dead, when we honor our ancestors, the heroes, and those who have passed in the past year. It is the gate time,

*(Continued on page 22)*

*(Continued from page 21)*

when works of magic and spirit-contact are especially strong. It is New Year's night, when the old passes away and the new begins in darkness.

### Working The Rite

The motif of this rite is the vision of the feasting hall of the dead, and the cauldron of bounty that is in its center. It is intended to bring the power of the cauldron of blessing, wisdom and rebirth into the grove at Samhain, to aid the folk. The rite includes a fairly full trance-vision induction and description. If you have a fairly experienced group you can work the rite as a powerful magical journey. If you are working with a larger or less skilled group, the 'trance journey' text can be viewed as storytelling, and as set-up for the actual spells of calling to the gods, goddesses and spirits and conjuring the cauldron. The rite can be enhanced by a little music, especially by powerful, syncopated drumming for the cauldron blessing. A bell-branch or weird rattle may help emphasize some of the trance work.

This rite is in the style of Stonecreed Grove. It follows the standard ADF ritual order, with some of the optional elements shifted around. I have given the general outline of the work, but have only given full

language for the parts of the rite specific to the holy day. As always, feel free to use sections of this rite, or work the entire pattern. The full pattern has served as a powerful mystery for our own grove's work, and I do recommend it.

The rite requires all the usual props for a full ADF rite. It also requires: offerings for the patron deities of the rite, as given in the text; a 'blessing cauldron' - a vessel that can safely hold wine or cider; a black or red shroud for the cauldron; three small fire vessels or large candles to surround the cauldron; offerings for the ancestors, as listed in the rite; a medium-sized wreath, and enough black ribbons to allow each participant to have one, long enough to tie around the wreath.

#### 1. Procession

#### 2. Opening Prayers

A: Earth Mother

B: Awen

C: Purification

Outdwellers

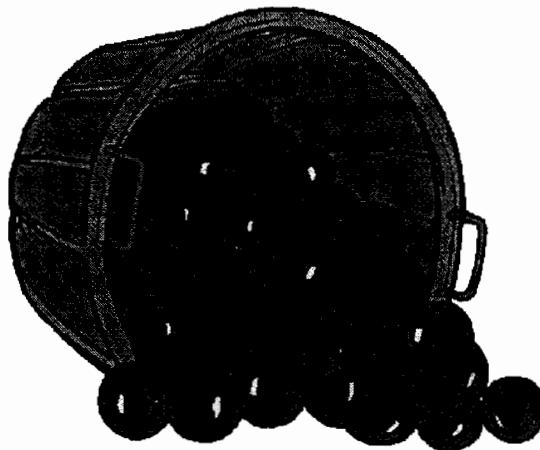
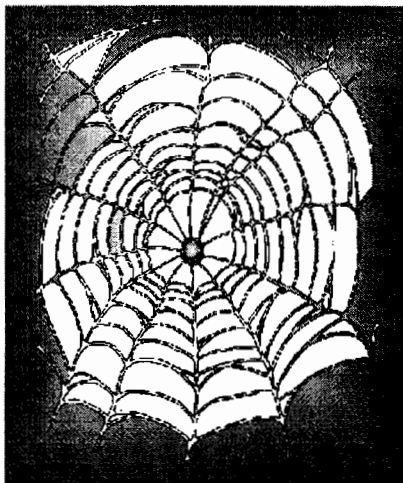
Fire and Water

#### 3. Grove Attunement

#### 4. The Statement of Purpose and Precedent

*We gather here on the feast of Samhain, the end and beginning of the sacred year, the time of turning when the dark time begins. This is the last*

*(Continued on page 23)*





*(Continued from page 22)*

*harvest. The fields lie empty, sinking into winter's sleep and our larders hold what gain we have reaped from our labors.*

*As our forebears did, so do we do now, and so may our descendants do in time to come. We are here to offer worship to the lord of the house of the dead and to the queen of phantoms; to the gods, the dead and the sidhe; and especially to our honored dead here on the feast of the dead.*

*We offer to Donn the Dark One, the antlered god who offers hospitality and peace to those bound for the ancestors' country. We offer to Morrigan, the great queen of battle and sorcery; the old woman of death and the cauldron of rebirth.*

*In this season of death we honor the holy dead as the ancients did, and we seek the seed that will wait in the womb of winter.*

*Now let us open the ways between...*

5. Fire, Well and Tree

6. Land, Sea and Sky

7. Opening The Gates

Gate Trance (after the ritual opening of the gates):

*With the gates open, we turn our minds to magic... make yourself comfortable, straighten your spine, and breath deep... renew your center...*

*Earth below and sky above... feel the currents of light and dark... flowing in your flesh, and in our grove... feel the presence of our circle... see before you our simple hallows, the shining fire, the dark within the cauldron... the currents of fire and water swirling around the bile... mingling as they flow through the gates...*

*See, with your vision's eye, by imagination and by will... see rising from the gates a mist... silver-gray, warm and thick... rising to swirl around your form... rising around your hips... rising around your chest... rising to enclose your head... filling our grove with magic's mist... the mist of the borderland... that separates the common world from hidden truth... feel the mist grow thick behind your back... as fire and well and tree grow clear... your mind is sharp and calm as we make offerings to all the powers...*

8. Kindred Offerings

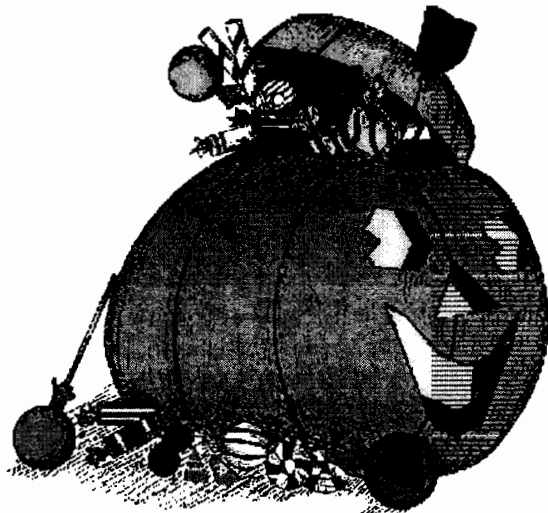
9. Key Offerings

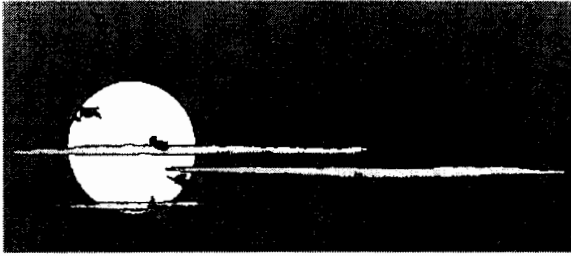
The druid speaks, saying:

*Fáilte! A Dhéithe, A Seanara, A Sprideanna! Welcome to the gods and goddesses, the dead and the sidhe! To all of you who have gathered at our fire, we pray you join us in worshipping the patrons of this holy rite here in our sacred grove.*

The cauldron is wrapped in a black or night-

*(Continued on page 24)*





*(Continued from page 23)*

blue cloth and placed on the shrine altar. The druids then lead a trance of calling, thus:

*We begin, o children of Earth, with the breath... breathe deep, and feel the flow of light and shadow in your flesh... breathe deep and feel the mist around you... flowing in and through and out of the gates... let the mist enclose you, turning your mind inward... turning your eye toward the gates themselves... let us build a vision in the light and shadow of the gates at the center... at the boundary of all worlds...*

*Close your eyes if you wish, or let them focus into the otherworld... the vision at first moves quickly... you see glimpses of forests and rivers and the plains of the inner worlds... fragments of scenes from visions and dreams... all the while your eye is drawn onward... drawn now downward, into the Earth, passing along tree root and watercourse, down through veins of quartz... into the depths... toward the light...*

*Now the vision resolves... you see before you a portal made of three great stones... two upright and a great capstone, with darkness all around it... yet within it there is light... you gaze through the gate... your vision focusing into a cavernous room... vast and deep... perhaps a timbered hall, perhaps a corbeled dome of ancient stones... as you enter, moving surely through the door, the hall seems empty of guests...*

*It is furnished with a pair of thrones before a huge round hearth... a fire burns low in the pit, and the shadows dance on the walls... as you watch the shadows you realize that every inch of the walls are covered with shrines, images and carvings, all depicting some aspect of the powers... this is our vision-shadow of the feasting hall of the gods... the image into which we draw the presence of the worshipped... now let us give offering to the powers of blessing, that our work may be made strong...*

### Honoring the Patron Deities

*On the night of the scythe and the skull, the honor-feast of summer's end, let us worship the Dark One and the Great Queen.*

### The Invocation of Donn

*In the season of darkening, the lord of the house of death receives the spirits in his hall. He is Donn the Dark One, called Cernunnos the Horned One. He is the first ancestor, the torc bearer, the guardian of the cauldron of plenty.*

*Hear us now, Horned One, Dark One, receiver of the dead, granter of rest, patron of the feast in the land of the dead. We your children pray you to come in, to let your gaze fall upon this sacred ground, to indwell our rite and give us your blessing.*

*We make due offering to you. We give you...  
(offering made into shaft or offering bowl.)  
...silver, that you grant the wealth of the Underworld, source of all potential,  
(offering made to the fire)  
...oil, that the richness of the land be renewed as our own lives are renewed,  
(offering placed at the foot of the tree)  
...horn, that the beings who know you may bless us in the season of hunting.*

*(Continued on page 25)*

(Continued from page 24)

*Be welcome among us, Donn;  
Dark One, accept our sacrifice!*

The vision-image of Donn is established, present in the Hall-vision.

The Invocation of Morrigan

*As the Earth falls into sleep the queen of spirits is choosing those who will go to the cauldron of rebirth. She is Morrigan, the Great Queen of Phantoms, the chooser of the slain. She is the battle raven, the red woman, mistress of the cauldron.*

*Hear us now, Red One, Great Queen, Lady of the Reaping, cauldron-witch of sorcery and prophecy. We your children pray that you be with us, that you look kindly upon our holy rite, that you come into our grove and give us your blessing.*

*We give due offering to you. We give you...  
(stone given to the shaft)  
...precious stone, that the bones of the Earth may be clothed again in life,  
(wine given to the fire)  
...red wine, blood of the land might be renewed through death and birth..  
(black feathers given to the tree)  
...feathers, that your raven eye watch over us in the season of sleep.*

*Be welcome among us Morrigan;  
Great Queen, accept our sacrifice!*

The image of Morrigan is established in the vision of the Hall.

Honoring the Ancestors

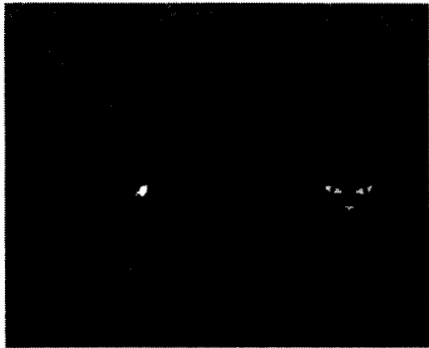
*On the feast of Samhain the veils between the worlds are thin. We call to our beloved dead, the blessed ancestors, to join our feast and receive due offering. Come to the gates, honored ones; hear*

(Continued on page 26)

## ADS's Financial Report Second Quarter, 1997

	2nd Qtr. '97	2nd Qtr. '96
<b>Income:</b>		
Donations:Publishing Activities	\$10	\$15
Donations: Land Fund	\$10	\$25
Donations: General Fund	\$230	\$35
Magazine Subscriptions	\$30	\$362.50
Magazine Ad Sales	\$20	\$0
Membership Dues	\$1,590	\$795
Regalia Sales	\$765	\$102
Theft Repayment	\$0	\$1,100
Unidentified Deposits	\$0	\$1,025.27
<b>Total Income:</b>	<b>\$2,655</b>	<b>\$3,459.7</b>
<b>Expenditures:</b>		
Banking Fees	\$128.31	\$130.20
Email Provider Fees	\$0	\$59.72
Governmental Fees	\$71.50	\$55.50
Office Supplies	\$173.04	\$300
P.O. Box Rental	\$104	\$104
Postage	\$388.80	\$175
Printing Costs	\$1,629.56	\$1,072.02
Refunds to Members	\$37.50	\$0
Regalia Stock	\$396	\$0
Telephone Charges:	\$72.83	\$0
Theft	\$0	\$1,970
<b>Total Expenditures:</b>	<b>\$3,001.54</b>	<b>\$3,866.44</b>
<b>Net Cash Flow:</b>	<b>-\$346.54</b>	<b>-\$406.67</b>
<b>Current Balance: (8/28/97)</b>	<b>\$864.37</b>	





*(Continued from page 25)*

*our call, we your children who remember. We offer you our worship, our reverence and our love. You who fill the empty womb, you who cause the seed to spring, you who fill the breast with milk, receive now these offerings, made in your honor: Apples, the fruit of life and death. Pork, the flesh of the sacred sow. Hazel nuts, concentrated meat of wisdom.*

*We offer these...*

*...to the ancient heroes of the Pagan world; those men and women who did the bidding of the gods for the good of the folk,*

*(some of each offering made to the shaft)*

*...to the honored dead of the passed year; those women and men of our folk who inspired and guided our whole world,*

*(offerings made)*

*...to our own beloved dead, grandmothers-and-fathers, family and friends who have gone ahead, we honor you and grieve for you,*

*(offering made)*

*...to all of you we give these fruits and meats that you may feast in joy in the land of the dead.*

The image of the entry of the dead to the hall is built up.

### Praise Offerings

While the praise offerings are made, a wreath is passed among the people and all who wish tie a black ribbon onto the wreath in commemoration of their own dead. This wreath is then given to the fire at the prayer of sacrifice.



### 10. Sacrifice and Omen

#### 11. The Blessing

The Druid leads the company in renewing their centers and then lead them in this trance:

*Now we have called the company of the powers to our grove... as they are seated in their hall, we are seated around our fire... beside our well... in the shadow of the world pillar... here and now it is proper for the cauldron of blessing to appear... see now in the vision's eye a shimmering rising from the fire in the hall of the shining ones... a spiraling flow of light and shadow that seems to coalesce, to solidify into a spherical form... the god Donn and the goddess Morrigan, and all the dead, and we their children behold the cauldron of blessings...*

*It is round and deep... light and dark are so blended in it that none could say if it were gold or blackest iron... its rim is graven with runic emblems and set around with nine huge pearls in silver fittings... it seems supported by the light and heat of the flames... the light shows that every surface of the cauldron is covered with images, symbols and runes... waiting to be deciphered... it floats just above the eyes of the feasters... the cauldron in the inner grove... from which it is our will that we all draw blessing... now let us sing our invocation with skill, with love and longing, to draw this holy thing from its place to ours...*

A single voice begins, then all join on chorus (roughly to the tune of 'Fly Like An Eagle'):

*(Continued on page 27)*

*(Continued from page 26)*

*Ancient and mighty  
Power bright  
Cauldron of blessing  
Dark and light*

*Cauldron of blessing  
Three times three  
Come to our circle  
With us be"*

Bards lead repetition of last verse and chorus as the Cauldron is brought out from the shrine. When the power is well raised the bards will end the song. Remove the concealing veil and elevate the cauldron. The Druids speak, saying:

*Ancient and mighty, vessel of magic  
Mighty and holy, this do we honor  
We the Earth's children,  
hallow this cauldron*

*Out of the inner, answering calling  
Dwell in this vessel, O Power of Spirit  
Serving our folk as we serve the powers*

*By fire and by water, beneath the tree  
Hallowed are you by the gods, dead  
and sidhe  
This is our cauldron, and so may it be!*

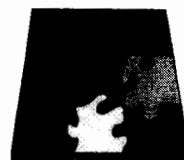
The Bards lead a group intoning, as the cauldron is carried once deisil around the hallows. the cauldron returns and is placed in the circle of unlit candles.

#### Warming the Cauldron

The druids speak:  
*Now let us call forth the blessing that we so well deserve. Let this cauldron be warmed by the breath of three flames. As we name each of these flames, consider in your heart and mind what boon you might ask of the power of spirit that has come to be among us.*

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*Now we light these nine flames from the flame of the sacred fire.*

*The first is healing of the body, of the heart, and of the spirit.*

*The second is the flow of wealth, the power of growth, and the joy of love.*

*The third is fullness of song, clarity of vision, power of magic.*

*Choose, O Children of Earth! In this season of magic you are offered a boon! Choose now, and hold this prayer in your mind as we draw, at last, the blessing. Let none drink of this blessing holding ill-will to any here in their hearts! Let this be the cup of peace and of fellowship!*

*Do the children of the Earth desire the blessing?*  
(all respond)

*Do you come in honor to the elder ways?*  
(all respond)

*Do you desire that every one of us be blessed?*  
(all respond)

*(Continued on page 28)*

*(Continued from page 27)*

## Hallowing the Waters

The druid draws water from the cauldron into a cup and elevates it, saying:

*We draw water from the magic cauldron, we fill the blessing bowl. O Might, Noble and Shining Ones we have honored you. Now we ask for your blessing, as a gift calls for a gift. Now let us enchant the blessing cup, that our work may bear true fruit. This is the outpouring of blessing from the mighty ones, from all the powers, from the cauldron of wonders! Drink we now the draught of the gods. Drink in wisdom, wealth and strength, so that we may live our lives in truth, joy and honor. So Mighty, Noble and Shining Ones, hear and answer us! Hallow these waters, Donn and Morrigan. Behold the waters of life!*

The cup is passed in the usual way.

## 12. Final Blessing

When all have drunk, the Druids lead a final meditation:

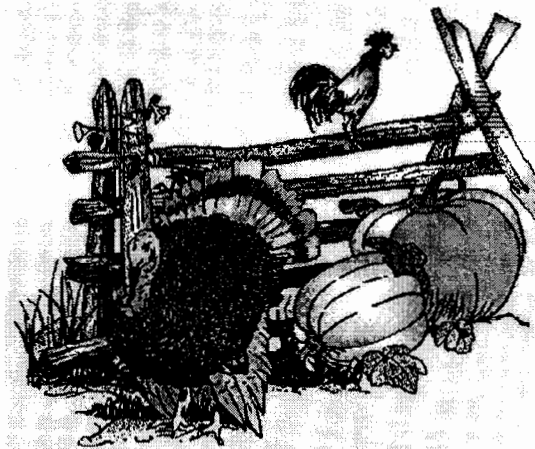
*The ale of blessing flows in us, filling us with the magic of Morrigan and Donn. As the year turns,*

*let us welcome the quiet of the dark. Let the stillness of the land calm and satisfy our spirits, allowing us to receive the harvest's bounty. Let the gain of the passing year be ours, to fill our lives with contentment. Let us welcome the dead who wish to return to the living world, even as we remember those who depart. May we rest content as we pass the threshold of new beginnings.*

*Now let us rest in silence, with the power of the between in us, and listen for the voices of spirit.*  
(silence, for a time)

*Now it is time to return to our common world, to leave behind the place of the cauldron... remember the hall of Donn... the presence of Morrigan... the shining presence of the cauldron... remember the mist of vision... that brought us to this place... now let the mist come again... let it rise around us... rise around you... the vision of the cauldron dims... as the mist closes around you... remember our grove... the fire, the well, the tree... your vision returns to the center of the worlds, the sacred grove where we began... the mist dissolves again... and we are in our grove together... returned truly and well to the common world... with the blessing of the gods in us all.*

## 13. Closing



# Poetic License

## Summer Storm

By: Phoenix, Mugwort Grove

I love summer in the south, I miss it, I miss  
that heat that calls me home  
that sound, that pulsing sound of the insects  
trilling in the background  
like a Greek chorus wailing for free,  
that heat that shimmers up from the red  
packed earth in waves as the day heats up,  
that smell like tea from the undulant green  
simmering in the hot, heavy air.  
When a summer storm is coming,  
you can feel it .

You can feel it in your belly, you can feel it in  
your toes,  
it vibrates over you, that tight, held tension of  
heat/not heat , rain/not rain waiting to burst  
into a downpour  
that soaks the ground and fills the rivulets  
cracked by the sun.  
Coming down, coming down like the heavens  
been split in two,  
like you don't want to ask for tomorrow,  
just this sweet cool rain pouring down on  
your bowed head.

But now  
waiting,  
still waiting for that moment to break,

I feel that way sometimes.

## Beltaine 1993

By: Phoenix, Mugwort Grove

Friday evening drum beat,  
dark night tempo of the sky wrapped around  
the flames  
from a pit of coals,  
and the Goddess is wild in the tree-tops.

Bare-breasted women and tie-dyed heaven  
weave a spell of sunbeam-colored cloth and swirling  
hair  
down a purple stair-well, your face,  
a pale moon perches above the crowd  
and the natives are spring-bound  
as sure as the beer pours.

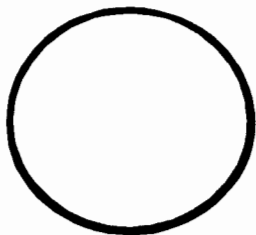
## Learning to see

By: Phoenix, Mugwort Grove

Spring, she comes like a small brown rat.  
Spring, she comes like a mole  
lying peacefully by the side of the path.  
Spring, she comes like a lady dressed in green  
too pale to see at first  
trimmed in browns and purple-grays,  
her toenails the first blooms of skunk cabbage,  
her necklace the thin red buds of a maple tree.  
She is shy and must be coaxed.  
We light a bonfire in the Cajun cooking grill,  
toast dried leaves from winter's store,  
turn our faces to the sky  
so wide it makes your heart ache  
and trace the lines of planes overhead.  
Following the waving curves of wheat grass  
from hill top to tree line, I see  
Spring, she comes like a blackbird,  
swooping past.  
Spring, she is here.

*(Continued on page 30)*





## New Moon Rising

By T'ai Sidhe

Indigo shadows, like veils in the darkness,  
Seem to conceal as they float on the breeze;  
While in the heavens the New Moon is rising:  
She watches the clouds whisper down to the  
trees.

Descending, She takes on a form fully human.  
Clothed in the star-studded glory She reigns.  
Lady of Night has returned to the world where  
She helps star-crossed lovers escape from their  
chains.

From their eyes She is able to rip off the blinders  
And show them what loving each other can be.  
"A choice you must make 'fore you look to your  
future  
From ties to the past, do you want to break  
free?"

There's always a choice to be made when love  
calls you.  
Towards evil or good, only you have the facts.  
When you and your lover hold hands in her  
Moon Light,  
Remember the cost, but don't ever look back.

The future is yours now, to mold as you will  
Bringing joy to each other, for this is your life  
When summer's sun calls you, its gardens in  
bloom  
New vows you'll be taking as husband and  
wife.

Don't fear for the trials that may come your  
way as  
They'll bring opportunity for you to grow.  
In sunlight you're planting a loving new family  
In Moon Light you reap all the love that you  
sow.

## Two Stones

By Chikara

Two smoothed granite stones  
Older than resurrection  
Wiser than new winds

Two stones etched by time  
See fates; know gospels; feel not  
Each destiny's writ

Two weathered -- these twins  
Each crack, each fissure, each soul  
Passing by -- unmoved

Two as whole -- all truths  
One stone carved by history  
One stone -- what's to come

Two stones pink as flesh  
Towering as blood prophets  
Two seers in repose

## Blood

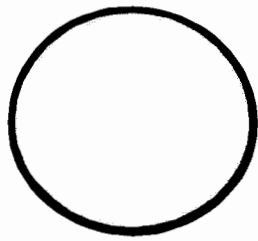
By Kit Howard

Blood red roses  
Three  
Six  
Nine

You handed me nine  
Changed your mind  
And gave me three.

*(Continued on page 31)*





(Continued from page 30)

## For You Alone

By Pam Crisovan

I am all things to you  
And for You  
And through You  
I shift my shape  
to meet Your every need  
or whimsy

As heron  
I plow Your shallows  
As loon  
I plunge Your depths  
As fish  
I slide Your currents  
As dragonfly  
I skim Your surface

Need protection?  
I am stag  
Guardian of Your lands

Need constancy?  
I am willow  
Ever mirrored in You

Need laughter?  
I am otter  
at endless play

Need lust?  
I am boar  
in eternal rut

I exist only  
to serve  
and service You

Companion, Consort, Confidant,  
Kindred-Spirit, and Lifetime Lover  
For You alone

## I Wanna Be

By Richard James

*Author's Note: At Wellspring '97, I encountered the idea that nobody should write satire unless he or she had been previously authorized as a satirist. This inspired me to write the following poem. It is meant to be read ten times. The first reading should include only the title and the last line, the second should include only the title and the last two lines, and so on in the manner of the Twelve Days of Christmas.*

I Wanna Be:

The slob who observes  
The arch-druid who consecrates  
The arch-bard who blesses  
The counsellor of lore who qualifies  
The bardic preceptor who ordains  
The senior bard who OKs  
The bard who approves  
The senior satirist who authorizes  
The satirist who mocks  
The slob

## Epiphany

Jenni Hunt

Listen for me in the wind;  
Hear me in the splash of the fountain;  
See me in the rippling water;  
Smell me in the trees and soil;  
Feel my voice in the stones.

The Earth is my soul,  
And Life is my prayer.  
I am all there is,  
And all there is, is me.



**F**irst, I'd like to apologize for not having written a quarterly report for the last quarter. The next step in the progress of the Study Program revision requires the participation of people in the guilds. Because of the timing of *Wellspring* and *Oak Leaves #2*, which contained a call for people to get involved, very little progress had been made by the deadline for *Oak Leaves #3*.

But now there has been lots of progress! First, the Dedicant Training Program has been established by the Mother Grove as an entry requirement for the Study Program. All of you who intend to eventually enroll in the Study Program can go ahead and get started by completing that training.

Second, several guilds have started organizing, coming up with curriculum proposals, by-laws, or both. And we have a new guild proposed for Naturalists. Though I have not yet raised it before the Mother Grove, I am impressed by the work Marae Price and the others have done, and have been persuaded by their mission statement that we should include them in the Program. Their newly proposed curriculum proposal is included below.

Third, the Mother Grove has recently passed a requirement for all guilds to have governing documents, such as by-laws. They have also defined what areas those documents must cover. This will affect all the guilds. Although this requirement will temporarily focus some of the guild's attention on creating by-laws rather than on creating the Study Program, I hope that by defining the processes by which decisions are made, it will circumvent other problems, saving time in the long run.

The biggest problem at the moment is that we have no one to lead the Healers' Guild in the process of definition of requirements, etc. Since communication is almost impossible through snail-mail or phone alone, I need

*By: Deb Rest*

# Preceptor's Report

*Draft Guild requirements for the circles in ADS's study program have been created.*



someone, preferably with healing credentials, who also has e-mail access, to take charge. If no one does, we simply will have to put the healing specialty on hold.

The second problem is that although I have several people who have shown interest in the Scholars' Guild, (in both linguistic studies and in law), no one has stepped forward and offered to take charge of this process. I do take responsibility for this problem, since this summer has been quite busy, (in addition to three festivals and a wedding, I've moved), and I haven't been keeping in touch with the people who have said they would be willing to help. Please contact me if you can contribute to the on-line effort of making curriculum proposals, or commenting on them.

Now for the good news. The Liturgists' Guild, under the tutelage of Fox, is in the process of defining its by-laws. After they do so, they will then move on to discussing the curriculum. The Magicians' Guild, led by Ian, is going to wait until the Liturgists' Guild is done with its by-laws, and then adjust them to meet their own needs. They have sent out a call for participants and have received an enthusiastic response.

They will start at the Fall Equinox in the process of defining the curriculum. Linda Demissy has made a proposal of the overall course requirements for Seers, which I will include below for everyone's information. (Please note that the proposals are just that. The point of including them in the report is to let folks who are not on-line see what is going on, so they can participate if they'd like.) The Bardic Guild has been slowed down a bit by the recent birth of Duncan. (Congratulations Gwynne and Rob!) Their next step is adjusting the by-laws to meet the definition of the recently-passed governing document requirements.



The Warriors' Guild came up with and submitted a curriculum proposal for *Oak Leaves #2* but, due to a misunderstanding, it was not printed in either *Oak Leaves #2* or *Oak Leaves #3*. Because they are waiting for input from the membership, they have made no progress on the Study Program since. (See their proposal elsewhere in this issue.) They, too, will be working to flesh out their by-laws.

Jimmy Smith stepped forward at Well-spring to offer his assistance to the Artisans' Guild, and has proposed a set of requirements, (included below), which have received very little comment thus far. (Mea Culpa. It's my next priority, honest!) We need your input.

It is not too late to be part of the process of defining and approving the requirements. Though it is easiest if you are on-line, now that the leadership is more active, if you let me know over the phone or by mail that you want to become a member of a guild, I can hook you up with the spokesperson of the appropriate guild. (Note: There are two different ways to get involved in the design of the Bardic Specialty for the Study Program. You can either participate by joining the Bardic Guild, which requires that you sign up for the Guild training program (\$15 fee) or you can prepay your first year's fee for the ADF Study Program in the Bardic Specialty (\$15 fee).)

*(Continued on page 34)*

*(Continued from page 33)*

So far all the guilds who have discussed the matter agree that votes should be held through the mail, so everyone can participate. I am way behind on my personal e-mail, so I'd recommend that you telephone me if you want a timely response.

## CURRICULUM PROPOSALS:

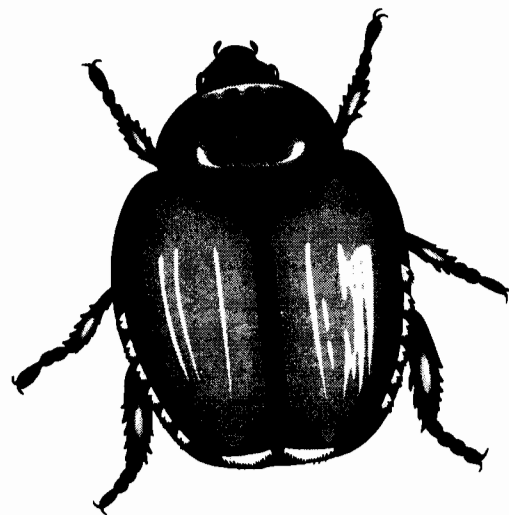
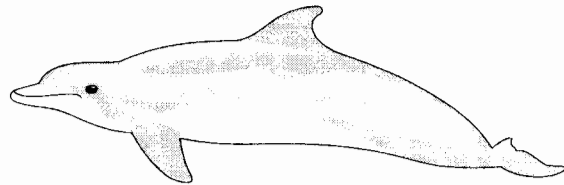
### NATURALISTS' GUILD SPECIALTY REQUIREMENTS:

#### *Why we need a Naturalists Guild:*

- ① To foster better understanding of the Earth and her needs
- ② To achieve a better understanding of how we as humans fit into the ecology and "natural order"
- ③ To develop a better understanding of how to be proper stewards/sovereigns of the land
- ④ To deepen our relationship with the Nature Spirits
- ⑤ To advise one's grove on how best to deal with local ecological issues and matters concerning the local Nature Spirits, grove land use, etc.

An ADF Naturalist's training would differ from traditional ecology/natural science training in the inclusion of the following spiritual training:

- ① How to connect with the land
- ② How to sense or divine needs that may not be obvious from physical data or observations
- ③ How to relate to and communicate with the Nature Spirits
- ④ The principles of Sovereignty
- ⑤ Trance, magic, and ritual techniques for communicating with the land and water spirits
- ⑥ Familiarity with Indo-European myth and



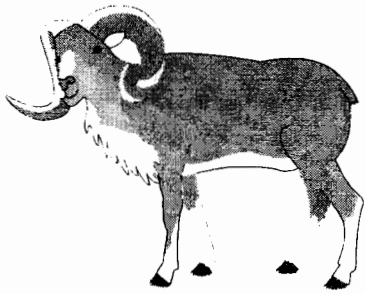
lore relating to relationship with the land and its inhabitants

Other training which might prove useful (at least some of which would presumably be gotten from other guilds) would be campcraft, boating and water safety, leadership, conflict resolution, public speaking, journalism, and herbalism.

#### *Functions of ADF Naturalists:*

- ① Natural science educators for the organization and/or their grove

*(Continued on page 35)*



*(Continued from page 34)*

- ③ Spiritual explorers of nature
- ③ Could function as a sort of specialized priesthood mediating with the Nature Spirits
- ③ Could serve as liaisons between ADF and/or specific grove(s), and secular organizations concerned with ecological and environmental issues and proper care and use of natural resources.

Grove Naturalists or Ecologists could become specialists on the natural history of their own local area, including not only flora and fauna and ecology, but geologic history, and geography with special attention to rivers, streams, and natural areas. An Ecologist's focus could involve local activism and proactivity, and understanding the effects and locating sources of pollution and other environmental stressors; as well as working with local ecology groups for such things as monitoring, education, and political change regarding the environment. A Naturalist's focus could involve presentations on the local biota as well as facilitating nature walks, canoe trips, and other excursions into the wild. (Of course anyone in the Guild should be able to provide both functions; which predominates will depend on the needs of the grove or local concerns).

***Proposals for requirements:***

*First Circle:* Making connections with your land and community.

1. Learn the basics of biology and natural science and begin to become familiar with your local environment and its ecological issues and concerns. Should include basic coursework in biology and natural history, such as college (and maybe high school) courses.

2. Find the headwaters and outlet(s) of your local river and the boundaries of its watershed (use a contour map or find a map of the watershed -- a local ecological group might be able to provide one).

3. Explore your land, either the entire watershed or, if that is not practical, the area within a 50-mile radius of your (or your grove's) home. Find local parks and nature areas, and points of access to your river(s) and streams. Begin a catalog of these places, including location, ownership or administration contacts, general physical characteristics; and noting any major problems or threats (pollution, trash dumps, soil erosion, heavy use, nearby construction projects). Also note attributes (such as nature trails, potential ritual sites, wildlife abundance and diversity, isolation, canoe livery or boat ramp).

4. Begin to become familiar with local organizations concerned with conservation and environmental protection. Become aware of local politicians' stances on ecological issues, and know which office(s) are responsible for man-

*(Continued on page 36)*



*(Continued from page 35)*

agement of drains, creeks, and rivers, as well as parkland and recreational areas.

5. Think about steps you can personally take to help protect your local environment -- recycling, reducing use of polluting substances, alternative transportation (e.g. bicycle, public transportation, carpooling). Explore local services and policies that facilitate these activities; think about what is lacking or how these things could be improved. (This should probably be written up as a paper).

6. Study Indo-European concepts of Sovereignty and marriage to the land. Read mythology pertaining to natural places and phenomena.

7. Begin a regular practice of attunement to the land, including outdoor meditations and offerings to the Nature Spirits.

*Second Circle: Deepening your understanding of and connection with your land.*

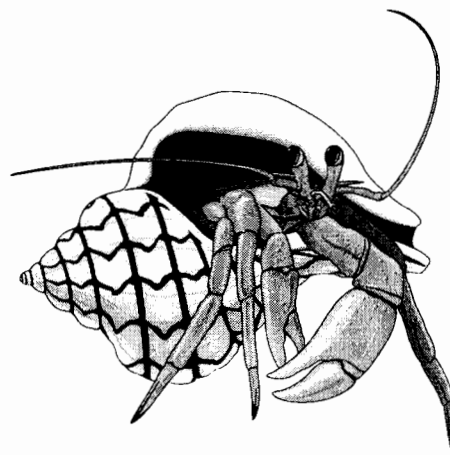
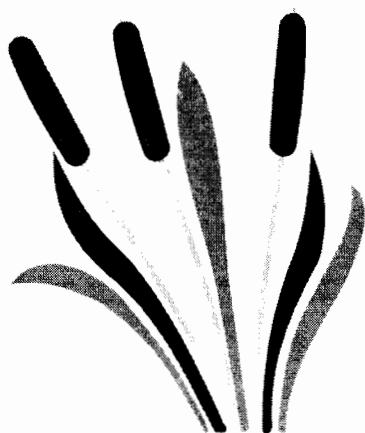
1. Continue natural science coursework or begin self-directed study of particular natural phenomena, biological principles, or ecological issues that interest you. Your coursework when you reach second circle should have covered basic biology, ecology, and natural history;

specific coursework in both botany and zoology (including taxonomy); and some coursework related to the geography and geology of the land (basic or regional geology, coursework on the primary ecosystem(s) in your area (such as river or aquatic ecology, desert, mountain, etc.), and coursework on land use (such as transportation planning, landscape architecture, etc.). Some field work is required, preferably in the context of a field course or an extended project. Practical experience may be substituted for coursework at the discretion of the Preceptor.

2. Become familiar with common species of plants and animals in your area; begin to learn about less common ones, especially rare and endangered species. Learn what native species from your region became extinct in historical times. Learn which common species are native and which are introduced from elsewhere (especially from other continents); learn which introduced species pose threats to native species.

3. Begin a list of different species observed, similar to a birder's life list of sightings. Note date, time, and location of each sighting, and number of individuals seen together. Begin a descriptive species list of the parks and natural places in your area, noting prevalent species as well as unusual sightings. Again, date, time,

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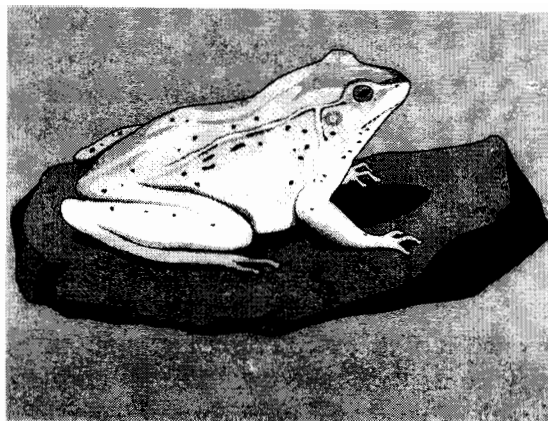
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location, and number of individuals (or approximate number, or in the case of some plants, area covered) should be recorded. Make records of the same site at different times of the year. Note such things as weather, disturbance (such as construction), water level of bodies of water, etc. You will want to maintain these lists for the duration; the latter list especially will become a record of the land as it once was and will make changes (both desirable and undesirable) easier to track. Photographs of these areas are also helpful.

4. Study the life cycles of a local group of animals or plants (pick a genus or a small family and compare and contrast life cycles of its different species, or pick a taxonomically unrelated group of organisms which share a common ecological niche and learn how the life cycles of the organisms intertwine).

5. Choose a local ecological project or issue to work on -- this can range from river monitoring to political activism, but should be ongoing rather than a one-shot. If at all possible, do this work with an established group in order to become more familiar with existing methods, techniques, data, and tactics. Keep your grove informed of the progress of this work; if possible, get others involved in the project.

6. Spend a night and a day on the land, either alone or with one companion on a similar quest. Listen to the land and attempt to deepen your spiritual connections; also take time to be still and observe (listen, smell, look, feel) the natural world around you. If you are with a companion, try to spend at least some of the time separated, individually observing and communing. Try to spend at least half of the night awake and observing. Travel or remain in one place as you feel led. Try to get by with a minimum of gear.



7. Deepen your relationship with the spirits of the land. Work with them daily, if possible, learning more about their nature and their particular needs and wants. Remember these are the spirits of your land, and nature spirits elsewhere may differ considerably. If you have occasion to travel away from your home land, take the opportunity to make a brief connection with the spirits there to get a sense of some of the differences. (Be sure to thank the spirits of this "foreign" land for their assistance!)

*Third Circle:* Responsible stewardship and harmonious relations with your land.

1. Take at least one course where you are required to do independent research and write a research paper on your work. This should ideally be in some realm of the natural sciences, and it must involve designing and carrying out experiments. The goal is to learn how to write a proper scientific paper as well as to learn how to design good experiments to test your hypotheses. By the time you reach third circle you should have a thorough grounding in the theory of science, the application of both logic and intuition in developing hypotheses, and the basics of experiment design, including common errors, proper use of statistics in reporting results, the proper form of a research paper, and the peer review process. Even if you never write another paper, you will be better able to evaluate the work of others.

*(Continued on page 38)*

*(Continued from page 37)*

2. Consider problems or questions in your land area. Choose one and research it thoroughly. Devise a hypothesis to explain the problem, and devise experiments to test this hypothesis. If possible, carry out the experiments (perhaps with assistance from your grove) and report the results (this would be a good project to work on with an established group; your report could be a benefit to their work and the health of your local environment.) If it is not possible to carry out the experiments, then write a report comprised of your description of the problem, your proposed solution, your experimental design, and the results you would expect under each possible circumstance. (Your problem can be related to ecological concerns, or purely a matter of curiosity, as long as it deals with the natural history of your area).

3. Continue ongoing work in your community for the health of your land and environment. By this time you may feel particularly drawn to either the naturalist or the ecologist role, and you may wish to focus your activities accordingly. You should by this time have expanded your ecological awareness beyond your original chosen geographical area. Study the connections between your area and adjacent regions, and be aware of the impact activities in your area have on other regions and vice versa. Learn more about environmental group networks; also more about research institutions in the natural sciences. Learn how to write a grant proposal; learn how to organize specific environmental action projects (e.g. river cleanup, protest march or demonstration, etc.)

4. Continue to deepen your understanding of the life on your land. Conduct an in-depth field study of the flora and fauna, choosing a particular type of environment (pond, river, woodland, old pasture) or a particular group of

organisms (e.g. rodents, water birds, benthic macroinvertebrates -- at this level you should know what that means! -- herbs, trees) to study in detail. Spend time in the field and keep a journal of your observations as well as doing research on your chosen subject. Document any environmental hazards threatening the population(s) or area you are studying.

5. Continue working with the land spirits. Your grove may wish to explore its local cosmology, and your connections will be invaluable in that effort. You may find yourself with understandings, with stories, with senses of different beings or spirits who dwell in your land. These stories may need to be told in some form; if you are not able to do so yourself, ask a bard to help you write these "myths"; even better, take your grove into the wild to do some connection, journeying, and divination. Compare your experiences; from such explorations you will begin to learn more about the gods of your land and your tribe.

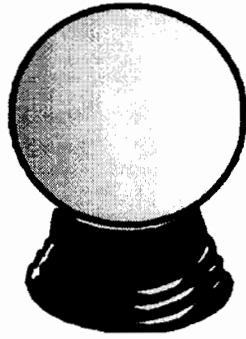
SEERS' GUILD SPECIALTY REQUIREMENTS:

#### *Hypnosis*

- ① Pacing & Leading
- ① Guided Meditations
- ① Trance Induction
- ① Hypnotic Language Patterns

*(Continued on page 39)*





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- ② Trance Utilization
- ② Goal Oriented Hypnosis
- ② Hypnotic Phenomena (Such as Deep Trance Identification)

### **Counseling**

- ② Crisis intervention & Referral
- ② Projective Tools
- ② Grieving & Death
- ② Premarital Counseling & Family Planning
- ② Marital & Family Counseling

### **Neurolinguistic Programming (NLP)**

- ② Perceptual Acuity (eye accessing cues, predicates, etc.)
- ② Rapport Building
- ② Defining Well Formed Goals
- ② The Linguistic Meta-Model
- ② Perceptual Positions
- ② Submodalities
- ② Strategies
- ② Reframing
- ② Anchoring & the Timeline
- ② Therapeutic Metaphors
- ② Metaprograms

### **Divination**

- ② Models and History of Divination
- ② Proficiency in Runes
- ② Proficiency in a second system
- ② Proficiency in a third system
- ② Omen Taking
- ② Divination Consultation
- ② Clair sensing & Scrying
- ② Creating a Divination Tool

### **Shamanic**

- ② Journeying & Spirit Allies
- ② Perceiving Energies & Spirits
- ② Communication with Spirits
- ② Mediumship Trance
- ② Interviewing Spirits
- ② Possession Trance
- ② Removing Power Intrusions
- ② Soul Retrieval
- ② Mapping the Otherworld
- ② Spiritual Assessment/Diagnostic
- ② Divine Counseling

### **ARTISANS' GUILD SPECIALTY REQUIREMENTS:**

(Note: the terminology is not consistent with the terminology I've been using. This shall be adjusted with commentary.)

#### **1st Circle:**

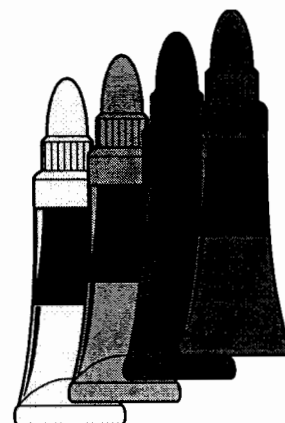
*General Requirement:* Take an Art appreciation course, or an art history course.

*Justification:* To provide an introduction to the various cultures, and artistic styles

*Historic Element:* Read "The Craft Apprentice in Early America," and discuss it with your advisor.

*Justification:* As a modern guild, we will follow the old ways of apprentice, journeyman and master. We read this book to learn to give us

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insight on the past, and to appreciate our modern values. It gives a clear outline of apprenticeship in America around the late 1700s. This book is still in print, and should be readily available.

*Cultural Element:* Study the art of two cultures, compare the two in a short paper, and discuss it with your advisor.

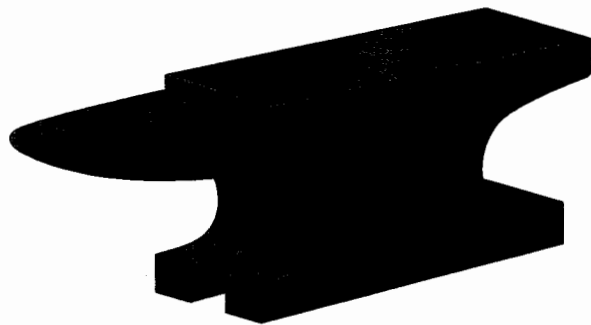
*Spiritual Element:* One time per year create and use one piece of work for ritual use or sacrifice (No restrictions at this time). This item can be for your personal, or grove use; or for use/sacrifice at the ADF national meeting.

*Specialty/Production Requirement:* There is no specialty requirement at this level. Students should be exposed to various techniques and mediums. Choose 4 different mediums and take local courses to complete the requirements for this element of the program. Complete requirements for each course. Send photographs and discuss with your advisor.

*Examples of mediums:* fabric, paper, wood, clay, metal, glass, photography, etc.

*Examples of skills:* sewing, painting, smithing, weaving, sculpting, etc.

*Note:* Those of us, and future students, who



are not just starting out, will be required to produce 4 items in different mediums with a level of complexity to show that they have the skills equivalent with someone taking the classes as stated above.

### *2nd Circle*

*General Requirement:* Choose a field to specialize in.

*Historic Element:* Research the history of your craft. Produce a research report on the history of that craft.

*Cultural Element:* Study two more cultures, compare the two in an essay, and discuss it with your advisor.

*Spiritual Element:* One time per year create and use one piece of work for ritual use or sacrifice (No restrictions at this time). This item can be for your personal, or grove use; or for use/sacrifice at the ADF national meeting.

*Specialty/Production Requirement:* Take 3 local courses in your specialty. Demonstrate proficiency in 4 different techniques/styles/etc. Complete requirements for each course, send photographs and discuss with your advisor.

### *3rd Circle*

*General Requirement:* Take a course in marketing and/or general business practices.

*Historic Element:* Continue to research the history of your specialty. Studying historic techniques, prepare a document describing in detail one historic process of your chosen specialty.

*Cultural Element:* Choose one culture to specialize in.

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(Continued from page 40)

*Spiritual Element:* Prepare an item using historic techniques or equipment to be used for ritual or sacrifice.

*Specialty/Production Requirement:* Teach a course on your specialty. Design a product for retailing through ADF regalia. Take 3 more courses in your specialty, or apprentice yourself to a professional in your field. Demonstrate technical excellence in the basics of your field.

#### WARRIORS' GUILD SPECIALTY REQUIREMENTS

The members of the Warriors Guild who are on-line have started discussing the nature and role of the ADF Warrior. We have also begun the process of sketching out aspects which we feel should be included in his or her training. We offer these to you, both to share with those guild members who are not on-line, so we can get their feedback, and to inform the membership at large how we are thinking about the role and education of the warrior.

We are not including aspects of the ADF Warrior's education which we feel fall under the category of general requirements, because those requirements will not be specified by the Warriors' Guild, but by the Council of Lore, once it is formed. We expect that the general requirements will include much of the religious

training of the warrior, including general magical and divinatory training, mythology, history, Indo-European law and ethics, etc. The fact that they do not appear in the following is not a reflection of a belief that they are not necessary to the training of the warrior, such subjects are necessary for everyone in the Study Program. Up to this point we have been primarily concerned with those issues that are unique and specific to the education of the warrior.

#### *First Circle*

##### *Function Requirements:*

1. Study the Warrior Virtues - as set forth and approved at Triple Guild 1996
2. Warriors Etiquette - to be set forth in the Warriors Guild Book of Customs
3. Maintain an ongoing physical training program - consult with advisor to decide what is right for you.
4. CPR (with current certification)
5. First Aid - certification through a course is preferred
6. Campcraft - verifiable practical experience is accepted here
7. Ritual etiquette
8. Learn and start playing Chess. This is to help teach tactics. No particular level of skill is required to be demonstrated.
9. Learn First Circle Warrior Dance

##### *Reasons for Dance Requirement:*

Martial dancing is a traditional warrior activity in Indo-European cultures. It will be used within the Warriors Guild as a tool in establishing group identity, (since everyone will be expected to learn the same dances). In addition, it can be used as a martial offering in ritual. Since the sacrificer in the Indo-European pagan cultures offered mortality to the immortals, and since the warrior is one

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who deals with death, even if only potentially, as part of the exploration and deepening of warrior spirituality, the warrior will be expected to explore the spiritual role of sacrificer.

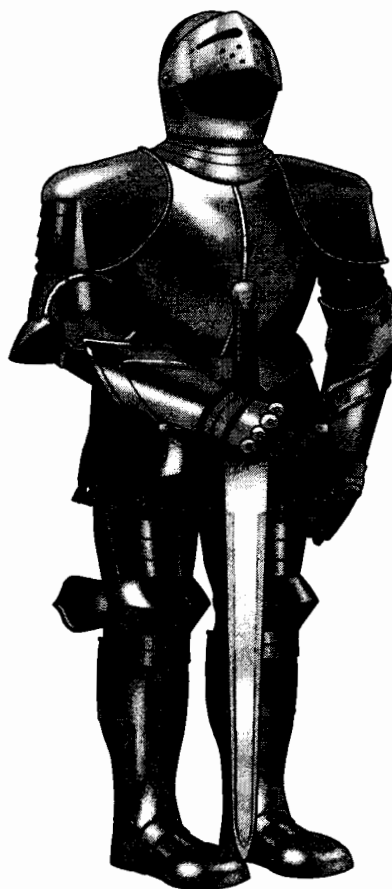
Because in ADF we do not do blood sacrifice, we expect warriors to substitute martial offerings for the traditional blood sacrifice at each of the high day rites. Martial dance is one of the possible offerings the warrior can make, and may be viewed as particularly appropriate because of its intense physical nature, and because there is some evidence that the ancients may have viewed dance as a means of ecstatically communing with the deity honored.

#### *Specialty Requirements:*

Vigil – after the assignment of an advisor. Used to dedicate yourself. It should be witnessed by someone else. Preferably, you should be on your feet the entire time.

1. Learn basics of the Warriors' Guild Hand-speak/signal system - as will be designed by Warriors Guild Council of Honor.
2. Essay: "Myself as a modern Warrior"
3. Balance activity - this activity to be determined by individual & advisor
4. Choose one performing art or craft

*Reason for performing art or craft requirement:* In the myths about warriors, the hero is described as descended from, or onomastically associated with, monsters or progenitors of monsters. It is this descent which gives the hero the strength to act as effective guardian of boundaries, but it is also associated with destructive ability, (which is, after all, one of the aspects of being able to defeat one's enemy). The hero is equally associated with a binding force who keeps the destructive tendencies in check. (A well known example is Heracles, whose name associates him with Hera, the mother of the monster Typhon. Hera sends



a madness upon Heracles which causes him to murder his family, but Heracles is also associated with Zeus, his father, who is the god of justice. Zeus decrees that he must repair the cosmic imbalance caused by his actions by his famous labors. In addition, Zeus sends his daughter Athena, also associated with justice, to watch over Heracles.)

In his article on "God and Warrior," in his book *Comparative Mythology*, Jaan Puhvel says "Basic to that myth is a profound anomie of the human and societal condition, rooted in the use and abuse of power. Order, security, peace-positive conditions all-tend to depend for their preservation on the readiness of something that is inherently destructive, such as 'security forces' or a military machine with the attendant mentality. If boosters of law en-

*(Continued on page 43)*



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forcement like to describe their favorite agents of public order as a thin phalanx protecting civilization from anarchy, there is an even thinner line separating champion from berserk, police action from police riot."

The warrior thus walks a tightrope between society and outdweller, and it is too easy for him to fall off that tightrope. Because the falling off is associated with his destructiveness, we believe that this destructive tendency needs to be balanced with creativity. Specifically, the warrior is often traditionally separated from the rest of society, and can lose a sense of the value of that which he is protecting. By requiring warriors to practice a performing art or craft, we are expecting him to develop an appreciation of beauty through its creation and expression. This inclusion of creation not only helps to balance the destructive tendency in the soul of the warrior, but also helps to keep him in touch with the values he is protecting.

5. Pass martial arts/ combat art test:

At this time, when we say Martial Art we mean any systematized method of training in combat relative skills. The skills can be developed by the individual and practiced in the privacy of his or her own home and/or an established system available through a school. We will accept that as sufficient training if the individual can pass a minimum skills test.

6. Work on your combat art/ martial arts for a minimum of two hours per week training/practicing the chosen method.
7. Participate in a team activity as defined below:

A team activity requires each participant to have a separate and definable task to do, and the success of the team depends upon the ability of each person to do his or her job. To clarify, it should not be everyone doing the same job together in team fashion so much as everyone doing his own, different job, which must interlock with everyone else's jobs in order to reach the goal. Crew is one job being done the same way by many people at the same time, as would be bowling. Softball or playing in a band would be a situation where each person has a separate job description and each of these jobs must combine in order to succeed. The difference seems subtle, but we want to teach the ability to "do my special job properly and at the appointed time in order to make our mission succeed"

### *Second Circle*

#### *Function Requirements:*

1. Maintain CPR certification
2. Maintain Balance activity started in 1st Circle
3. Maintain performing art or craft started in 1st Circle

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# How Did Your Acorn Sprout?

**Tell us how you founded your Grove, and how you made it prosper. What did you do right? What would you do differently? What tips do you have for those just starting out? What tips do the new Grove Organizers want? Send your acorns of wisdom to *Oak Leaves' Chronicler, Kit.***

*(Continued from page 43)*

4. Read at least nine Indo-European hero tales - discuss the lessons found in these tales with your advisor
5. Continue learning etiquette - protocols
6. Study Military History
7. Learn to play Go. This is to teach strategy.
8. Essay: "Contribution of the Warrior to Society"
9. Basic Psi. self defense / Warrior Magic
10. Strategy and tactics course
11. Learn Second Circle Warrior Dance

### *Specialty Requirements:*

1. Maintain physical training
2. Continue to learn and develop Warriors Guild Hand Speak / signal system
3. Survival training
4. Pass combat arts / martial arts test
5. Continue with combat arts / martial arts workouts
6. Start sub-specialty training

*Reason for sub-specialty training:* Warriors generally work more effectively in teams, where each team member contributes his special skills to the team. Sub-specialties are required so each warrior develops one skill to a higher level than the average warrior, thus allowing

## !!SUBMIT!!

Drawings, poems, stories, research papers, book reviews, letters, proposals, announcements, advertising...

**Make *Oak Leaves* yours!**

him to offer a special skill to the Warriors Guild in any of their activities and/or his local community.

### *Third Circle*

#### *Function Requirements:*

1. Pass swimming test (by 3rd Circle)
2. Arbitration and dispute resolution
3. Management leadership training
4. Crisis Intervention
5. Maintain CPR cert.
6. Continue Balance Activity
7. Continue performance art or craft
8. Learn to play a traditional strategy game
9. Learn Third Circle Warrior Dance

#### *Specialty Requirements:*

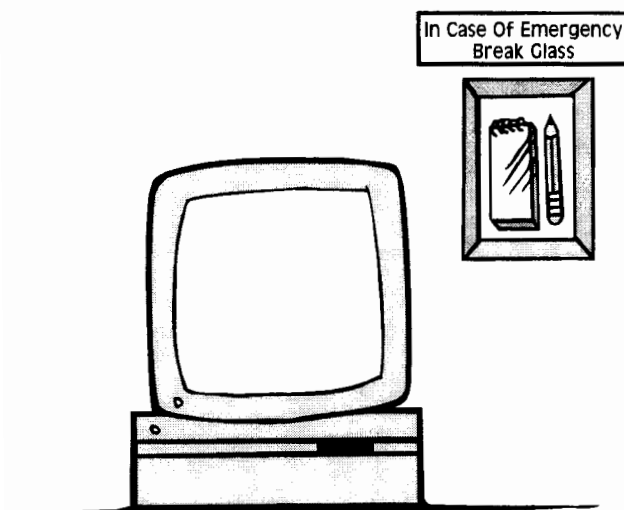
1. Continue concentration in sub-specialty. More intensive training is expected here.
2. Continue physical development program
3. Continue learning and developing Warriors Guild Hand Speak / signal system
4. Essay "Responsibility of leadership"
5. Pass combat arts / martial arts test
6. Continue combat arts / martial arts practice
7. Vigil at end of work / graduation from this circle



By: *Ivydruid*

# Summer on the ADF Lists

*Here are some highlights of the fun we had this summer on-line!*



Hello all and Blessings! The ADF mailing lists have been very busy lately and full of debate, opinions and useful information. I'll try and offer a brief synopsis on what has been going on over the last few months. Unfortunately due to space, I can't give you more than a list of main topics, but to learn more or to join in the fun, either subscribe to the lists via the web site, <http://www.adf.org/lists/subscribe.html>, or mail me at [ADF-Listmaster@adf.org](mailto:ADF-Listmaster@adf.org).

## ADF Announce:

June: "A Call for Participants in the Liturgists' Guild"; To get involved send your name and contact information to Fox. And "Naturalists Guild Call for Participation"; To get involved send your name and contact information to Marae Price at Shining Lakes Grove. Also "News from the Mother Grove"; a synopsis on what the MG has been doing over the past few months.

July: "Seers Guild: Call for participation"; To get involved contact Barbara Wright, 1173 South Elmwood, Oak Park, IL 60304. or Linda Demissy (in Canada) 2624 Jeanne d'Arc, Mtl, Qc, H1W 3V9. And "WWW.ADF.ORG Revised!" a notice from our Webmaster, Anthony Thompson on the new and exciting changes on our Website (check it out at <http://www.adf.org>). And last but not at all least "Welcome Duncan!" a birth announcement about the recent birth of Gwynne Green and Rob Barton's son!

August: "Please help: ADF & Credit Cards" a request from our Webmaster for recommendations concerning which banks or merchant associations you believe easily approve mobile and/or virtual businesses for the ability to take credit cards. If you have information, please contact him! And "Oak Leaves Deadline and Status

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**THIS MEANS YOU**" a request for submissions and artwork from our own Chronicler, Kit. Send her your submissions! Also "*Moving Triple Guild*" an announcement that moves Triple guild Weekend from this September to May, dates to follow.

September: "*Triple Guild Weekend*" The tentative new dates are May 8<sup>th</sup>, 9<sup>th</sup> and 10<sup>th</sup>!

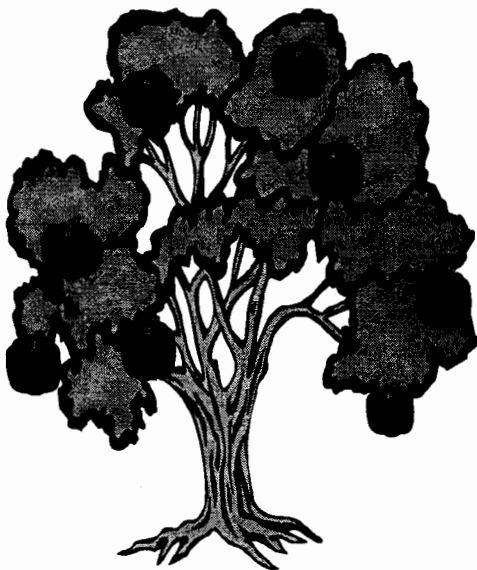
There were also a couple of festival announcements that would be out of date by the time this reaches your hands, so I didn't include them.

**ADF-Arts:** An announcement regarding the formation of the Artisans Guild, Jimmy Smith of Mugwort Grove is the contact person. And a discussion of what the Artisans Guild should have for Study Program requirements, and what the circles and functions are. Also discussions on advertising, types of art, blacksmithing, soap, weaving, garb, artisans and diversity, and more!



**ADF-Bards:** There were few posts to this list, a couple of "who's here?" posts, information on Triple Guild Weekend, and a lovely song about the late Princess Diana.

**ADF-Celtic:** A discussion on the TV show *Roar*, suggestions of a list courses on Gaelic/Irish and Welsh, information on words in varied Gaelic languages, pronunciation and information on Welsh deities, blessings in Welsh and Irish, a discussion on Brigid and birds, Gwydion Penddaren, Stephen Blamires and other books/authors, Lughnasadh, Murias and *The Second Battle of Moytura*, waterproofing of cast iron cauldrons, Picts, Germanic Celts, location of groves in Canada and California, holy oil and incense, how to get fadas in email programs, dandelion wine, offerings and info on Lugh and Nuada, Douglas Monroe, the American version of Stonehenge, Celtic music and bagpipes, and Samhain.



**ADF-Discuss:** Call for participation on the Magicians', Naturalists', Seers', Liturgists' and Healers' Guilds, a few questions on chants and liturgy, questions and answers

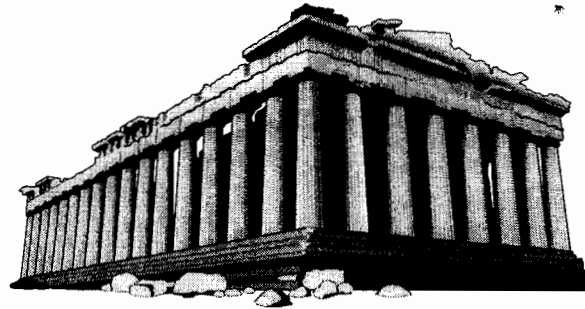
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on the Warriors' Guild, lots of discussion on Wellspring, the SD mentoring program, druids in Denver, the feelings of isolation expressed by our West Coast members, kindred groups to ADF, announcement of Living Oaks web page, boat names, rainforests, a huge discussion on counseling and what guild it belongs to, warriors and weapons, Disney and accuracy to myth, communication, donations of computer equipment (with the idea of getting all groves and MG officers online), seers and shamans, looking for pagans in North Carolina, book lists and recommended reading, ideas for bumper sticker slogans, Starwood!, shamrocks and sickles, a discussion on the merits of having a lending library, religious freedom, pagan magazine, foreign religious intolerance, announcements on adf-celtic language lessons, prison reformation, the Morrigan, a prototype for revision of some of the By-laws, druid magical names and how to discover one, and the **big** question, "What do you want from ADF?" That last one sure brought a bunch of postings and commentary.

**ADF-Diviners:** There has been an ongoing discussion on runes and what they mean, planning and shaping up the Seers' Guild and the requirements for the Study Program. Part of this has been talk on different ways of divination, trance work and what skills should an ADF Seer have. There's been many great ideas,



and lots of discussion, though the subjects are few.

**ADF-Greek:** Not too much discussion here, we're waiting for input. All are welcome. Let's get this list going, I know there are people out there that could give this list some input.

**ADF-Healers:** Again discussion on the Study Program and what the guild should have in way of requirements. Also a discussion on what types of healers there are.

**ADF-Norse:** Discussion on books relating to the Norse ways, questions and answers on Norse issues. Again, we would love to hear from more people here!

**ADF-Religion:** Dedicants' Basic Training, Call for Guilds (see above), Nature Spirits, discussion on ethnic focus in grove and personal worship, a call for rituals for the web site, Lughnasadh rite, a discussion on whether the gods of various pantheon really did win some "cosmic" war or was that a fable to explain creation, sources on Irish Gaelic, a whole huge discussion on patron deities, a discussion on reincarnation and ancestor worship, questions from newcomers, Forseti of the Norse pantheon, recommendations on good books, a note from the web master explaining the Amazon.com way to order books from the reading list online, sources of cool web sites, discussion

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on John Matthews and other authors, and finally, protection spells. There's a lot going on here!

**ADF-Solitaries:** pagan magazines, Celtic TV, call for guild participation (see above), crop circles, *Roar*, Warriors' Guild, Wellspring, the Sols' SD: Chris Sherbak, First steps for solitaries, info on what people were doing for the summer rites (solstice, Lughnasadh), a call for rituals (especially for Sols) for the web site, a humorous thread on ice cream, what to do about those pesky chain letters, announcement of a new grove (Living Oaks, NJ), rituals and how they fit into our lives (more ways than you might think), solstice discussions, a question on handfasting/wedding rites, discussion on lending libraries, druids in Denver, CO., spirals and runes, Starwood!, deities and their followers, the fascination of some people for violence and gore, questions and answers for newcomers, bards, finding other pagans, N. California grove, ADF membership, chants and music, uses of hickory, Sarah McLachlan's newest disc, little folk, linguists, magic, ethics, Lammas, baby blessings, herb sites, Ross Nichols and other authors, tree souls, Jeanne

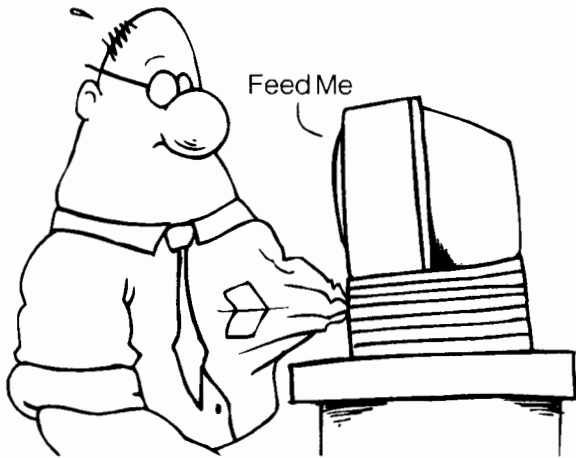
D'Arc, the late Princess Diana and Mother Theresa, the plight of some Native Americans, coming out of the spiritual closet, that burning question "What do you want from ADF?", Celtic music, Wicca, how to grow an oak tree, groves, Yang and Yin energy, shield and empathy, spiders, and an amazing amount of musings, food for thought (even angel food), witticisms, and some really great humor!

**ADF-Study:** Wellspring summary, Guild call and info (see above), a discussion of non-member participation in guilds, the Religious Freedom Act, *Oak Leaves*, Naturalists' Guild Bylaws and study, reading lists, research writing and public speaking, Welsh poetry, rituals, all about the Liturgists' Guild, books, runes, Nimue, linguists, ancient ritual structure, Huna, Jeanne d'Arc, the Magicians' Guild, ordination, managing empathy, and the outlines for both the Liturgists' and Magicians' track in the Study Program. Again, a pretty lively place!

**ADF-Warriors:** The outline for Guild and Study program requirements, a great and lively debate on weapons and how they relate to warrior spirituality, Warrior ethics and roles. There's a lot going on here even if the topics are few!!!!!!

Well, that should give you a small idea about the many varied topics that you can learn about on our mailing lists. They are always full of information, discussion and humor! Hope to see you there soon!





*By: Anthony Thompson*

# ADF On-Line

*There have been many changes for ADF on-line: check them out!*

When ADF launched its Internet web site and mailing lists two years ago, I don't think anyone would have predicted that the Internet would be as important to the membership and leadership as it is now. Analyzing the weekly access log for the web site showed that in the last seven days of August 1997 the ADF home page was visited 522 times, translating to roughly 75 people per day or three people every hour. There are also currently over 440 individuals subscribed to the various e-mail lists, and August saw over 800 postings to the publicly-available lists alone. If you're wondering what all those numbers mean to ADF, here's another set that might explain it: from January 1<sup>st</sup> to September 1<sup>st</sup>, 70 out of 103 new ADF members came from the Internet. Also, while in most of ADF's past the members of the Mother Grove used infrequent festival meetings and expensive conference calls for meetings, over the last two years they have been using an electronic mail list to hold what is essentially a continuous Mother Grove meeting online. It has been so successful that a few MG members have commented that more progress has been made in this Mother Grove's year and a half than in all other MGs combined.

The original content for the web site two years ago consisted of Isaac's five classic introduction to ADF articles, a few rituals, some *NfiMG* articles, and a gateway to the mailing lists. With the exception of a few additions here and there, the site's general structure and content remained the same for the next two years. Starting this past January, however, I began to write down all the big changes I wanted to make, and started planning a large overhaul and revision of the site. Due to a very busy personal and educational life, as well as some challenges getting desired information from others in ADF, little progress was made that spring. However, the coming of summer enabled me to enact many of the plans for

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improvement, resulting in a release of the revised and revamped ADF web site just before Starwood in July. The major changes are described in this article, though you should, of course, visit to see them firsthand!

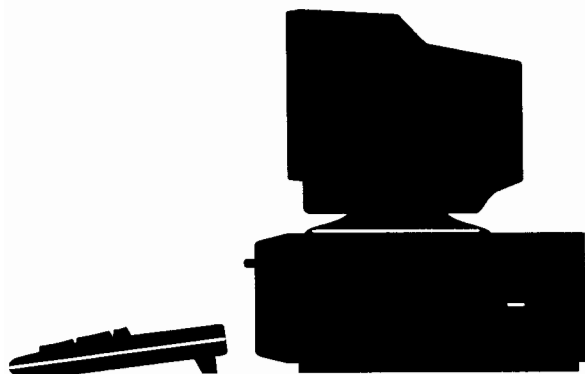
First of all, the site got a subtle but definite improvement to its look. When I asked ADF members about the previous web page background, some said the green was too bright, while others said they liked it, especially with the embossed ADF logo element. Still others, of course, said the embossed logo was distracting, and people's opinions on other potential changes were similarly diverse. I finally decided on a much lighter and pale green background graphic for the new site, with the logo diagonally and more subtly embossed, and reactions have been generally positive. Something everyone has liked about the new site, though, is that the graphics are *much* smaller, usually loading in under three seconds. The new graphics came primarily from old *Druids' Progress* issues and Ian Corrigan's personal illustration library.

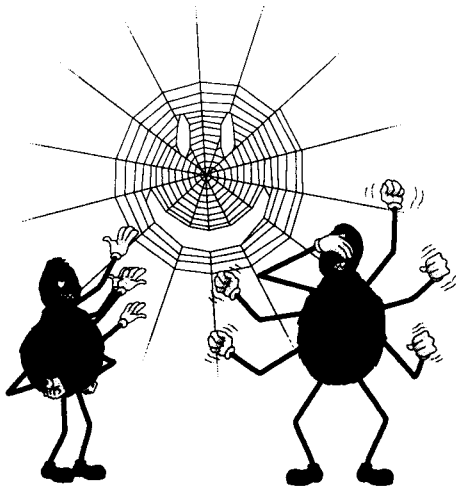
Another improvement is a "navigation bar" on the left side of every page, which allows someone to go to anywhere in the web

site from any page. The categories into which the site's material are divided have also changed, to better reflect the new material added in the revision. For instance, there is now quite a bit of material relating to ADF's emerging Study Program, so a part of the site named "Study & Training" was created to contain it. Similarly, profiles of all the Mother Grove members and some of the other leaders are now available under the "People & Organization" section. The latter is particularly exciting because it allows web visitors to see the *people* behind the organization, rather than just descriptions of what ADF is about. Other additions to the site include a number of old *Druids' Progress* and *Oak Leaves* articles, more rituals, an updated grove listing, updated ADF bylaws (as of August 1997), links to grove web pages, articles from the *Grove Organizers' Handbook*, an online grove application, and documents groves may use to apply for tax-exempt status.

An especially important and wonderful addition to the web site is the new ADF Online Regalia Catalog ([www.adf.org/regalia/](http://www.adf.org/regalia/)). This is a dynamic listing of ADF's regalia items, old and new, and includes ADF hats and T-shirts, cloak-pins, and specially-discounted JBL statues. ADF was able to get a special deal

(Continued on page 51)





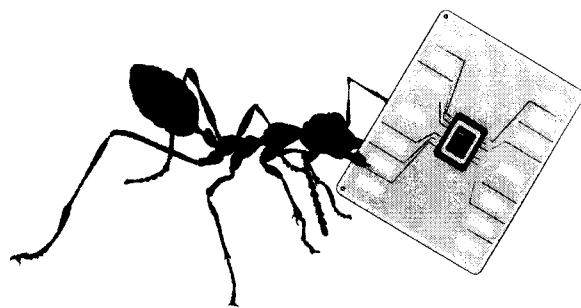
(Continued from page 50)

from JBL, and we're able to pass it on to you, so JBL statues ordered through ADF will actually cost *less* than if you ordered directly from JBL! In related news, ADF is now an "Amazon.com Associate", meaning that ADF members can order specific books online through Amazon.com, and ADF will get up to 15% of each sale! Check out the newly-revised "Suggested Reading List" page at [www.adf.org/training/reading.html](http://www.adf.org/training/reading.html) to find out how to do it. In fact, by visiting [www.adf.org/books/](http://www.adf.org/books/), you can actually order any book in print from Amazon.com and give up to 15% to ADF in the process. This allows ADF members to use the speed and ease of ordering books online through Amazon's well-known and highly successful virtual bookstore, but to also give back to the ADF community while doing so.

In the future, I will be trying to get a full year of rituals for each of the major pantheons, create pages and e-mail lists for each of the evolving guilds, obtain more profiles of leaders and members, expand the regalia catalog, and add more artwork, photographs, and sounds. I would also like to, in general, try to use the Internet more effectively to improve two areas: 1) helping members feel closer to the national

organization (and helping the national organization be more responsive to the members), and 2) helping members define, and later progress in, the ADF Study Program. The reasons that I will be focusing my efforts in these two areas is that a recent informal poll taken on the lists showed that two large areas of concern for ADF members are the responsiveness of the national organization (e.g., time taken to process memberships, regalia orders, etc.), and the long period of time that the Study Program has taken to get off the ground.

In closing, I'd like to thank all the contributors to the web site's material and artwork (especially Ian Corrigan). I feel that the web site and mailing lists have really allowed ADF to take good advantage of the Internet to expand the organization and improve communication on all levels. The web site has received a "Pagan Best of the Web" award, showing that others on the Internet are noticing our excellence also. So if you haven't visited the ADF web site - or haven't - *recently* visited - load up <http://www.adf.org/> in your browser and check it out.



## Red Oak Grove

Red Oak Grove took root and grew more like kudzu this summer. This brand new grove was first conceived of on the way back from Wellspring by Myrddinand and I, as we discussed the unfortunate lack of an ADF grove in the Southern New Jersey area. As we drove, we consulted the ogham which gave us the words 'oak' and 'red'. 'Red Oak Grove' was thereby planted!

Myr and I have been working with Garrán Aes Aisling, the Keltrian grove in Philadelphia for the past year and I have become a member and am working through their study program. We have a vision of bridging the (small) gaps between the two traditions and bringing more Druids together for social and spiritual joy.

At noon on Summer Solstice, about a dozen druids of assorted flavors held a ritual in the 98° heat of Lebanon State Forest. We called it a 'Budding Ritual'. At the appropriate time, David Litts, one of the Head Druids of Garrán Aes Aisling, proclaimed that a new grove was budding off and that it did so with all the acceptance, support and blessings of his grove. We asked the Druids who wished to join the new grove to step forward, into the middle of the circle and in addition to Myr and myself, two new ADF members from northern NJ walked forward, as did Owl, GAA's Chief Bard, and Dave Litts himself. So we begin our path with six members and look forward to dynamic growth in the coming seasons.

We have met together and performed rituals at Summer Solstice and Lughnasadh and held one grove meeting in between. As a community service project, we picked up litter

*(Continued on page 53)*

*Edited By: Londubh*

# Salling Acorns

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*A lot is happening in  
ADF's many groves!*





and broken glass at the camp sites at Lebanon Forest after Lughnasadh.

We have two more grove meetings planned for September and are co-hosting a Fall Festival and Druid Gathering at Lebanon State Forest on September 26-28. We expect between 50 and 100 Druids from as far away as Michigan and Florida.



### Cedar Light Grove

Cedar Light Grove's found much to do, of late, at Druid Hall. The micro-fest in July was a grand experiment. After many different approaches to date, we began to see it as bringing into the urban setting, a small (very small) taste of the larger, more pagan festivals. We met a few new folks and found a few old friends. And we turned a small profit for the grove. :>) We heard much positive response, with encouragement to make it an annual event, or perhaps more often.

Lughnasadh Sigil found us with a more complete sigil site. We added a fire to the bilé and well that were introduced on earlier holidays. We (thanks Alesandro!!) begged enough flat stones from Earth's lovely hillside near the PA border to set a ring about three feet in diameter, and 12" above ground. A black steel barbecue kettle was set in the ring and back-filled with dirt and finished with sand. I can't



attest to the historical accuracy of the configuration, but there it is. Both well and tree will soon sport more carvings, as the inspirations arise.

We've received several quite pleasant invitations for future events. Baltimore is hosting a festival at the local arboretum around the time of the Summer Solstice next year. As druids fit together with the trees and the Solstice, we've been asked to participate in some way. We have to keep in mind, however, that it is public property and hence not suitable for any activity that is principally religious. We are still dreaming up ideas for this. We also have been asked to help bring the sense of Samhain to a regular "Performance Art" evening at one of Baltimore's cafés. We have a free hand in preparing for this, and may base the presentation on a rudimentary ADF liturgical form, inserting explanatory interventions from a "Fool", just to keep the audience in tune with what we are doing.

More news of this and more next time. Stop by for a visit next time you pass through. Walk with the Old Ones! Will



*(Continued on page 54)*

*(Continued from page 53)*

## Mugwort Grove

It's been a long dry summer in the DC area this year! Only a few downpours marked the whole three months of the hot season.

For Beltaine, Mugwort met for a weekend retreat at Full Circle Farm in PA. A maypole, used for a dance on Saturday, stood as world tree for the Sunday high day ritual. Fourteen gathered for the event, and the working was a Morris-dancing-style stick clacking to wake up the sleeping earth. Lugh and Danu were asked in as main deities, and the Dagda as bard. Calling in the comic all-father as bard DID bring some interesting results to the praise offerings -- one member doing a dance pitched headlong into the lap of one of the guests. The guest didn't mind and everyone agreed it had livened up the day.

Once again, Mugwort's Summer Solstice ritual was held at Free Spirit Festival. One of our members, White Owl, unfortunately slipped and fell during the weekend and was laid up with a broken ankle for most of the event. Several out-of-town fellow Druids and friends, including Isaac Bonewits, joined us at the Solstice ritual bringing the head count up to about thirty. Cernunnos was welcomed in as main deity, Dea Ana, a Celtic Goddess of the new moon, as gatekeeper, and Brigit as bard. The main working was one of increase and prosperity. To invoke this growth, a tin of Jiffy Pop popcorn was popped over the fire. There was much concern about the popcorn actually popping over the small fire, but things went quite well, with Kay being master popper.

By Lughnasadh, White Owl had rejoined us, walking with a cane. We gathered for a glorious day in Greenbelt Park, setting up our

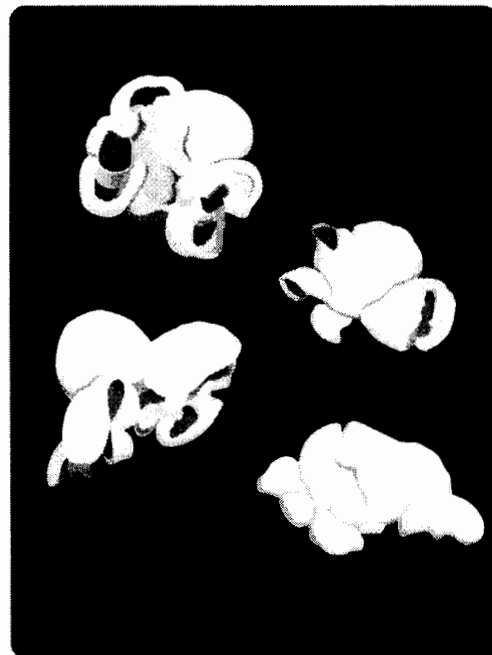
*(Continued on page 55)*

**WANTED**

**Assistant Editor  
for  
Passages**

Will compile regular column of significant ADF member events (births, handfastings, deaths, thanks for donations, etc.)  
*Must be proactive and have Internet access.*

Contact Kit Howard  
o/o ADF, [kitjaguar@aol.com](mailto:kitjaguar@aol.com)



*Continued from page 54*

glorious day in Greenbelt Park, setting up our ritual site in the open camping area. Most of the other campers ignored us and the park rangers only drove by once, scoping us out at the start of our ritual. The head count came to sixteen attendees with a few camping over night and most just staying for the day. We asked in Lugh as main deity, Manannan as gatekeeper and Brigit as bard. Our working was a thanksgiving for the fruits of harvest with a blessing of the bread man, water and mead to be shared together.

Fern was kind enough to bake the bread man that we used this year -- though with a twist. We had always joked that no one ever wanted to take the private parts from the bread man, and vowed that one year we would make nothing BUT a penis. Fern came through with flying colors providing a lovely bread phallus for the ritual. We ended the rite with our usual picnic revels and fine conversations well after dark.

Zach



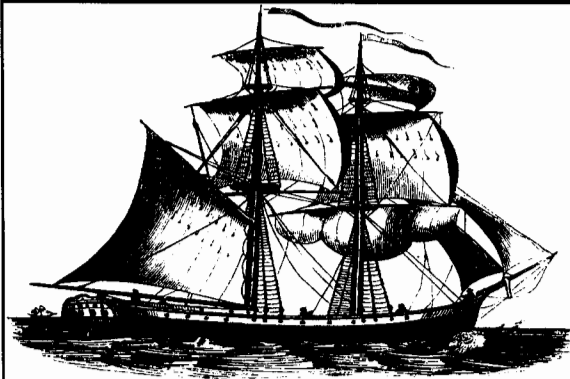
### Stone Creed Grove

Stonecreed Grove celebrated Summer Solstice and Lughnasadh at Tredara, the country home of Liafal and Ian. The Lithuanian Summer Solstice Rite was preceded by the handfasting of Shawn and Christine, who have been an important part of the grove and added to the festive atmosphere of the weekend. The Lithuanian traditions included burning many things, the most visually impressive of which was the floating fire drifting on the pond near the nemeton.

We were very pleased to welcome the members of Sassafra Grove, who participated

*(Continued on page 56)*

# Passages



Congratulations to Anthony Thompson and Jan Curran, who were recently handfasted!

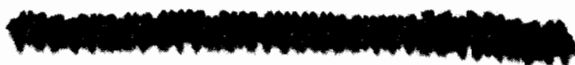
Deepest condolences to Fox on the loss of his maternal grandmother last November, and his paternal grandmother this August.

Congrats to our new groves and protogroves: Whispering Pines (Lawton, MI); Red Oak (Mount Laurel, NJ); Red Tail Creek (McGraw, NY); Sycamore Hills (Albany, NY); Emerald Rose (Vancouver, WA); Schevia Castle (Vittsjö, Sweden).



(Continued from page 55)

in our Lughnasadh games and celebration. The games were our most organized and successful effort in several years; they included archery, wiccanstick, caber tossing, rock chucking, Nine Man Morris and extempore poetry. The Sas-safras folks presented quite a challenge in these tests of strength and wit. We intend to actually train for the games next year, so look out. Along with our sweat and strain, we were finally able to burn the wicker man filled with offerings of food and gifts that was intended for Well-spring, appropriate sacrifices to Lugh.



### Shining Lakes Grove

During the period May 29 - August 31, 1997 we hosted a total of 58 meetings and events.

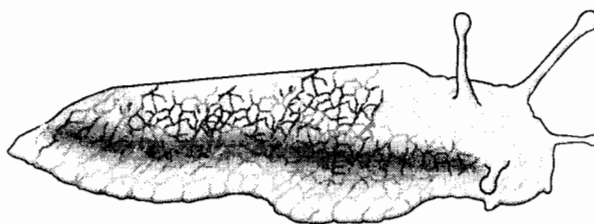
In June, a small group of grove members participated in our "Spring Hunt". This twice yearly event is part of an outgoing effort to establish a closer relationship with the nature spirits. As this is a spiritual quest, we took no hunting implements, instead relying upon our magical and wilderness survival skills. Wandering the wild-lands of our watershed in a moving meditation, we traveled with little in the way of modern comforts. We slept beneath the stars and traveled by day in (mostly) silent communion with our surroundings. We relied on augury and divination, carefully watching for omens in the flight of birds, the movement of animals, and hints from our intuition to determine where our quest would lead. At the end of the weekend we returned to the comforts of home until the next season's journey when we will pick up the trail where we left off.

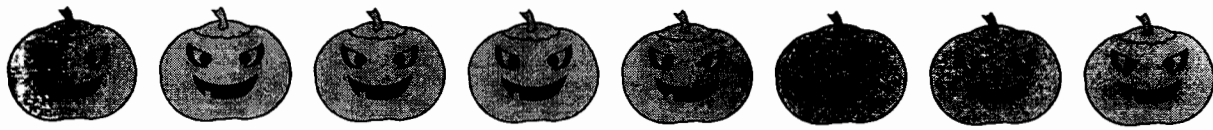
Our Summer Solstice rite was well attended, despite the rainy weather. In keeping

with our tradition, we reenacted the sacred marriage of our divine ancestor, Lugh to Ana, the goddess of our land. We enact this rite each year to restore our connection to the land and to ensure that our sovereignty is intact for the coming harvest season.

*An Bruane*, our magical group has picked up the pace of its work in the last few months to speed our progress on a big project. Taking a clue from the Ogham and traditional lore, we are rediscovering and codifying a magical system based upon sacred trees.

We held our second annual Lughnasadh Festival in August, with a little more than 80 in attendance. Among the many events of the packed weekend were: Irish set dancing, workshops, a feast, and a grain harvest rite complete with pilgrimage and competitive games. Derek Kamp reconfirmed his title of Grove Champion by besting a field of capable competitors in games of strength, speed and skill, while Rob Henderson won the title of Grove Fool by winning our annual Fool's Competition, which left us rolling in the aisles.





# KIDS' PAGES!

## MAKING COOL STUFF!

### Straw and Twine Mask

You will need straw, twine or jute, pieces of cloth, glue, needle and thread, scissors, plastic milk jug, feathers, glitter and beads. The cloth needs to be large enough to cover your face.

First, roll the twine into two coils that are large enough to surround your eyes. Don't worry about getting them perfectly round (oval or some other irregular shapes look good too) and add expressions. Leave an opening in the center that is large enough for you to see out. The coils can be sewn or glued to stick them together. Be careful about the type of glue you use since it will be close to your eyes.

Cover the cloth with glue and attach the coils where your eyes will be. Make other coils for a mouth and cheeks if you want. Attach these coils to the cloth and leave an opening for the mouth. Cut holes in the cloth for the eyes and mouth.

If you are making the mask to hang on a wall or stick you can cut eyes and fangs/teeth from the milk jug. Glue them in place.

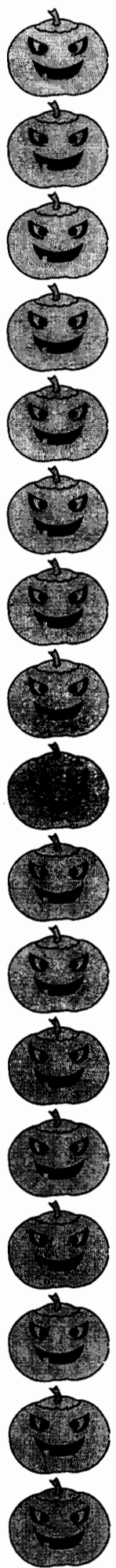
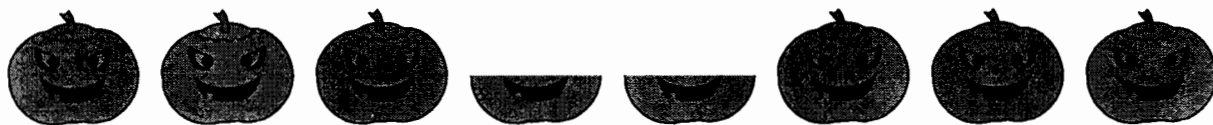
Sew or glue straw to the uncovered cloth areas of the mask. Add beads, feathers and glitter/paint to decorate your mask. Tie a string or piece of elastic around the back to hold the mask onto your face or to hang.

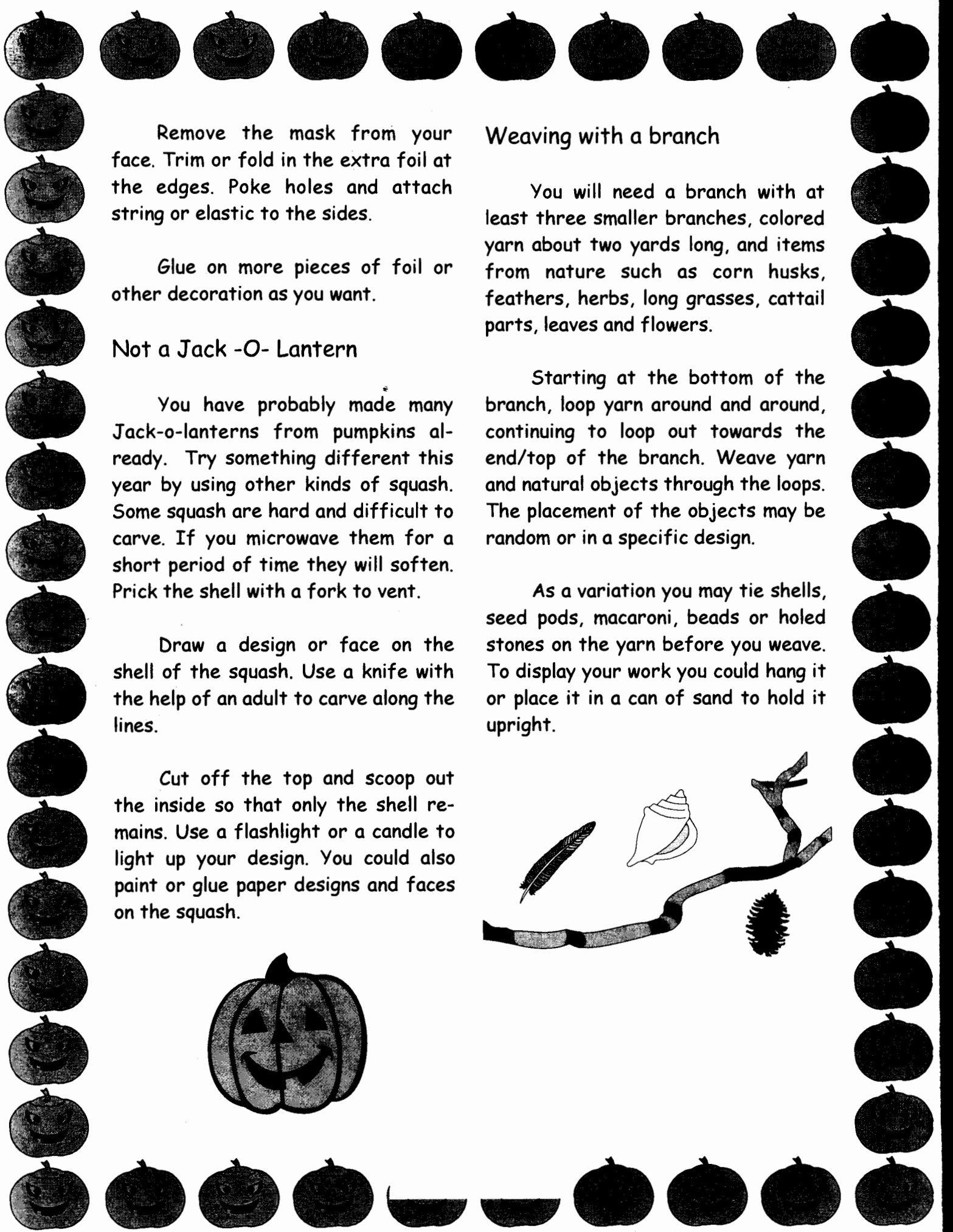


### Aluminum Foil Mask

Fold a sheet of foil that's about 12 inches by 30 inches in half lengthwise. It should now be 12 inches by 15 inches.

Mold the foil over your face. Press the foil gently into your facial features, keeping your eyes closed. Using your fingernails, tear eye holes, nostril holes and a mouth opening.





Remove the mask from your face. Trim or fold in the extra foil at the edges. Poke holes and attach string or elastic to the sides.

Glue on more pieces of foil or other decoration as you want.

### Not a Jack -O- Lantern

You have probably made many Jack-o-lanterns from pumpkins already. Try something different this year by using other kinds of squash. Some squash are hard and difficult to carve. If you microwave them for a short period of time they will soften. Prick the shell with a fork to vent.

Draw a design or face on the shell of the squash. Use a knife with the help of an adult to carve along the lines.

Cut off the top and scoop out the inside so that only the shell remains. Use a flashlight or a candle to light up your design. You could also paint or glue paper designs and faces on the squash.

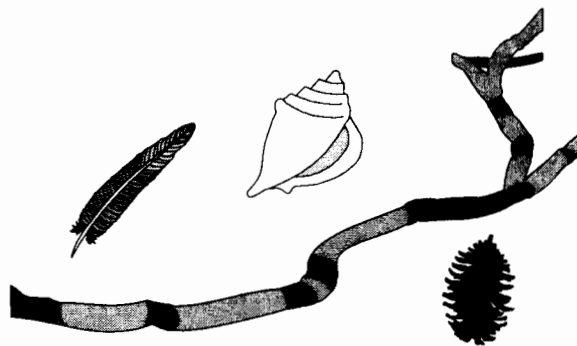


### Weaving with a branch

You will need a branch with at least three smaller branches, colored yarn about two yards long, and items from nature such as corn husks, feathers, herbs, long grasses, cattail parts, leaves and flowers.

Starting at the bottom of the branch, loop yarn around and around, continuing to loop out towards the end/top of the branch. Weave yarn and natural objects through the loops. The placement of the objects may be random or in a specific design.

As a variation you may tie shells, seed pods, macaroni, beads or holed stones on the yarn before you weave. To display your work you could hang it or place it in a can of sand to hold it upright.



## Cornhusk Dolls

If you use fresh corn husks from a farm or garden, air dry them completely and store them loosely in a box until you're ready to use them. You could also purchase the husks from a craft supply store.

Corn husks can be softened by soaking them in a pan of water with three teaspoons of glycerin. Soak them for a few minutes, and lay on a towel to soak up the excess water.

To make a doll, lay about six husks on top of each other. Gather them together about an inch from one end and fasten a rubber band tightly around them. Forming the head, you pull the ends back over the banded

area and fasten with another rubber band.

Roll two husks together lengthwise in a single tight roll. Fasten two rubber bands near the ends. This arm section is tucked inside the body, below the neck. Wrap some yarn, string or a rubber band in a crisscross across the body to fasten the arms.

Trim the bottom of the husks to create a dress or cut into two even sections to create legs. Wrap each leg section tightly at the ankle. You can glue corn silk, twine, yarn, moss or other material to the head for hair. Add other features to create unique dolls.



## SAMHAIN WORD SEARCH

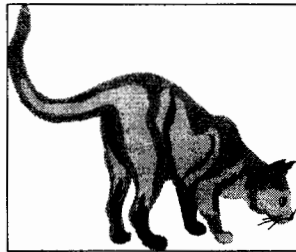
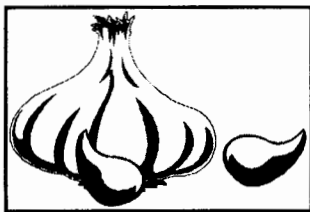
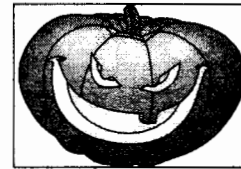
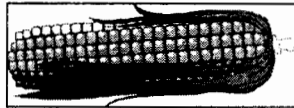
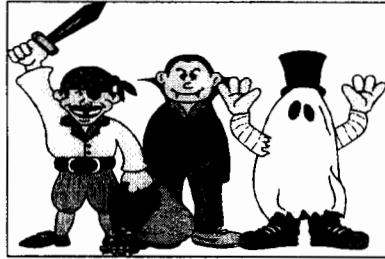
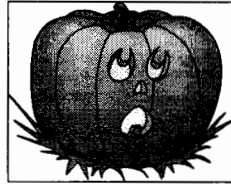
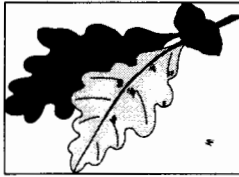
Find all the words, and the leftover letters will spell a tasty fall treat!

- |            |                |
|------------|----------------|
| Ancestors  | Hunts          |
| Antlers    | Jack o lantern |
| Apples     | Mask           |
| Cauldron   | Morrigan       |
| Corn       | New Year       |
| Death      | Pumpkin        |
| Donn       | Rebirth        |
| Dumbsupper | Samhain        |
| Fright     | Sap            |
| Ghost      | Scry           |
| Halloween  | Skull          |
| Hella      | Spirits        |

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

# MIX AND MATCH

Can you match the pairs of objects? The first one is done for you.



Choose 4 or 5 of these objects and make up a story about them. Write it down (or ask a grown-up to write it down for you) and send it to *Oak Leaves*. We'll print the best one so everyone can read it!



By: *Black Tiger*

# Meet the Registrar

## Why I'm involved with ADF

W Around the time I was old enough to vote, I started exploring religions. Lots of them. I stumbled across a copy of Starhawk's *Spiral Dance* and found a connection to a more nature based worship system. Without much more to go on, I read quite a bit in this genre. Several groups and traditions called to me, but none of them was *the* one. I moved to Texas and shortly thereafter came across a copy of *Drawing Down the Moon* and read about ADF. I joined right away. When I opened my packet, there was a Membership Directory. I found Bill and Camille Grant living just down the road and gave them a call. Rob Barton showed up around this time and Bri Leith Grove was born. The grove became a clan, or maybe a tribal sort of entity. This relationship is why I remained in ADF. Being so very far from any other ADF members or leadership was a problem, but we focused mainly on our local events and prospered in our southern step-child role. I decided that we could use some representation and increased communication with the national body of ADF. I ran for Registrar and was elected to the position last year. I think my differing viewpoints have benefited our discussions and allowed us to make better, more informed decisions.

## What I do in ADF

I maintain a database of ADF members. The Scribe sends me all the incoming membership and renewal forms. I process all of the

## *The Registrar takes care of our membership database.*

forms and then I mail the information to the Assistant Scribe for Shipping who sends out the packets. I answer networking requests. I prepare labels for all of our mailings. I get to vote on issues before the Mother Grove.

## My personal vision for ADF's future

My vision is for ADF to be recognized as a mainstream religion: temples in the major cities; regular worship services; trained priests and priestesses. Very similar to Isaac's "The Vision of ADF" which attracted me in the first place. I think we need to realize that not every member joins to become clergy. Not every person joining a guild has the skills or desire to be an instructor. We need to provide basic education to all of the members and specialized education for those who want it. The "Dedicant Training Program" is a great step forward, but more is needed. We need to get books published and workshops videotaped. We need people to start groves and protogroves. We need rituals for births, deaths, and comings of age. We need to provide everything the other major religions do.





*By: Fox*

# Druidry Survey Summary

**T**he first issue of *Oak Leaves* included a survey of the membership. This article is a summary of the responses that you returned to us. It is an attempt to condense 10 pages of very dry data into something useful. Please accept my apologies if the end result is a bit too technical.

*The results are in from  
the survey about Our  
Druidry.*

The response to the survey was unfortunately light. The sample size of 36 people, roughly 11% of the organization at that time, is a bit too small to be considered statistically significant. Nonetheless, after examining the data, I believe that it has important things to say about the health and future course of ADF.

It is also important to put this survey into chronological context. It was distributed to the membership just four months after the contentious 1996 elections and prior to such new initiatives as the Dedicant Program. Some of the attitudes that are evidenced in the data may have changed by now but there are also a number of problems cited that are as true today as they were back then.

Since the sample size is small, it is important to understand how this subset of members differs from the whole demographically. Due to the voluntary nature of the survey, as opposed to a random sampling, the respondents are "self selecting". This means that those who have strong feelings about the organization, be they positive or negative, are more likely have taken the time to respond.

The respondents are all U.S. citizens who range in age from 24 to 74 years with an average of 38 years. They span the range of experience with ADF from the seasoned veteran with a decade of accumulated membership to those

*(Continued on page 63)*

*Continued from page 62*

who have just joined the organization in 1997. The average length of membership is 2 ½ years which is actually a higher percentage of long-time members than ADF as a whole). Fifty-six percent of the sample are women, 45% are solitary members, ¼ are members of a guild or SIG and 1/3 are, or were, members of either local or national leadership. There is a surprisingly high number of non-Celtic ethnic orientations in the sample: 64% Celtic, 18% Norse, 12% Greek and 6% Slavic. The ethnic division of the membership as a whole is unknown but it is good to see this level of diversity.

The survey contained some questions about the old version of the ADF Study Program. Twenty-seven percent of the respondents said that they participated in this program (this is probably an unusually high percentage). Those who were members at the time but did not participate in the program gave the following reasons: Haven't had the time (24%); I didn't like the program (24%); I tried but couldn't get a response (17%); I'm not interested (14%); and I can't afford it (14%).

Twenty-three, or 82%, of the respondents who were members at the time said that they voted in the last election. Of the two who didn't vote one was a prisoner member who believed that his vote wouldn't matter and the other said that she didn't get a ballot. Considering that the actual percentage of voters who took part in the election was 53% it is obvious that this group of individuals are more active than the general membership. Eighty percent said that they plan to renew their membership, eleven percent said they would not and nine percent were undecided.

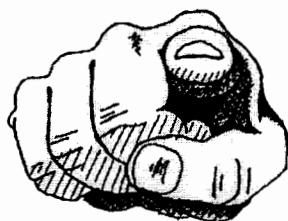
The geographic distribution of the respondents roughly matches the current distribution of the larger population. One of the more encouraging things that was revealed in the data is a strong geographic shift in the membership over the years. By breaking down the respondents based upon number of years in ADF, I found that the more senior members (joined before 1994) are much more centered in the northeast while the geographic center of the newer members has strongly shifted toward the center of the continent. This is clear evidence that we are expanding out of our traditional home region.

The survey asked participants to list the strengths of the organization. The leading responses were: a feeling of community, emphasis on scholarship, the members, diversity, and good leadership. On the other side of the coin, the weaknesses of the organization were most commonly cited as: politics, infighting, egos, poor communications, leadership naiveté, and lack of responsiveness.

The survey asked each person to respond to a number of statements, rating them with the numbers 1 - 5 where 1 = strongly agree, 2 = agree, 3 = don't know, 4 = disagree and 5 = strongly disagree. Responses to these questions varied widely but when averaged the answers

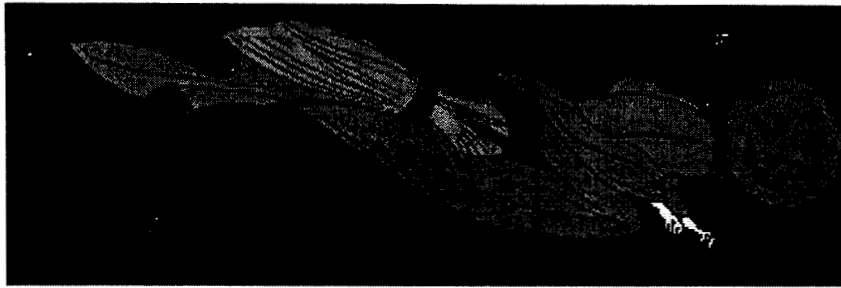
*(Continued on page 64)*

**WANTED**



**Assistant Editor for Advertising  
for Oak Leaves**

Contact Kit Howard, c/o ADF or  
kitjaguar@aol.com



*(Continued from page 63)*

mostly fell to the slight agreement side. The questions are restated below and listed in order from the most positive response, rated at 1.97 (agreement) to the last which was ranked at 3.06 (don't know).

- ADF encourages and enables its members to serve the gods and spirits. - 1.97
- ADF actively supports and participates in religious freedom concerns.
- ADF's groves help their members grow spiritually and personally.
- ADF publications adequately communicates the organization's activities.
- ADF publications adequately promote an understanding of Druidry.
- Overall, our leadership is doing a good job.
- ADF actively supports the work of other Neopagan organizations.
- The benefits of ADF membership are well worth the money.
- ADF's vision is understood and accepted by its members.
- ADF encourages and enables its members to serve the needs of the environment.
- Overall, our groves are doing well.
- The concerns and ideas of the members are heard by ADF's leadership.
- ADF's Guilds/SIGs help their members grow spiritually and personally.
- The Mother Grove's priorities are consistent with ADF's vision.
- ADF encourages and enables its members to serve fellow members.
- ADF encourages and enables its members to serve the larger community.
- ADF helps its members from spiritually and personally.
- ADF adequately promotes youth spiritual/cultural education.
- Overall, our solitaries are doing well.
- ADF's spiritual resource material, such as published liturgical material adequately meets my needs.
- Overall, our Guilds/SIGs are doing well. - 3.06

While the answers could have been more strongly positive, the groves, communications and leadership are acknowledged as good. The most positive responses were seen for the encouragement of service to the gods and our work for religious freedom. It is good to see these items, which are so central to our vision, landing at the top of the evaluation.

Among the items that are identified as needing the most work are the guilds and SIGs, spiritual resource material, solitaries and youth education. Our track record of assisting members in their spiritual growth was also rated fairly low. It is my hope that the work that we have put into the Dedicant material and some other things that are still in the works will shift this item and the spiritual resource material toward the top of the list.

Youth education is definitely an area of weakness. A proposal has been placed before the Mother Grove to address this need. Unfortunately, and I take much of the responsibility for this, that objective has thus far taken a back seat to other concerns. Hopefully we will have

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a chance to consider this problem more fully in the coming year.

The plight of the solitary members, while not new to us, is one of the central messages that comes through in the data. They are acknowledged by just about everyone as not being very well served and their unhappiness is evident in their attitudes toward the organization as a whole. They express negative opinions about the work of ADF and that of the groves and complain about the lack of spiritual resource material. They feel that the leadership isn't doing a very good job and express the opinion that the leadership isn't listening to their concerns. Also included in this group is a prisoner member who expressed feelings of being abandoned and ignored. Obviously these are all areas in which we must improve.

There is a very strong correlation between participation in a subgroup, (be it a guild, grove, SIG, study program or the leadership) and feelings of empowerment and a positive attitude. Part of this correlation must come from the involvement itself, but I believe it is also a vestige of the old days of ADF when so much of the activity of the organization centered on groups like groves and guilds. While efforts to help these groups continue at a steady pace, it is my hope that our renewed emphasis in the realm of personal spirituality, such as evidenced by the creation of the Dedicant Program, will bring some much needed balance.

The guilds and SIGs are the subject of considerable dissatisfaction by the respondents. The data shows that this comes not from the members of the guilds, who actually show a high rate of satisfaction both with the guilds and ADF in general, but from the rest of the membership who are not involved in the guilds. My hope is that the work that is



underway now to build up and organize the guilds as a part of the new study program will turn this situation around.

The dimmest view on the organization, by far, is held by those who identified themselves as a part of the leadership. The term "leadership" in this survey includes all individuals who have ever been leaders in some capacity, be it on the local or national level. It is my belief that the data clearly identifies a rift in the leadership. The elections of 1996, being the largest and most contentious in our history, have left some individuals angry and resentful. I have been conscious of these problems but have, thus far, been unable to build much in the way of bridges across this gap. The survey results show that much more attention needs to be given to healing these wounds.

I hope that you found these results as interesting and informative as I did. I am very grateful to those who took the time to express their feelings about the work of our Druidry, especially those who are less than satisfied, and will commit myself to joining with you in making ADF a better organization for us all. At some point in the future, probably a couple of years from now, I will reissue this survey to assess how much progress we have made together.



# On-Line Mother Grove Minutes: 7 June - 18 September 1997

By: Fox



## SALES OF OAK LEAVES BY SUBSCRIPTION

Motion that *Oak Leaves* be hereafter offered for sale to non-ADF members through subscriptions at a price of \$20 per year.

VOTING RESULTS: Motion Carried: 8 Approved, 2 Opposed (Paul, Vicki), 1 Absent (Fern)

## CHANGES TO ADF MEMBERSHIP CATEGORIES AND RATES

Motion that the following changes be made to the ADF membership categories and rates effective Samhain 1997.

1. Increase the Regular Membership rate from \$20 to \$30 per year. This rate will be used for all regular memberships regardless of country of residence.
2. Increase the Family Membership rate from \$10 to \$15 per year.
3. Increase the Prisoner Membership rate from \$10 to \$20 per year.
4. Eliminate the following membership categories: Membership (Canada/Mexico); Overseas Membership; Supporting; Sustaining; Lifetime Individual and Lifetime Family. Any lifetime membership purchased prior to the effective date of this change will remain in effect for the lifetime of the mem-

ber.

5. Establish the Associate Membership rate of \$15 per year. This membership rate does not include publications and may only be purchased by registered members of ADF Groves and Protogroves. This membership rate may not be purchased by Senior Druids or Grove Organizers.

VOTING RESULTS: Motion Carried: 10 Approved, 0 Opposed, 1 Absent (Ian)

Motion that the following changes be made to the ADF Bylaws:

Article 4.1 which reads: "Regular," "Supporting," and "Sustaining" members of ADF are those individuals paying an annual amount of dues to be determined by the Mother Grove, and who are entitled to receive all ADF publications meant for the general membership."

be revised to read: "Regular" members of ADF are those individuals paying an annual amount of dues to be determined by the Mother Grove, and who are entitled to receive all ADF publications meant for the general membership."

and Article 4.3 which reads: "Lifetime" members are those individuals making large donations of money or service to ADF, as shall

be determined by the Mother Grove. They are entitled to receive all ADF publications meant for the general membership, and shall be considered current with their dues for the rest of their lives."

be revised to read: "Lifetime" members are those individuals who made large donations of money or service to ADF. They are entitled to receive all ADF publications meant for the general membership and shall be considered current with their dues for the rest of their lives."

and Article 4.4 which reads: "Prisoner" members are those individuals currently incarcerated in correctional institutions, who may pay a lesser amount than the regular dues. They are entitled to receive all ADF publications meant for the general membership, except that the Membership Directory and other publications which the Mother Grove may decide constitute a violation of privacy or risk for the general membership if examined within the prison system shall be withheld. Prisoners may not run for office, except within a local prison-based grove."

be revised to read: "Prisoner" members are those individuals currently incarcerated in correctional institutions who may pay a lesser amount than the regular dues. They are entitled to receive all ADF publications meant for the general membership except publications which the Mother Grove may decide constitute a violation of privacy or risk for the general membership if examined within the prison system. Prisoners may

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...run for office, except within a  
prison-based grove."

...the following paragraph be  
added to Article 4: "'Associate"  
members are those individuals an-  
nually paying a lesser amount than  
regular dues, who are registered  
members of an ADF grove or pro-  
tgrove. They will not receive sepa-  
rate mailings of most ADF publica-  
tions."

VOTING RESULTS: Motion Car-  
ried: 10 Approved, 0 Opposed, 1  
Absent (Ian)

Motion that the fifth section of the  
policy on Membership Categories  
and Rates which reads:

"5. Establish the Associate Member-  
ship rate of \$15 per year. This  
membership rate does not include  
publications and may only be pur-  
chased by registered members of  
ADF groves and protogroves. This  
membership rate may not be pur-  
chased by Senior Druids or Grove  
Organizers."

be revised to read:

"5. Establish the Associate Member-  
ship rate of \$15 per year. This  
membership rate does not include  
publications and may only be pur-  
chased by members of ADF groves  
and protogroves. Associate mem-  
berships must be submitted to ADF  
through the local grove or pro-  
tgrove and may not be purchased  
by Senior Druids or Grove Orga-  
nizers."

VOTING RESULTS: Motion Car-  
ried: 9 Approved, 0 Opposed, 2  
Absent (Ian, Fern)

#### REVISION OF VICE ARCHDRUID JOB DESCRIPTION

Motion that Article 11:3 of the  
ADF bylaws which reads: "After  
the death, retirement, or permanent  
incapacitation of the initial Arch-  
druid, the Vice Archdruid shall be-

come the Acting Archdruid, and  
shall exercise all the rights, privi-  
leges, and responsibilities of the  
initial Archdruid until the sec-  
ond High Day following the  
next annual meeting."

be modified to read: "Upon the  
recall, death, retirement or per-  
manent incapacitation of an  
elected Archdruid, the Vice  
Archdruid shall become the Act-  
ing Archdruid, and shall exercise  
all the rights, privileges, and re-  
sponsibilities of an elected Arch-  
druid until the second High Day  
following the next annual meet-  
ing."

and that Article 11:7 of the ADF  
bylaws which reads: "The nor-  
mal term of office for all elected  
Archdruids shall subsequently be  
nine years. No elected Arch-  
druid may serve two terms in a  
row, except that if a Vice Arch-  
druid finishes out the term of an  
elected Archdruid, as described  
later in this article, for a period  
of less than three years, she or he  
may be elected for the next full  
term."

be modified to read: "The nor-  
mal term of office for all elected  
Archdruids shall subsequently be  
nine years. No elected Arch-  
druid may serve two terms in a  
row, except that if a Vice Arch-  
druid serves temporarily as an  
Acting Archdruid as described  
elsewhere in these bylaws, she or  
he may be elected for the next  
full term."

and that Article 11:10 which  
reads: "If an elected Archdruid is  
recalled, retires, dies, or is perma-  
nently incapacitated, the Vice  
Archdruid shall become the new  
Archdruid and shall finish out  
the term of her or his predeces-  
sor. References in these by-laws  
to "elected" Archdruids shall  
then include such a person." be

removed from the bylaws.

VOTING RESULTS: Motion Car-  
ried: 10 Approved, 0 Opposed, 1  
Absent (Fern)

#### MEMBERSHIP DIRECTORY DISTRIBU- TION POLICY

Motion that the Membership Di-  
rectory no longer be supplied as a  
standard benefit of ADF member-  
ship. The membership directory  
will be printed on an annual basis  
and be made available to ADF  
members for purchase through the  
Regalia Department. The ADF  
Membership Directory will not be  
sold to non-members nor Prisoner  
members.

VOTING RESULTS: Motion Car-  
ried: 9 Approved, 0 Opposed, 1  
Abstain (Deb), 1 Absent (Ian)

#### MOTIONS PERTAINING TO GWYDION AP' MORRYGAN

Motion to approve the action of  
John Adelman in placing his sig-  
nature upon the Stipulation for  
Judgment (court document) on be-  
half of the organization.

VOTING RESULTS: Motion Car-  
ried: Unanimously Approved

Motion that the Mother Grove re-  
quest an amendment to the Stipula-  
tion for Judgment in the case of Ár  
nDraíocht Féin and Shining Lakes  
Grove versus Gwydion ap' Morry-  
gan to raise the interest rate on the  
repayment of funds from 4% to 8%.

VOTING RESULTS: Motion Car-  
ried: 7 Approved, 4 Opposed (Deb,  
Alan, Ian, Sue)

Motion that, per ADF bylaw 19:1,  
Gwydion ap' Morrygan be sent a  
written notice by registered mail  
informing him of the Mother  
Grove investigation into his con-  
duct while serving as an officer.  
The notification shall include de-  
tails of the investigation including  
the accusations, accusers, and evi-

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dence. It will also inform him that he has 30-days to respond to the charges through the Members' Advocate.

VOTING RESULTS: Motion Carried: 8 Approved, 1 Opposed (Alan), 2 Absent (Kit, Sue)

#### **MANDATORY E-MAIL ACCESS FOR MOTHER GROVE CANDIDATES**

Motion that the following changes be made to the ADF Bylaws to require E-mail access for all candidates to officer positions on the Mother Grove:

The last sentence of Article 11:5 which reads: "All candidates for the office of Archdruid must be individual voting members of ADF in good standing, announce their willingness to take on the responsibilities of the office, and announce that Neopagan Druidism is their primary religious path."

be revised the read as follows: "All candidates for the office of Archdruid must be individual voting members of ADF in good standing, have access to E-mail, announce their willingness to take on the responsibilities of the office, and announce that Neopagan Druidism is their primary religious path."

and the following be added to the end of Articles 12:2 and 12:7: "Said candidates shall also have access to E-mail."

and the following be added to the end of Article 12:8: "Candidates for the office of Members' Advocate shall have a publishable phone number and access to E-mail."

and the last sentence of Article 12:3 which reads: "Candidates for the office of Scribe shall have the ability to take minutes and word processing skills, shall have a knowledge of all basic information regard-

ing ADF history, policies, polytheology, etc.; and shall have access to a computer with which to perform their duties."

be amended to read as follows: "Candidates for the office of Scribe shall have the ability to take minutes and word processing skills, shall have a knowledge of all basic information regarding ADF history, policies, polytheology, etc.; and shall have access to a computer and E-mail with which to perform their duties."

and the last sentence of Article 8:4 which reads: "All candidates must have passed their 18th birthdays and fulfill the requirements for office listed elsewhere in these by-laws."

be amended to read as follows: "All candidates must have passed their 18th birthdays, have access to E-mail and fulfill the requirements for office listed elsewhere in these by-laws."

and the last sentence of Article 12:4 which reads: "Candidates for the office of Pursewarden shall have bookkeeping and/or accounting skills."

be amended to read as follows: "Candidates for the office of Pursewarden shall have bookkeeping and/or accounting skills and access to E-mail."

and the last sentence of Article 12:6 which reads: "Candidates for the office of Chronicler shall have editing and desktop publishing skills, and shall have access to a computer with which to perform their duties."

be amended to read as follows: "Candidates for the office of Chronicler shall have editing and desktop publishing skills, and

shall have access to a computer and E-mail with which to perform their duties."

and the last sentence of Article 12:5 which reads: "Candidates for the office of Registrar shall have database management skills, and shall have access to a computer with which to perform their duties."

be amended to read as follows: "Candidates for the office of Registrar shall have database management skills, and shall have access to a computer and E-mail with which to perform their duties."

VOTING RESULTS: Motion Carried: 8 Approved, 0 Opposed, 2 Abstain (Alan, Vicki), 1 Absent (Ian)

#### **REMOVAL OF BOARD OF ADVISORS**

Motion that the following changes be made to the ADF Bylaws to remove the Board of Advisors from ADF's leadership structure:

Remove Article 13 which reads:

"1) The Board of Advisors shall consist of those members of ADF who are leaders in the various arts, crafts, and sciences practiced within ADF they may be appointed by the Archdruid or be approved by the Mother Grove after an election by members of ADF concerned with their field of expertise.

2) Appointees to the Board of Advisors shall serve until removed by the Archdruid. Approved Advisors shall serve until replaced by their successors. Any Advisor may be removed by a two-thirds vote of the Mother Grove.

3) The Board of Advisors shall individually and/or collectively advise the Archdruid, the Mother Grove, and the general membership of ADF, on matters relating to their fields of expertise, but shall have no

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ritual function save within the guilds or other special interest groups which may have elected members.

and revise article 14:1 which reads:

"The Council of Lore shall be a standing committee, headed by the Preceptor. Its membership shall include those Directors who wish to participate, those willing members of the Board of Advisors competent to provide educational guidance, and other such members of ADF as the Preceptor shall nominate and the Mother Grove shall approve."

to read:

"The Council of Lore shall be a standing committee headed by the Preceptor. The Council membership shall include one representative or Guild Preceptor from each guild or council which is responsible for the operation of a training specialty through the ADF Study Program."

and revise article 21:4 which reads:

"4) Should the results be negative, a By-Laws Revision Committee shall be formed. The members of said committee shall include the newly elected Members' Advocate, who shall head the committee, the newly-elected Archdruid (or if no Archdruidic election has taken place, the current Archdruid), a newly-elected Director (or a continuing one, if no Directorial election happened), three members of the Board of Advisors who are not Directors, and the Senior Druids of three local groves. The annual meeting may not be ended without these nine being selected and approved by majority vote of the voting members participating in body or proxy."

to read:

"4) Should the results be negative, a By-Laws Revision Committee shall be formed. The members of said committee shall include the newly elected Members' Advocate, who shall head the committee, the newly-elected Archdruid (or if no Archdruidic election has taken place, the current Archdruid), a newly-elected Director (or a continuing one, if no Directorial election happened), three members of the Council of Lore who are not Directors, and the Senior Druids of three local groves who are not Directors.

The annual meeting may not be ended without these nine being selected and approved by majority vote of the voting members participating in body or proxy."

VOTING RESULTS: Motion Carried: 10 Approved, 1 Absent (Ian)

#### GOVERNING DOCUMENTS FOR GUILDS

Motion that the Mother Grove approve the following Policy on Governing Documents for Guilds.

1. All Guilds must have bylaws or similar governing documents.

2. These governing documents must be ratified by approval of at least 2/3 of the total guild membership.

3. These governing documents must, at a minimum, contain the following:

A. Mission statement (or guild Purpose)

B. Qualifications and process for attaining membership in the guild

C. Qualifications and process for attaining ranks, honors, accreditations, etc. in the guild (if applicable)

D. Duties and privileges of guild members

E. Qualifications, duties and terms of office for Guild officers

F. Method of electing or selecting guild officers

G. Criteria and process for suspension, revoking membership and/or other disciplinary measures

H. Criteria and process for removal from office of guild officers

I. Method(s) of making operating decisions

J. Process for appealing guild decisions and/or actions in regard to granting membership or rank, disciplinary actions, and removal from office.

K. Process for amending the governing document.

4. A current copy of the governing document of each guild must be presented to the ADF Scribe each time it is modified.

VOTING RESULTS: Motion Carried: Unanimously Approved

#### RED OAK GROVE CHARTER

Motion that the Mother Grove grant a provisional charter to Red Oak Grove, ADF.

VOTING RESULTS: Motion Carried: 9 Approval, 0 Opposed, 2 Absent (Blacktiger, Fern)

#### GROVE ORGANIZING COMMITTEE

Motion that the Mother Grove appoint the Council of Senior Druids to serve as the ADF Grove Organizing Committee per ADF By Laws article 14.1.

VOTING RESULTS: Motion Carried: 8 Approved, 1 Opposed (Blacktiger), 2 Absent (Ian, Fern)



# Exchange Publications

**H**ere are some other zines that you may find interesting.

*Crow's Cause*  
P.O.Box 8281  
Roseville, MI 48066

*Enlightenments*  
5449 Marina Drive  
Dayton, Ohio 45449

*Free Spirit Rising*  
P.O.Box 5358  
Laurel, Maryland 20726-5358

*Gnosis*  
The Lumen Foundation  
P.O.Box 14217  
San Francisco, California 94114

*Harvest Moon*  
P.O.Box 1506  
North Wales, Pennsylvania 19454-1506

*Hecate's Loom*  
P.O.Box 5206, Station B  
Victoria, British Columbia  
V8R 6N4 Canada

*The Midnight Drive*  
P.O.Box 1932  
Mechanicsburg, Pennsylvania 17055-1392

*Notes from Taychopera*  
P.O.Box 8212  
Madison, WI 53708

*Of a Like Mind*  
Box 6677  
Madison, WI 53716

*Pagan Personal Pages*  
16451 El Camino Real #5  
Houston, Texas 77062

*Pagan Dawn: Journal of the Pagan Federation*  
BM Box 7097  
London WC1N 3XX England

*Renaissance Magazine*  
5A Green Meadow Drive  
Nantucket, Massachusetts 02554

*The Rosegate Journal*  
P.O.Box 23149  
Providence, Rhode Island 02903

*The Serpent's Tail*  
P.O.Box 07437  
Milwaukee, Wisconsin 53207

*Silver Chalice*  
P.O.Box 196  
Thorofare, New Jersey 08086

*Silver Circle*  
P.O.Box 473  
NL-3700-AL ZEIST  
The Netherlands

*Solitary*  
P.O.Box 6091  
Madison, Wisconsin 53716

*Touchstone: Oak Tree Press*  
Order of Bards, Ovates and Druids  
P.O.Box 1333  
Lewes, East Sussex  
BN7 1DX England

*Tree Talk: Tree Leaves Folk Fellowship*  
P.O.Box 6563  
Tallahassee, Florida 32314-6563



# 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  
Voice: c/o Brian, (860)583-9434  
Internet: dmg\_adf@hotmail.com

### 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

### Whispering Pines Protogrove

GO: Grey Wolf  
P.O. Box 302  
Lawton, MI 49065-0302  
Voice: (616) 624-1122

### Green Man Grove

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

### Red Oak Grove

SD: 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 (Liafel)  
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: Jan Curran  
Box 10036, Cranston, RI 02910  
Voice: (401)785-9605  
Internet: ivydruid@tp.net

### Gulf Coast Protogrove

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

### Bri Leith Grove

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

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## 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.

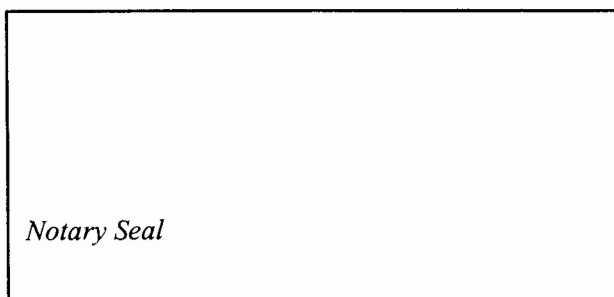
I am 18 years of Age or Older: [ ] Yes [ ] No (Check one)

## 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.



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

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

Please allow 4 to 6 weeks for membership processing.

# Our Contributors

**Read a bit** about the folks who have contributed material to this issue of *Oak Leaves*.

**Chikara, Poetic License:** Many thanks to Chikara for a lovely contribution to our creative corner.

**Ian Corrigan, The Samhain Offering, Artwork:** Ian is deeply involved in creating rituals that enhance our growing spiritual work. He is a Non-Officer Director of the Mother Grove.

**Pam Crisovan, Poetic License:** Pam previously published *The Willow's Story* in our pages. She reminds us with another tale of devotion.

**Jan Curran, Summer on the ADF Lists:** Jan's substantial contributions to ADF's on-line presence is complimented by her summary of the vibrant discussions our members and friends have enjoyed this summer. She is also the new Senior Druid of World Tree Grove.

**Fox, Fox Tracks, ADF's Financial Report, Druidry Survey Summary:**

Fox is the Senior Druid of Shining Lakes Grove, as well as the Archdruid of ADF. He is also guiding the formation of the Liturgists' Guild and managing ADF's finances.

**Robert Holbrook, Cover art:** Robert's magnificent portrait of a raptor is an excellent complement to our article on North American birds of prey. He is also the Senior Druid of Little Acorn Grove.

**Deb Kest, Preceptor's Report:** As ADF's Preceptor, Deb has been busy providing the vision for the development of our Study Program. She is part of World Tree Grove, and has long been active in ADF.

**Kami Landy, Takin' It All Home:** A member of Shining Lakes Grove, Kami is very committed to helping us to live our faith in our everyday lives. She provides a counterpoint to our formal ritual material with her comfortable and homey suggestions.

**Londubh, Freedom of Religion, Assistant Editor for Falling Acorns:** Along with contributing to *Oak Leaves*, Londubh is a leader of the TechnoDruids' SIG, the head of the Anthro-Archaeology SIG, and the grove organizer of Protogrove of the Living Oaks.

**Liafel, Assistant Editor for Kids' Pages:** Along with taking on the significant challenge of creating a kids' corner for *Oak Leaves*, Liafel is co-leading the Magicians' Guild with Ian, and is Senior Druid of Stone Creed Grove.

**Phoenix, Poetic License:** Besides being a very talented poet, Phoenix is the scribe for Mugwort Grove.

**Sylvan, A Short Guide to Raptors:** Sylvan is the co-leader of the Ecology and the Environment SIG, and is deeply committed to the preservation of our planet.

**T'ai Sidhe, Poetic License:** This is T'ai's first contribution to *Oak Leaves*. We hope there will be many more!

**Anthony Thompson, Bragi, ADF On-Line:** Webmaster is an apt title for Anthony, who has cast magic into our web site, weaving together our thoughts and our words, and offering an alluring home for those who chance to visit us.

**Black Tiger, Meet the Registrar:** The man behind the membership, Black Tiger shares his thoughts with us about ADF.

**White Owl, Artwork:**

Skillfully depicted, White Owl's representation of our nemeton at Wellspring and of Celtic artwork go hand-in-hand with our articles.



