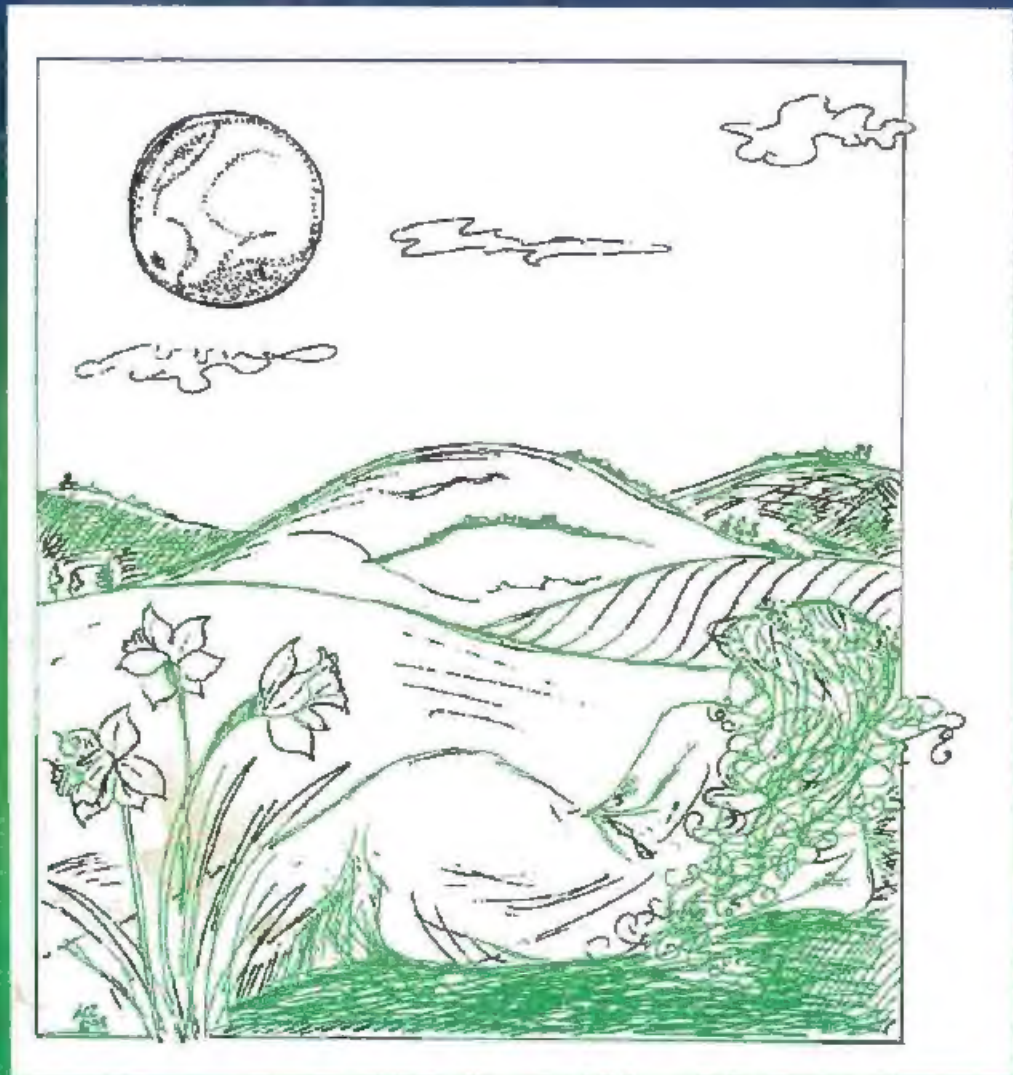


Oak Leaves

Issue 6: April 1998

The quarterly journal of Ár nDraíocht Séin



Oak Leaves
c/o ADF, P.O.Box 15259
Ann Arbor, MI 48106-5259

Oak Leaves is the quarterly journal of Ár nDraocht Féin: A Druid Fellowship, Inc. It is intended to be both a newsletter informing members and the community of ADF's activities, as well as a forum for our scholarly and artistic explorations. It has a circulation of approximately 550.

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Subscriptions: Oak Leaves is free to members as a part of the membership benefits of ADF. To become a member of ADF, send a check for \$30, payable to ADF, to the above address. Annual subscriptions are available to non-members for \$20. Individual copies of Oak Leaves and back issues are available for \$5 each through the Regalia department at the address above.

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 Quarter page: \$20

Half page: \$35 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 pcc, 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.

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

Submission deadlines are as follows: January issue: December 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

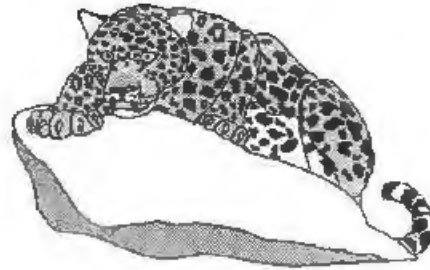
By: *Rit Howard*

As I write this, snow blankets the ground. The temperature here in Michigan is 20 degrees F. I had hoped that the short run of warm weather we had in February would signal the end of the cold weather for this year, but it seems that Mom has a couple more tricks up her sleeve.

Even though the ground is snowed-covered, I can see Spring in terms of *Oak Leaves*. During this past quarter, three new assistant editors have volunteered, for which I am deeply grateful! They will be taking on critical tasks, some of which were never done before, and the remainder of which often took me upward of 30 hours per issue.

Asheerin is the new assistant editor in charge of advertising and exchange publications. In the first role, he is selling advertising that will appear in *Oak Leaves*. This does not include placing ads for ADF or *Oak Leaves* in other publications or other venues - that is being handled elsewhere. He has much experience in marketing, and has already put together a packet to send to prospective advertisers. His second role is a little less well-known. Many pagan 'zines offer exchange ads, which means that they will list our publication if we list theirs. Asheerin will be keeping track of where we are listed and who we need to list.

Our new layout assistant editor is Elizabeth Foshion. I will be sending her the material and graphics for each publication, and she will take care of doing the layout and producing the masters for the printers. This is a quite a challenge. The graphics and text must be balanced to produce an attractive result. In addition, the total number of pages must be in



multiples of four for creating the 11x17 inch sheets for the printer.

Last, but most definitely not least, Alex Cauthen-Zach has volunteered to be our new art assistant editor. She will be gathering the artwork to complement the articles our contributors submit, and also has a number of ideas for showcasing the artists among us. Hopefully we will eventually have enough artwork that we will not have to rely at all on clip art.

The addition of these editors to our current staff is going to be an enormous help to me. Along with Falan (Passages), Londubh (Falling Acorns and Religious Freedom Issues), Liafel (Kids' Pages) and Jan Curran (Internet Activities), *Oak Leaves* is becoming more and more a team effort. The ideas keep coming in.

There are several more positions I'd like to fill, including book review assistant editor. If you have an interest in this, or have other ideas, please let me know. Thanks so much to all the assistant editors, and to all of you who have contributed articles, artwork, ideas and time!



By: *Fox*

Fox Tracks

*...and then there
was one...*



The foremost thing on my mind upon sitting down to write is a note of sadness. As you may be aware, ADF once had three ordained clergy, Domi O'Brien, Ann Socolofsky, and myself. I will always remember the look of pride on Isaac's face the night that Domi and I were ordained as he proclaimed, "And then there were three!" During the worst of our political turmoil of two years ago, the same storm that convinced Isaac that he had endured enough, Domi resigned from the organization, and then there were two...

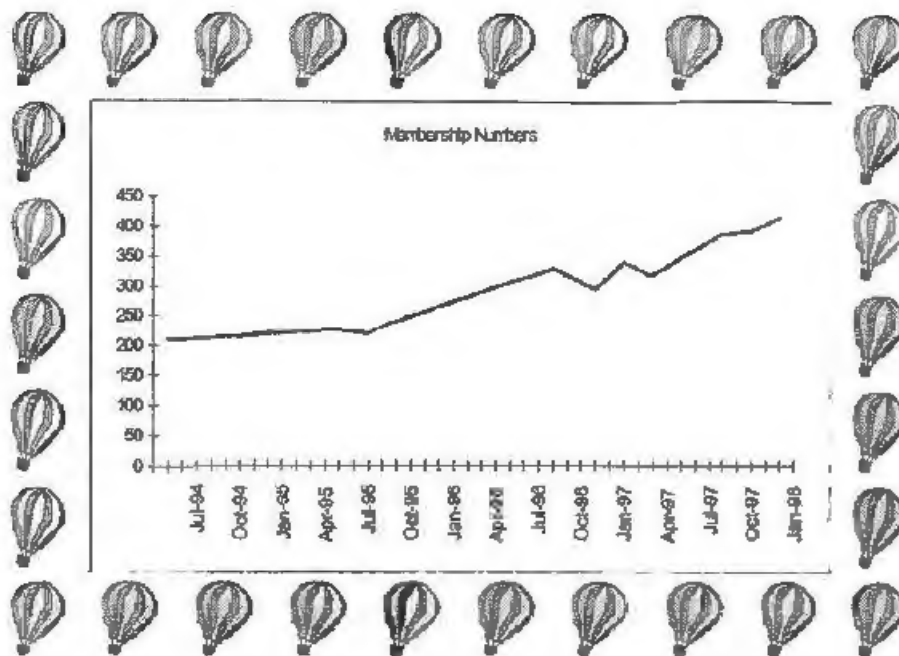
On January 16th I received sad news in the form of an email from Ann Socolofsky. Ann has been diagnosed with a relatively rare condition called Pulmonary Hypertension. It has progressively robbed her of breath and limited her ability to do anything strenuous. It is a serious condition that could result in the need for a lung transplant and may drastically shorten her life.

Ann has sought a number of treatments to aid her condition, with some success, but she has a long hard road ahead. Understandably she no longer feels that she has the time or energy to devote to the life of an ADF Priestess and thus decided to submit her resignation.

As she stated during a recent telephone conversation, neither her local community, nor the community of ADF has the resources available to fill her considerable need for un-failing spiritual support through this crisis.

While this may be a harsh reality for us to face, it shows that we have a long way to go to live up to our vision. We are still busy with the work of growing, organizing and finding our spiritual identity. Although we are off to a good start, we are still too widely scattered to be a steady presence in most places.

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Membership Statistics

Current: 412
Regular: 308
Associate: 7
Family: 38
Lifetime: 34
Prisoner: 4
Complementary: 2

Fourth Quarter 97
New members: 62
Expired: 62
Renewed: 10

First Quarter 98
Expiring memberships: 101

(Continued from page 5)

Ann's email read:

"Dear Fox;

I hope all is going well with ADF. I'm afraid I've been quite out of touch for the last year. I've been going through some very difficult times and haven't had much energy for ADF. This has led me to realize, that to be fair to ADF and to myself, that I need to resign my duties as clergy/priestess. I have not been able to live up to what I consider to be my obligations as a priestess, and, as I have been trying to make sense of a great deal of personal turmoil, I have come to realize that my next spiritual steps will be in a different direction from Druidism. I'm still exploring just where, but I do know that I need a place to heal, and ADF isn't yet in a stage of development to provide that. I leave with a sad and fond farewell. You will all always be close to my heart.

Love and bright blessings,
 Ann Socolofsky"

...and then there was one...

I am saddened to hear of Ann's plight. I will remember her in my meditations and ask you to do the same. May she find the strength to face the road before her and travel with the blessings of the gods of our folk, wherever her path may lead.

This change to our Order also lays a greater responsibility at my feet. As never before I see the crucial importance of our effort to revitalize the study program. I accept as my personal challenge the job of fostering the next generation of ADF clergy. I also see this as a warning call to all of you who have considered yourself for this role in our movement. Now is the time to step forward, to urge the completion of the Study Program revisions and to make that commitment to personal development and service. We need you.

While we're talking about training and the study program, I would like to point out that the Mother Grove has recently approved the submission requirements for completion of the Dedicant Program. Ian's article in this issue gives a good explanation of the assignments to be completed. We are in the process of pulling

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ADS's Financial Report Fourth Quarter 1997

	4th Qtr. '97	4th Qtr. '96
Income:		
Donations: Publishing Activities	\$65	\$20
Donations: Land Fund	\$30	\$10
Donations: General Fund	\$253	\$43
Email Access Fee	\$10	\$0
Magazine Subscriptions	\$62	\$15
Magazine Advertising Sales	\$11.25	\$0
Membership Dues	\$1781.27	\$505
Regalia Sales	\$664.70	\$19
Theft Repayment	\$1115	\$0
Unidentified Deposits	\$0	\$274
Total Income:	\$3992.22	\$886
Expenditures:		
Banking Fees	\$559.49	\$109.01
Government Fees	\$0	\$10
Office Supplies	\$82.96	\$5.86
P.O. Box Rental	\$0	\$40
Postage	\$486.23	\$182.33
Printing Costs	\$2912.49	\$200.26
Regalia Stock	\$290	\$0
Telephone Charges:	\$93.74	\$7.90
Theft	\$0	\$585
Website Costs	\$55	\$0
Total Expenditures:	\$4479.91	\$1140.36
Net Cash Flow:	-\$487.69	-\$254.36
Current Balance: (3/9/98)	\$1456.81	
Current Inventory Assets:	\$1,280.63	

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together a group of volunteer mentors to assist those of you who need guidance through the program, be sure to let us know how we can help.

As a final note, I should also mention that it is election time again. This spring we will be filling the position of Members' Advocate and picking the site for the 1999 Annual Membership Meeting. Look for your ballot to arrive in the next few weeks and be sure to vote. We need your help in making these decisions, so please take this opportunity to make your wishes known.



By: Ian Corrigan

Using and Documenting the Dedicant Program

Whether your goal is the Priesthood or the artisans' way...you must begin with these basic skills.



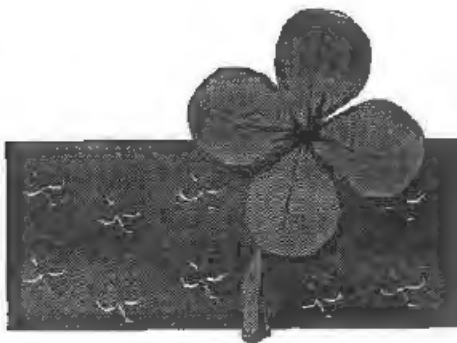
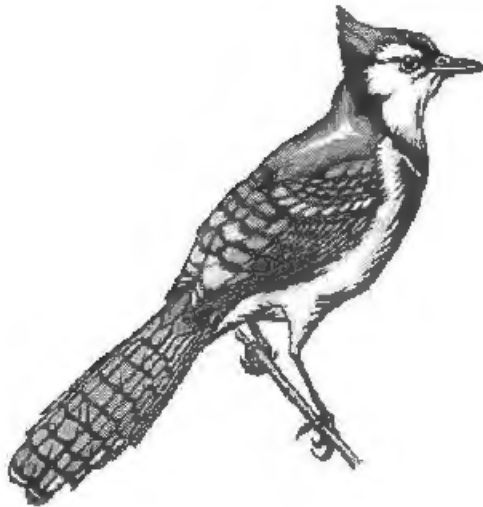
Our Dedicant Training Program is meant to allow everyone who begins the work of Druidry to gain the skills and knowledge to practice our pagan ways effectively. It can be used alone, in a small group or with a mentor. We have tried to make the articles as simple and practical as possible, to allow you to take up the work immediately. This article is meant to provide an outline of practice, to help you know where to begin and how to measure your progress.

The Dedicant's work is also the entry level to our ADF study program. Whether your goal is the priesthood or the artisans' way, or any other way, you must begin with these basic skills. Those who mean to go further in our work will need to be able to demonstrate that the Dedicant's work has been completed with good comprehension.

The most important tool in this process is the journal. Each student who wants their work to be accepted in our order should begin a journal in which they record their impressions, do the recommended essays and exercises, and keep the ceremonies. This article will explain what is needed for a complete journal of the Dedicant including the assignments required for recognition of your work. Use it well and you will have a clear record of your first training that will be valuable to you further down your path.

If you encounter problems or have questions along the way, we have experienced mentors who are willing to help you through the process. Feel free to write to us at ADF, P.O. Box 15259, Ann Arbor, MI 48197 or email us at adf-office@adf.org and we'll make sure that you get the help that you need. When you have completed the assignments to your satisfaction, you should submit copies of your journal entries to us. Once your submissions have been reviewed a record of

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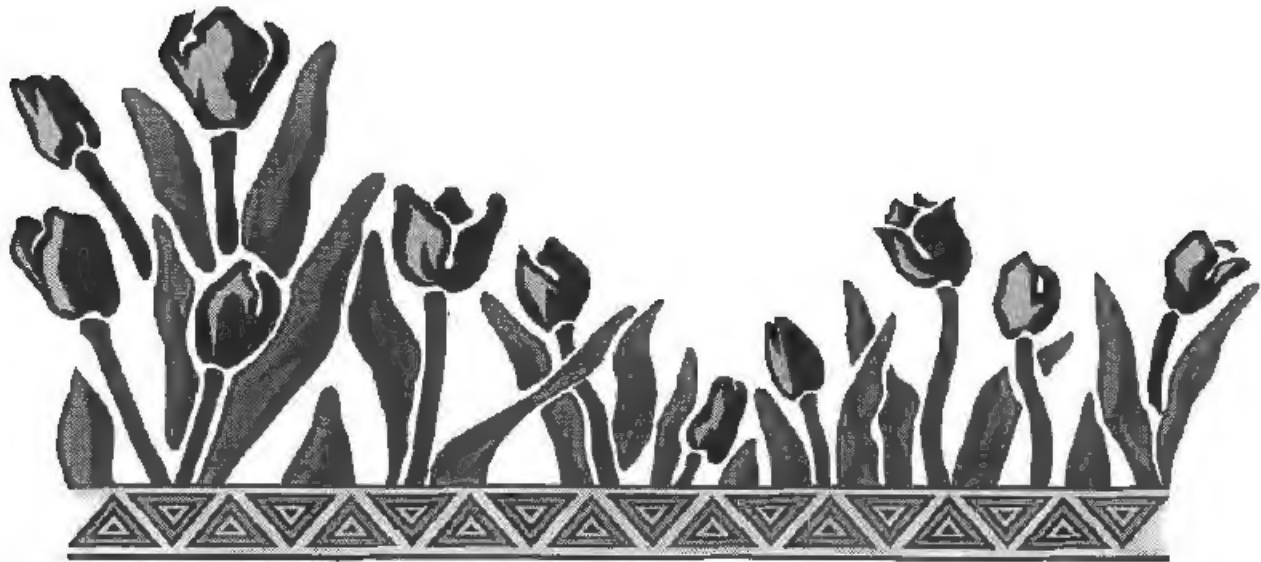
your achievement will be added to our records and you will be henceforth entitled to the rank of Dedicant.

NINE WAYS - THE OUTLINE OF TRAINING

The Dedicant's work is divided into three triads. These should not be thought of as a strict order of training. They need not be accomplished in precise, one-after-another order. They do offer a progressively deeper involvement in the ways and works of pagan Druidry, when approached with diligence. A suggested simple outline of the work might go something like this:

- The student determines that they will keep the first triad. They will seek to live virtuously, to keep the ways, and to diligently study the old lore. Throughout this process they keep the holy days as best as they may.
- The student sets up their meditation seat. If they wish, they may make it a shrine from the beginning. If they wish, they could begin the Shrine Devotion (Simple Devotion) immediately, building meditation practice into it. But meditation should not be neglected for the rituals.
- The student begins to practice breath control and silent meditation, until some skill is gained.
- The student learns and practices the Two Powers Attunement.
- If the Simple Devotion has not been begun earlier, it is begun and mastered. (At any time the combination of study, devotion and meditation may begin to produce inklings of the patron deity)

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- The student keeps weekly devotions, and hopefully more frequent meditation practice.
- The student begins to work full Druidic rites at home, and assembles basic ritual gear. The student masters the order of ritual in basic form.
- The student chooses to take the oath of a Dedicant Druid.
- The student concludes the process of finding the patron and works the Rite of Patronage.

While the outline above may work very well for most beginners to the Druidic path, you should feel free to tailor the program to your individual needs. Our primary concern is that you cover the full range of training and experiences outlined in the program regardless of the order that you approach them.

THE FIRST TRIAD - LIFETIME COMMITMENTS

The works of the first triad - virtuous living, observance of rites and customs, and the study of the old ways - are lifelong works that

cannot be 'completed'. You can choose to begin them all at once, and plan on developing them for the rest of your days.

These first principles are the base on which all other pagan work is built. To ignore any one of them is to risk imbalance. In order to make certain that you, as a student, comprehend these principles we ask for a series of short essays and studies, to be written in your journal.

Requirement 1 - Written discussions of the Dedicant's understanding of each of the nine virtues (approx. 1/2 page each).

We don't, of course, ask you to prove that you are living a virtuous life. That is between you and the gods. To show that you have a basic comprehension of the virtues, we ask that you write a short comment on each, describing your own feelings and understanding about their meanings. There are no 'correct' answers or ideas here. If you don't understand or agree with one of the virtues, say so and explain why.

Requirement 2 - Short essays on each of the eight high days including a discussion of the meaning of each feast (approx. 1/2 page each).

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Alex Cauthen-Zach

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You should journalize your first year of seasonal Holy Day observance. If you are attending the rites of a local ADF Grove you can write impressions of the rite, and your understanding of the meaning of each feast. If you are keeping the feasts alone it is even more important that you record the outline of your work along with any important invocations or ritual speech. Also be sure to record the omens from each rite.

Requirement 3 - Short book reports (1 or 2 pages each) on at least: one I-E studies title, one preferred ethnic study title and one modern paganism title.

To put it directly - if you want to truly understand the old ways you must plan to spend time reading and studying. The basic book-list in the article is short and to the point. Begin where you wish, but try to sample one or two books from each heading

This process of study need not be completed before moving on to the next stage of training. You will spend your whole training moving from one text to the next. You need not even delay your Dedicant's

Oath. Simply continue to diligently study as your spiritual work moves on.

THE SECOND TRIAD - MEDITATION SKILLS AND THE SHRINE

Requirement 4 - Weekly journal entries detailing experiences in meditation for at least a five month period

The journal may have its greatest value as a record of your work in meditation. Many traditional teachers ask for daily meditation and entries on the results. While we recommend daily practice, we require only one journal entry per week during your first months of Dedicant work. You should describe the quality and results of your efforts honestly, even when you have had a difficult or disappointing week. Be sure to note any unusual events, breakthroughs, difficulties or insights.

Requirement 5 - A one page discussion of the Dedicant's understanding of the meaning of the "Two Powers" as used in meditation and ritual. This account should include impressions and experiences that the Dedicant gained from practical experience.

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We have divided the practice of meditation into basic, relaxed meditation and more active energy-work. If you are taking part in regular Druidic rites you will probably have a chance to learn and practice the Two Powers in that context. But it is equally important - perhaps more important - to practice basic meditation at home.

Here is a suggested outline for beginning meditation:

- 1 Create your meditation seat. This can be as simple as you wish, or you can begin creating the home Shrine at this time.
- 2 Begin practicing breath control. Learn the complete breath and begin practicing it a few minutes per day. You may wish to find a teacher to make sure you get the technique right. If so, record the training or workshop in your journal.

If you are just beginning, you may wish to spend a few weeks simply perfecting full, deep control of the breath. That process merges naturally into the next step.

- 3 Begin the practice of observation of thought.

A good goal is 15 - 20 minutes of practice, as often as possible. Remember that the goal of observation of thought is not to 'sit and think'. Rather the intent is to relax the mind away from its common patterns of action by returning attention to a basic symbol, in this case to counting the breaths.

- 4 Practice the Two Powers attunement. If you are working in a grove you will be exposed to earth and sky meditation in the course of ritual work. If you are working alone you can use the scripts provided,



perhaps prerecording them so that they can be used as induction. You might begin with the basic Two Powers script and then move on to the Meditative liturgy. That exercise will deepen your connection with the earth and sky powers as well as introduce you to the order of ritual.

This type of work is, perhaps, more exciting and interesting than silent meditation. However, the Two Powers can only be properly balanced and wielded by a mind that is clear and free of inordinate emotional entanglements. So formal work with the Two should wait until you have practiced silent meditation for at least three months. It can then be added to your ordinary meditation routine. Thus, after 3 or 4 months your regular meditation program might begin with 10 minutes or so of silent meditation, followed by the Two Powers work.

There are often opportunities to learn these skills in workshops and classes. Learning these skills in a formal setting can allow you to make faster progress, and clarify your practice. If you choose to do so you might have the instructor write a short verification in your journal. In any case you should record your progress no less often than weekly.

These meditative skills are first combined with ritual in the setting of the Simple Devotion done at the home shrine. Unlike more formal rituals, the devotion does not

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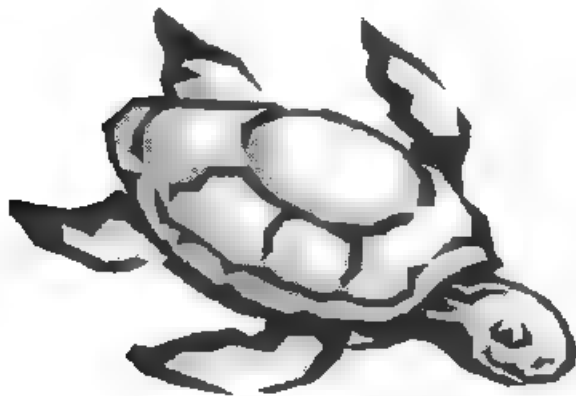
begin with a grounding and centering. Instead it uses simple ritual gesture and speech to focus the mind and provides a place in its center for the practice of mental skills.

This is a perfect example of the several possible variations of this triad. If you wish, you might set up the home shrine immediately upon beginning meditative practice. You can then build the Shrine as you learn and grow. Or, you can choose to meditate in an unadorned corner or even outdoors under a tree, letting the more formal shrine wait.

Requirement 6 - A brief description of the Dedicant's home shrine and plans for future improvements

The first step in ritual is to practice the Simple Devotion at the shrine. It teaches the basics of our symbolism, begins your relationship with the Powers and begins work with visualization. The simple offering of salt, water and incense is the first gift a student might give to the Powers, the beginning of a lifelong work.

The Simple Devotion should be practiced at least once a week. Your journal entry might be done following your weekly devotion.



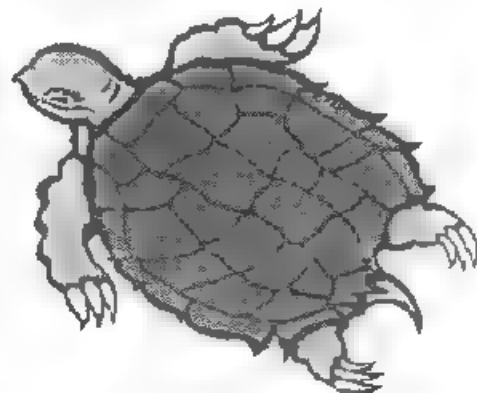
THE THIRD TRIAD - RITUAL SKILLS

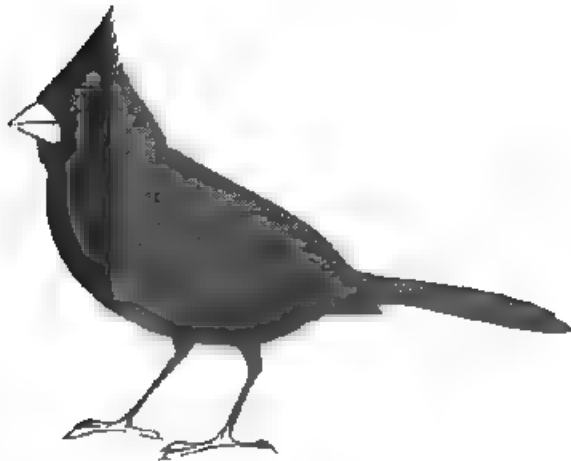
The final triad is the most challenging and, perhaps, the most rewarding of the Dedicant's tasks. The full expression of pagan religion always includes formal ritual interaction with the gods and spirits. Beginning with the Simple Devotion, you will learn to combine poetic speech and meaningful actions with focused thought and vision to produce powerful spiritual events. The ritual outline in the Dedicant's Program provides a full script and directions for performance. This is enough to allow you to begin to practice immediately. Gather your basic tools and begin!

If you wish, you can keep full moons, or the so-called Druid new moon - the first crescent, six days after the dark moon. This creates a regular schedule of work, when combined with weekly Simple Devotions.

A monthly rite gives you the opportunity to develop your relations with the Powers. When you begin, you may wish to focus on the three kindreds equally, expanding those offerings into the centerpiece of your rite. Call out to the host of spirits, make the offerings and spend some time in meditation, listening for their voices. Then accept the blessings they offer, and meditate again. If needed, these monthly rites are also a fine place for practical magic. If you have a spell to bind, you might call on specific deities and spirits proper to the

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work at hand, then use the return flow of blessing to add to the spell-work.

As you progress you will wish to add specific invocations in the key offerings portion of the rite. You might want to work through the gods and spirits of a specific cultural pantheon, or explore different cultural forms as you seek the one that resonates for you. Of course, you should also keep the eight holy days as you can.

When you have done all this, and are working rites readily, it will be time to consider the Dedicator's Oath, and to seek and install your patron deities. In some cases students may find that these two rites can be combined. That will depend on how quickly the certainty of your patronage comes to you.

For these rites your journal also becomes your spellbook, if it hasn't already. You should know and understand the ADF Order of Ritual by now, but you might wish to write down the invocations and instructions specific to the rites. And of course the working of these rites and their results should be written up in detail. Be especially sure to note any symbols and possible messages from the powers that arise

The last three requirements are pretty self explanatory.

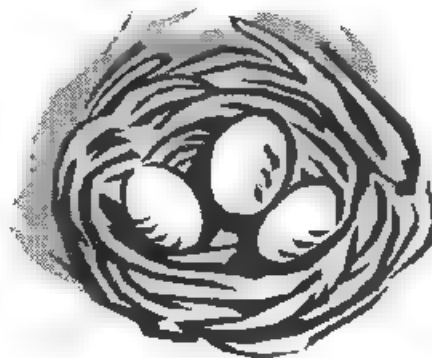
Requirement 7 - A brief account of each ritual attended or performed by the Dedicator during the training period.

Requirement 8 - The text of the Dedicator's Oath Rite and a brief evaluation of the rite.

Requirement 9 - A brief account of the efforts of the Dedicator to find a patron, including an account of the Dedicator's Patronage rite.

The simple instructions offered in our Dedicator's Program, if used diligently, can bring you to a full, competent skill in practical pagan religion. That skill is a prerequisite for further work in our Druidic Study Program, and the documentation of that skill upholds the integrity of that program. On a personal level, keeping a regular journal will be a real blessing to you in later work. Clear hindsight is often an important key to understanding the way before you.

So do the work and keep your journal, and may the Gods of Wisdom bless you!





By: Linda Demissy

An Advanced Two Powers Attunement

Ed. Note: This article is intended to be an addition to the Dedicant Program material. It explores the two powers meditation technique from a Norse perspective.

Start by feeling your own body, and notice how your arms and hands feel, and your chest feels, your abdomen, pelvis, legs and feet, then going up, your neck and head, and if your eyes are not closed by now - you can close them

Realize how your breathing has changed since you started this, and that you are now in a light trance, ready to interact with the Otherworld - which is just on the other side of the now, and that you can start to feel the roughness - of bark on your back, and as you feel this and realize - that your back is against the trunk of a tree - larger than you can imagine, the World Tree that connects everything.

Touch that bark with your hands and fingers, feel its texture, just let yourself feel its rough and smooth parts - as you keep your Otherworld eyes closed, and take a moment to feel gratitude - that this tree Yggdrasil - is the shaman's horse - that can carry you anywhere

...hear the sounds of your breath as you run with the rhythm of the land, the pulse of the Tree.

in the world, and has brought you here - to experience the two powers.

And having thus thanked the Tree, become aware of the sounds of the forest, the sounds of birds and cries of other animals - in this enchanted forest, and take a deep breath - of the living glowing air of this Otherworld.

Listen. Breathe. Know that beside you runs the root of divinity, one of the three great roots of the Tree, and that the root goes into the forest before you, all the way to the Well of Wyrð, where you will soon meet the three goddesses of destiny, the old one that holds your past, the young one that holds your fu-

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ture, and the mature one that holds the ever changing present.

So with your Otherworld eyes open now, look at the root beside you. Really look at it, and you will feel how it pulsates with power - even as it feeds the Tree, and keeps it firmly rooted in divinity.

Follow its path into the forest with your gaze and notice how vibrant the colors are, how full of life, and start you way along the root, amid the sounds of the forest, feeling your feet on the ground, and notice how your breathing speeds up a little from the walking.

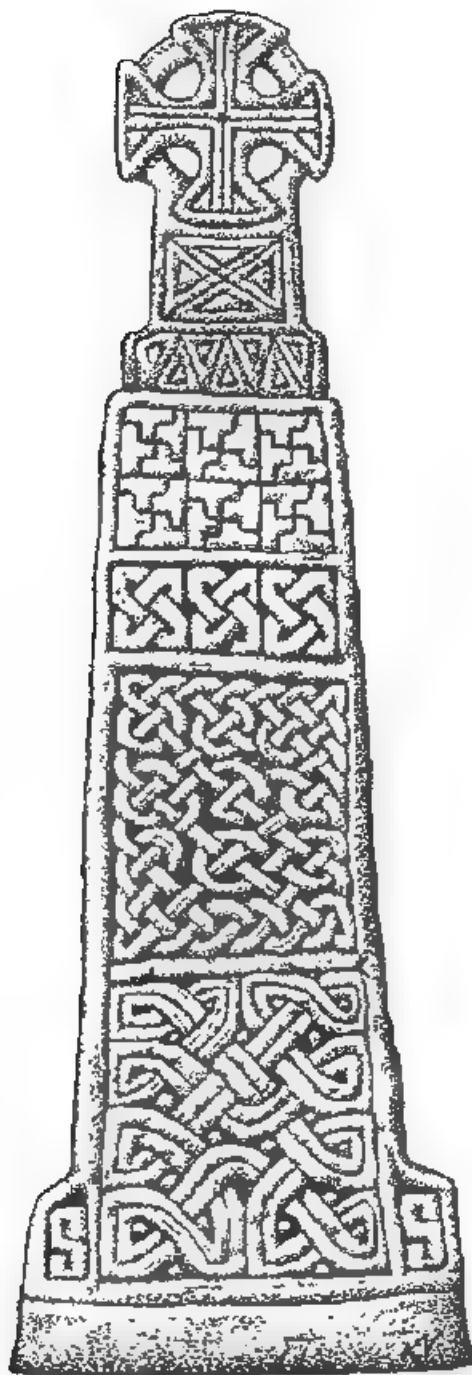
Look all around you on your path. Take your time. And when you finally see a clearing far ahead, you will notice something that looks somewhere between a pool and a low well, and as you get closer, you'll be able to see the waters shimmering near the top of it.

As your gaze is upon the waters, three women will approach the well, and they are called the Norns. Look at them, and ask to "taste the triple waters of Wyrd". See one of them fetching a ladle, and a cup. She approaches the well, and you might see her lips moving silently as she scoops up some water, and partially fills the cup.

She hands the cup and ladle to her sister, who also scoops up some water, and partially fills the cup. She then passes it to her third sister, along with the ladle, and she too scoops up water, and fills the cup.

Having done so, she raises the cup, looking to the sky, then turns to face you. She approaches and hands you the cup. Thank them. Drink it all, and you will feel her hand on yours as she retrieves the cup from you, just

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(Continued from page 16)

before the full effect of the liquid hits you as you close your Otherworld eyes.

Let the waters of destiny flood your body and your mind, restoring you to your true nature, your true self and goals. Receive the visions...

When you feel ready, open your Otherworld eyes, and seek the path back to the Tree. Run along the root of divinity, filled with a sense of renewed purpose, as if you had finally awakened to yourself.

See the living colors along your trail, and hear the sounds of your breath as you run with the rhythm of the land, the pulse of the Tree. And soon, you reach the Tree, and it is immense. Go to it, admire it, and touch it.

Then turn around and scan the skies above the forest - for a rainbow that is not a rainbow, a bridge that is not a bridge, a passage to the realm of the Shining Ones.

When you find it, go to it. It is made of fire, in all the colors of the rainbow. Approach it. Nearer and nearer. Flaming bright. Until you stand a step away from it. And when you



do, ask if you may "take three steps towards divinity". And really look at it.

Let it fascinate you. Raise your leg and take your first step onto it, and as you do you are surrounded by rainbow fire, by an aura that reaches as far from your body as your fingertips can reach, and the same distance above your head, and the same distance below your feet, and all around you Red flames. Orange flames. Yellow flames. Green flames. Blue flames. Indigo flames. Violet flames. Changing you. Making your being more like that of the gods, bringing you closer to their realm of existence, translating you into their dimension.

And when you are ready, take your second step, feeling the flames burst within you from your center, filling you, in every corner of your body, arms and hands, chest, abdomen, pelvis, legs and feet, neck and head, consuming you with divine fire and renewing you. Feel it completely.

And when you are ready, take your third step, and as the fire within joins with the fire around, look about you at the trees and see that they have this same rainbow fire about them. The divine is in them too. See the birds

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and other animals. They too have the rainbow radiance. Look at the rocks and the grass. Everything has this radiance, and it is enlaced with every other rainbow radiance, connecting them, uniting them, all divine, all different in their rainbow patterns, all the same in their source.

Take the time to absorb this, and when you are ready, reconnect with the radiance of your physical body. Feel the fire of those physical hands in your hands, the fire of your physical heart in your heart, of your head, of your genitals, of your feet. And all of it held together by the crystal pattern of the waters of destiny, giving you definite shape and separate existence.

Wiggle your physical toes. Wiggle your physical fingers. And when you are ready, keep your Otherworld eyes open, and slowly open your physical eyes, so that you may keep seeing the radiance in everything and everyone around you. By fire and water, you are made unique. And yet we are one.



As an organization, ADF is continuing to expand at an amazing rate. Our membership numbers are greater than ever (over 400 at last count), we have a number of new groves throughout the United States, and the different Guilds are progressing along very well (quite a few have ratified by-laws and are now working on their sections of the Study Program- see the Preceptor's Report elsewhere in this issue for details).

With all this explosive growth; however, have come some growing pains. Some of our newer members on-line have written about what they feel is a lack of essential guidance for people who are completely new to Druidry, and especially those who are new to Neopaganism in general, coining the term 'drubies' (a combination of druids and newbies) to describe themselves.

It used to be the case that many who came to ADF did so after years of experience with other forms of Neopaganism such as Wicca, being drawn to ADF's special emphasis on scholastic foundations, true polytheism, and devotional excellence

In the past few years, increased interest in Neopaganism and the easy access to information provided by the Internet have combined to allow anyone interested in Neopaganism or Druidry to find our web site, subscribe to some mailing lists, and send in their membership form all in the same day.

There are now quite a few new ADF members for whom ADF is their first experience with Neopaganism. Given some long-standing assumptions ADF has had about members' familiarity with Neopaganism, it's not surprising that some of our new folk are a little confused and overwhelmed.

It is for these reasons that I have chosen to write something entitled *First Steps on the Path*

By: Anthony Thompson

Part One: Introduction to Neopaganism

...a small on-ramp to
the Dedicant Program



Alex Caubhen-Zach

of *Our Druidry*, for I truly believe in the great value and uniqueness of ADF as a religion and a community, and I feel that we ought to be able to welcome both old and new Neopagans with equally open arms.

I am also attempting to fill a related need that has been frequently expressed on the electronic mailing lists, namely the need for actual practices that new members can begin doing immediately in order to begin their experience of our Druidry with action.

While ADF has long had an excellent set of reading lists to which newcomers are referred, a number of people have commented that reading is not sufficient to begin exploring a new religion, and so there is also a section of *First Steps* aimed at giving concrete practices and starting points of devotional work for new ADF members to take up right away if they desire. In this respect it might be considered similar to the Dedicant Program, but if the Dedicant Program is viewed as a step up in one's involvement in *Our Druidry*, I am hoping to make *First Steps* a small on ramp to the Dedicant Program.

The text included here is part one of three in the *First Steps* material, and is entitled "Introduction to Neopaganism." The second and third parts are "Introduction to ADF" and "Getting Started in *Our Druidry*." They will appear in future issues of *Oak Leaves*.

If responses to this effort are positive, material from *First Steps* may even appear in the next edition of the ADF New Member's Guide (which will likely be released later this year). This is a first draft and comments are welcome, so if you have any please submit them to *Oak Leaves*, to me personally at atn-omps@adf.org, or to the recently-created ADF-Newbies electronic mailing list (see www.adf.org/lists/subscribe.html to subscribe). Lastly, I should mention that in my



Londubn

attempt to provide this material expeditiously, I have drawn from existing information as much as possible. Therefore, a fair part of *First Steps* has been written by others, and I have placed references at the end of the text giving proper credit where it is due.

PAGANISM, THEN & NOW

Why It's Called Neopaganism

The term 'Pagan' comes from the Latin *paganus*, which appears to have originally had meant "country dweller," "villager," or "hick.." The early Roman Christians used 'pagan' to refer to anyone who worshipped pre-Christian deities, and the word came to have strong derogatory connotations in the following centuries, though it has been reclaimed in part by Neopagans in the latter half of the 20th century.

At the present time, there are actually a few different kinds of paganism you might hear about, of which Neopaganism is only the most recently-developed.

Paleopaganism refers to the original tribal faiths of Europe, Africa, Asia, the Americas, Oceania and Australia, when they were (or in some cases, still are) practiced as intact belief systems. Of the so-called Great Religions of the World, Hinduism (prior to the influx of Islam

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into India), Taoism and Shinto, for example, fall under this category

Mesopaganism is the word used for those religions founded as attempts to recreate, revive or continue what their founders thought of as the Paleopagan ways of their ancestors (or predecessors), but which were heavily influenced (accidentally, deliberately and/or involuntarily) by the monotheistic and dualistic worldviews of Judaism, Christianity and/or Islam. Examples of Mesopagan belief systems would include Freemasonry, Rosicrucianism, the many Afro-Diasporatic faiths (such as Voudoun, Santeria, Macumba, etc.), several sects of Hinduism that have been influenced by Islam and Christianity, and early (1940s-1950s) Wicca

Neopaganism refers to those religions created since 1960 or so which have attempted to blend what their founders perceived as the best aspects of different types of Paleopaganism with modern 'Aquarian Age' ideals, while consciously striving to eliminate as much as possible of the traditional Western monotheism and dualism.

For example, most Wiccan traditions, Asatru, and ADF are all Neopagan. The alt.pagan Internet newsgroup Frequently Asked Questions list describes Neopaganism quite well as "attempts of modern people to reconnect with nature, using imagery and forms from other types of pagans, but adjusting them to the needs of modern people."

A Brief History of Paganism & Neopaganism

If we interpret Paganism to refer to any form of polytheistic, pre-Christian religion, then Paganism stretches back to the beginning of history (c. 3000 BCE), and even further

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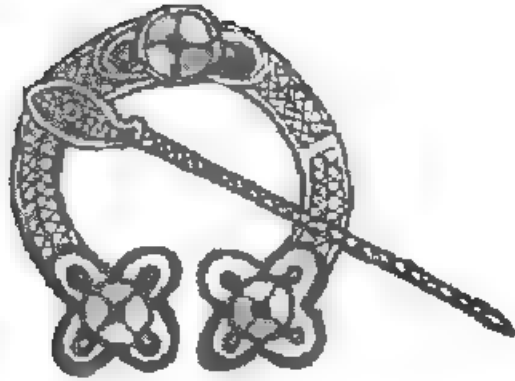
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Silver Fox



(Continued from page 21)

beyond that. The fates of such religions throughout the world differ widely, but by confining our focus to Europe it can be said that the rise of the 'peoples of the Book' (Jews, Christians, and Muslims) was generally unfavorable for Pagans, though it took a few hundred years after the coming of Christ for the Romans to officially abandon their pagan gods and adopt Christianity as the official religion of the Empire (c. 300 CE).

From the fall of the Roman Empire onwards, Christianity and later Islam (c. 633 CE) spread rapidly, and both were fervently opposed to worshipping any but a One True God. Scholars speculate that by 1000 CE, most Pagans had gone underground or been destroyed, and by 1300 the Inquisition in Europe had turned the words pagan and witch to political ends in the hunting of many non-Christian enemies of the Church.

While occasional works concerning ceremonial magic occurred in the period between 1700 and 1900, it is only at the beginning of the 20th century that any form of Paganism - and now we might properly call it Neopaganism - is found written about or practiced. It was in the early 1950s that Gerald Gardner in England created the first (and still most popular) form of modern Neopaganism, doing so after the last

the last British Witchcraft Act had been repealed in 1951.

Gardner pieced together many elements of folklore, then-current anthropological writing, and turn-of-the-century ceremonial magic to create the nature-oriented and duo-theistic Neopagan religion of modern Witchcraft or Wicca.

As a non-centralized, word-of-mouth religion, Wicca expanded and diversified slowly, prompting many others to look to pre-Christian polytheistic religions as inspiration for developing the modern religious beliefs and practices which we now collectively term Neopaganism.

COMMON FORMS OF NEOPAGANISM

As mentioned in the previous section, the first and still most common form of Neopaganism is Wicca. There are a number of others, however. A partial list includes the many traditions or 'flavors' of Wicca (e.g., Celtic Wicca), Asatru (Norse Neopaganism), The Church of All Worlds, various women's spirituality and men's spirituality movements, neoshamanism, and neodruidism.

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COMMON NEOPAGAN BELIEFS

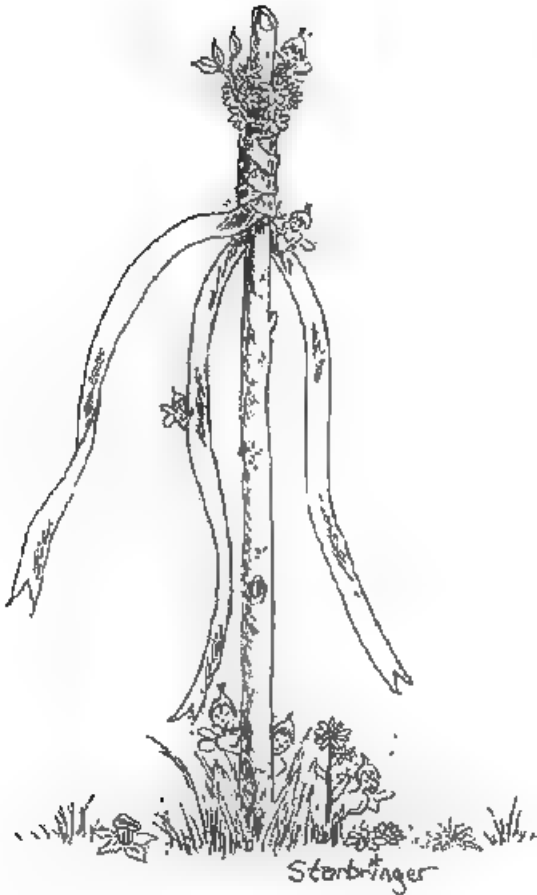
Polytheism

Perhaps the most obvious way that Neopaganism differs from other religions is a strong belief in polytheism — literally, many gods. Precisely what this means differs depending on which Neopagan religion one looks at. In Wicca, for instance, most traditions are based on duotheism, two deities, namely some kind of god and some kind of goddess. The two are usually archetypal representatives, the god of male-ness and active force, and the goddess of female-ness and receptive force. Some Wiccans acknowledge both the god and goddess but choose to work with one only (e.g., Dianic Wiccans focus on the goddess exclusively).

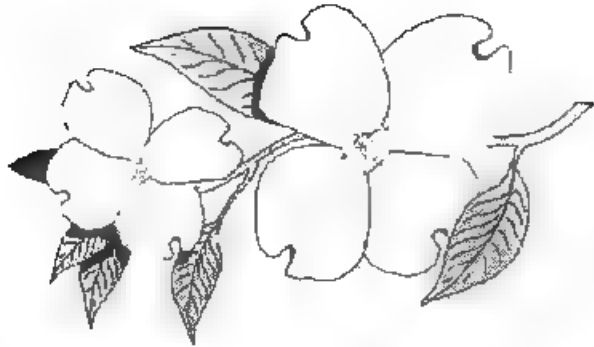
Other Neopagan traditions may be duotheistic like Wicca, or fully polytheistic. Fully polytheistic Neopagan religions quite often draw on a particular time period of pre-Christian history for inspiration, and also often focus on one particular culture and its related pantheon (group of gods and goddesses) within that general time period.

Fully polytheistic Neopagan traditions and groups usually acknowledge the existence of many deities (that being part of polytheism), but choose to work with certain ones for certain specific reasons (such as season or time of year, requests to deities for assistance in certain areas, etc.). The concept of 'working with' gods and goddesses is in some ways an inherent part of the Neopagan belief in polytheism. It represents the fact that not only do Neopagans believe in many deities (however they explain such a belief), but that humans and deities are in a social relationship, and that when one gives honor to the other that bond is strengthened.

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Jan Curran



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Reverence of Nature

Another very common aspect of Neopaganism is respect and reverence for the Earth and her creatures. Many Wiccans, for example, worship the goddess as Mother Earth, and most other Neopagans have strong environmental concerns.

Of course, in some sense one might consider this pragmatic, as Neopagans tend to prefer to have their rituals and ceremonies out of doors and in natural settings— as the ancient Pagans did themselves in most cases. Clearly, if industrialism continues on its current course, there will be few such settings available soon.

This is not to say that Neopagans are in general opposed to technology, in fact there are quite a few who are very techno-proficient (sometimes called 'techno-Pagans'). However, those Neopagans who embrace technology usually do so with a definite concern for the impact of that technology on our earth.

Magic & Karma

A last belief almost all Neopagans hold is that of the ability all humans share, to one

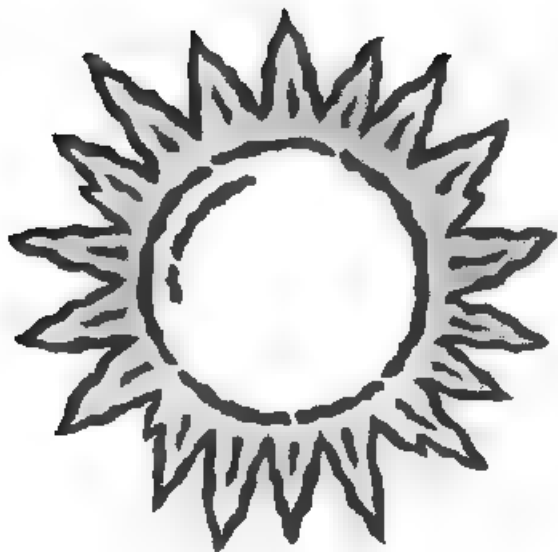
degree or another, to manipulate energies and cause changes in the world. Exactly which energies are used may vary — one Neopagan may work with the energies of the Earth, while another may use personal psychic energy, and yet another may use the classical four elements (earth, air, fire, and water).

The common aspect of all, though, is that such energies aren't normally perceived in everyday life, yet may be used by someone skilled to accomplish changes in one's own and others' lives

This usage is commonly termed magic or 'magick,' and is the basis for spells, or the structured use of energy to accomplish specific effects, such as healing, prosperity, and protection.

Such magical energy use can certainly be focused for less benevolent purposes, such as for harming or manipulating others. Most Neopagans, however, believe that the things one does—the actions one takes and the energies one sends out have a way of returning to their origin. Thus, if one performs magic to heal someone, one can expect some form of beneficial energy in return; similarly, if one performs magic to harm, one can expect the same. This

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effect is termed the law of karma, or the three-fold law by Wiccans who maintain that the returns come back threefold.

One last note on the subjects of magic and karma, is that the effects are usually neither immediate nor spectacular. In fact, it is usually weeks until successful magic has its intended effects (sometimes longer for more difficult workings), and the effects usually appear 'coincidental.' Skeptics usually say that successful magic is exactly that, coincidence, but any Neopagan who has done magic successfully for years can say that such a huge stream of coincidences is both amazingly accurate and uncanny. The effects just seem to fall into place wholly and naturally, but exactly as intended.

COMMON NEOPAGAN PRACTICES

Solar Cycles

As a part of nature-oriented spirituality, the celebrations and rituals of Neopagan traditions tend to be intimately associated with the cycles of the natural world. One part of this is the wheel of the year, a solar cycle of the

seasons. It seems clear that the Ancients held special regard for certain times of the year, especially those associated with planting and harvesting.



In particular, the times of the solstices and equinoxes, and points in between (to make eight) were of great importance. Some common Neopagan, Celtic-based terminology for the celebrations held on each of those occasions includes Yule (winter solstice), Imbolc, Ostara (spring equinox), Beltaine, Midsummer (summer solstice), Lughnasadh, Mabon (fall equinox), and Samhain. Neopagans today usually have special rituals on each of these days as well. Wiccans intertwine their God and Goddess with the cycles of nature and the wheel of the year, with the Goddess represented as the earth and the God represented as the sun, her consort.

Lunar Cycles

Another natural cycle commonly celebrated by Neopagans is that of monthly full moons. There is, of course, much lore concerning the moon. It has always been associated with the night, and hence hidden and more psychic, magical things. Wiccans identify their Goddess with the moon (and their God

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with the sun), and other Neopagans worship the moon as well (e.g., as Artemis of the Greek pantheon).

Whether or not they worship the moon directly, it is fairly common for Neopagan groups to meet for companionship or ritual during the time of the full moon. In part, it may be because it has long been part of magical tradition (especially Wiccan) that the kind and strength of one's spells should be correlated with the phase of the moon for maximum effectiveness, with the full moon being the peak time for active, change-making magic. It's also difficult to be outside on a moonlit night and not feel a bit of magic as the moonlight streams down.

Personal Spirituality

One last Neopagan practice, or rather a description of Neopagan practices as a whole, is that of a strong personal connection. While other religions may meet in groups more often (e.g., weekly), for Neopagans much of their religion is more personally-oriented, woven throughout their daily life and not requiring others to practice.

Many Neopagans maintain personal altars, for example, at which they meditate or offer daily. Neopagans may also perform small bits of magic or psychic work every day, and



usually have similarly close relationships with any deities they worship. Indeed, to most Neopagans all things are divine in one way or another, and Neopagans are known to strive to accept difference and diversity, especially in areas of sexuality.

Wiccans have something called the Wiccan rede which states, "And it harm none, do what ye will," and most Neopagans have a similar attitude of acceptance concerning things which do not harm anyone (including the doer).

Such acceptance is often an attraction for people with 'alternative' sexual orientations and people who have generally had a variety of unsatisfactory experiences with other, more rigid religions.

References:

Why It's Called Neopaganism was based on Isaac Bonewits' *Defining Paganism: Paleo-, Meso-, and Neo-* 2.1 (<http://www.ged.net/bonewits/PaganDefs.HTML>), with additional material from the *Alt.Pagan FAQ*, Version 4.0 by Susan Harwood Kaczmarczik, et al (<http://www.pobox.com/~pagan/>).

A Brief History of Paganism and Neopaganism used factual material from Margot Adler's excellent survey of Neopaganism, *Drawing Down the Moon* Penguin USA, 1997; available on-line at <http://www.amazon.com/exec/obidos/ISBN=014019536X/arndraioctfeinadra/>.

Common Forms of Neopaganism draws from the *Alt.Pagan FAQ*.



By: Ian Corrigan

A Beltaine Rite

...the beginning of the
bright, fertile half of
the year...

Beltaine, the night before May 1, or point between Spring Equinox and Summer Solstice or full moon of May. Beltaine marks the division between Celtic winter and summer.

As the other side of the year, it has nearly the significance of Samhain, perhaps more in some parts of Celtia. It marks the beginning of the bright, fertile half of the year, and is also a time of open gates, when the noble ones go abroad.

In the agricultural year, Beltaine is the time when the new herds are driven out to summer pastures. It is the beginning of the season of blossoms, when honey fills the hives and milk is in the udders of the cows. It is the beginning of the summer's labor of caring for crops and cattle, in hope of fall's bounty. The land is again giving forth its good, but much depends on skill and luck.

As at Samhain, the moment of interface between the chaos of winter and order of summer made Beltaine a time of peril and protection. While at Samhain the world order has left the world in bounty and joy, at Beltaine the barrenness of winter is fresh in memory. So this feast is occupied with customs meant to gather in and secure luck and protection so that the summer will bring every possible gain.

One of the holiest means of asserting the power of nature's blessing is by joyous sexual union. The Beltaine feast is marked by a period of sexual energy and freedom. The common people took their pleasure in the forests and fields, their sexual joy and spell to chase the final chill of winter from heart and land.

Mythic concepts connected with Beltaine center around the conflict between light and dark, summer and winter. Some tales tell of a conflict between the old and young kings to win the love of the May Queen. Tales tell of efforts by the gods to turn aside plagues and banes, striving to retain or restore the health of the land. Other motifs focus on the people of the Sidhe, the so-called fairy folk. It is said that at Beltaine the tribes of the Sidhe move from their winter to summer homes. They travel by the secret ways, across the land, and all wise humans make way, and avoid the routes of their progress.

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The modern Pagan holy day of Beltaine combines many of these motifs. It is focused largely on sexual pleasure and fertility, with a good amount of erotic content. It is a holiday devoted to winning fortune for the coming season. The winter's fires are extinguished and re-lit from the Beltaine fire, the source of summer's blessing. Wells are blessed and decorated with blossoms. The noble Sidhe are honored and asked to look kindly on humankind, so that all may prosper.

1: Procession -

2: Welcome and Opening Prayers

a: The Earthmother - as Eriu

b: Imbas -

perhaps as First Fire of Inspiration

c: Outdwellers

3: Grove Attunement - as usual

4: Purpose and Precedent

Slainte agus faite! Welcome to the offering rite of Beltaine, the hinge of summer, the day of blessings. Now the earth grows green again in fact, warmed by the power of the sun and the waters' cool strength. Shoot has become bud and bud is flowering as all life burns with the kindling of love's fire. Now we rejoice in the heat of May, and look forward to the greater heat of summer.

In elder days the feast of Beltaine was a day of power and duty, when every fire was extinguished and every clan held fast to its luck for the coming season. The folk left their work and went into the fields and the greenwood. They roved among the blossoms and made love to one another to celebrate the power of life. They went into the groves and made their worship of the gods and goddesses that sustained them.

As the ancients did before us, so we do now, and so our descendants may do in the future. We are come into the grove to worship as they did, to offer to the ancestors; to offer to the king and queen of the Sidhe clans and all the nature spirits; and to offer to the beloved shining ones. Today we honor Aine, the queen under the mound, the erotic power of renewal. Today we honor the Mac Oc as Aengus the Harper, the enchanting life of the earth. Today we kindle new flame in ourselves as we dance among the Beltaine fires. And tonight, may we practice the rites of love in whatever way our spirit may guide us, to sustain the power of life. Ta go maith!

5. Fire Well and Tree - as usual

6: Gate Opening - as usual

7. Kindred Offerings - as usual

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8: Honoring the Patron Powers

A cloaked woman emerges, stands to the north of the hallows with head bowed and cloak closed. Druid speaks:

In elder days in Erin the goddess was the mother of clans, called Aine, queen of the noble ones. Aine the mighty mated with mighty men and from them she bore many peoples. As each of them grew old, she would renew her youth and love again.

So for us is the loving earth goddess, who grows old with the winter and renews her youth in this merry, magical time. With each of her renewings, she brings the flowing of new life, the erotic blossoming of every kindred, not just for the continuing of clans, but for the delight and regeneration of all beings.

*Aine the ancient
Calleach the mighty
Bones of the earth
Answer your children*

*Mother to maiden
Winter to summer
Root into blossom
Answer us, changer*

*Flow now the waters
All hearts rejoicing
Laughter and loving
Bounty and blessing*

*Now in the hinge-time
Wise ones are calling
Show us your wonder
O maiden of may!
all: Aine, accept our sacrifice!*

An offering of scented oil is made to the fire. The woman removes her cloak to reveal a young maiden, erotically dressed. All cry:



Hail the queen of the may!

The May Queen speaks, saying:

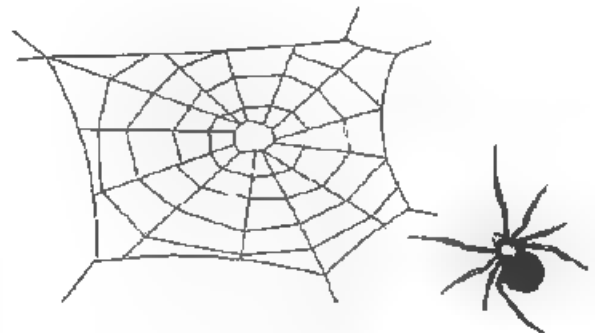
Let the goddess of earth hear our call as I hear it! Blessings upon all who do honor to the shining ones. In this season of renewal we do honor to the goddess of the wells, for the sacred well is the eye of the earth, the giver and receiver, the gate of the Sidhe!

Maiden holds large bundle of cut flowers, says:

Now let the well be dressed, honoring our simple symbol of all the worlds' sacred wells.

Nine men come forward in turn to dress the Well, surrounding it with flowers. All sing 'Way to the Well'. When all are finished the Druid speaks:

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Surely it is true that when the maid of may appears in any place or any heart the delight of love cannot be far behind. In Erin the power of love's joy was worshipped in Aengus Og, the son of Dagda and Baona. He is the golden harper, whose music awakens longing and fulfillment in mortal hearts. He is the silver voice, calling all to come away from earthly care and join in the joy of may. Now let us welcome the young lord.

*The young son maponos
Aengus the harper
Son of the Dagda
Whose staff is the strongest*

*Born of enchantment
The son of the mother
Sung, a enticer
Delighter of maidens*

*Sap in the branches
All making merry
Bee to the blossom
Hie to the maying*

*Raise now the may-rod
Aengus we name you
Wonder child rising
Come to our calling*

All: Aengus Og, accept our sacrifice!

An offering of scented oil is made to the fire. The bilé, or other phallic rod is passed from woman to woman with much merry jesting, kissing of the pole, etc. ... The May Queen then places the pole in the earth again, saying:

*Awake, o king-to-be! Enter now the maiden earth
and bring joy and blessing to us all!
Beannachtas!*

Offering to the *sidhe*:

The faery tree is brought out, or the Druid walks to the tree (at the South?) Clouts of many colors, sparklies and amulets are available to hang on the Tree. Druid speaks:

In the elder days aine the goddess was a queen of the sidhe-folk, ruling from her mound in the south of Erin. Likewise Aengus was a king of the gentle people, making the faery music beneath the Brug na Boynne. Now we call to them to open the way to the people of peace.

On the feast of Beltaine the veils between the worlds are thin. Now we honor the noble clans of the otherworld, the spirits of earth to join our dance and receive due offering.

Come to the gates, gentle and lovely ones. Hear our call, we the children of earth, who remember you. We offer you our worship, our reverence and our blessing.

You who rule in the wildwood, who give luck or bane, you who teach us the hidden ways and aid the wise, receive now these offerings made in your honor:

The druid will recite the various powers of the *sidhe*, and one of the folk will tie a ribbon or clout or whatever to the tree for each. This should go on for 29, 27 things, such as:

(Continued on page 31)

(Continued from page 30)

- *To the queens under the hill - Oonagh the lovely, Casleach the ancient, Medb the mighty and all...*
- *To the kings under the hill - Fionnarra the handsome, Bodb the red, Eochaid the stallion and all...*
- *To all the sidhe-folk of poetry and wisdom - inspirers and singers, you who grant sight and hearing...*
- *To all the sidhe-folk who are warriors, wardens and keepers, champions and hunters, wrathful protectors...*
- *To all the sidhe folk of the makers, iron sidhe and gold sidhe, wood sidhe and clay sidhe and the folk in the loom...*
- *To all the sidhe folk of the soil, tillers and reapers, cattle sidhe and arbor sidhe and folk of the hearth...*
- *To all the sidhe folk of the earth, stone and soil, stream and pool, bird and beast...*
- *To all the sidhe folk of the sea, merrow and selkie, of sunlit shallows and the deeps...*
- *To all the sidhe folk of the air, trooping sidhe and the voices on the wind...*
- *To all of you we give these gifts and ornaments, asking you to bless us in the joy of the living...*

All: *Noble sidhe, accept our sacrifice!*

The company is instructed that if they do not have a praise offering they may come quietly to the tree through the rest of the rite and make their offering. The Tree will be planted in the country after the rite.

Praise offerings: as usual.

9: Prayer of Sacrifice and Omen

10: The Blessing Cup - as usual

The Blessing

Following the Hallowing and Drinking of the Waters the Druids work the fire of blessing
Druid Speaks:

Now as we stand filled with the power of our goddess and god, let us work the spell of the Beltaine fires to drive away ill and bring us luck in the coming summer.

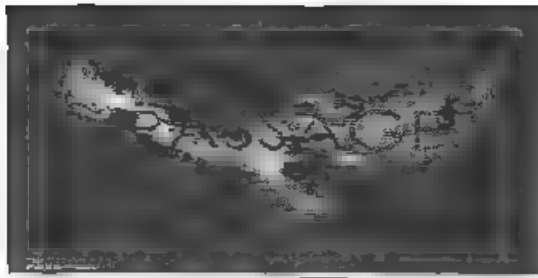
Two fire-vessels are brought out and prepared. Sacred woods are available as in the charm. One man and one woman bring fire from the fire. Fires conjured, saying.

*We tendle these magic fires
In the presence of the mighty ones
In the power of the lovers
By Dagda the fire and by Brigit the fire
By oak - grant strength
By rowan - grant magic
By hazel - grant wisdom
Spring from darkness into light
Rise as the warmth of summer's sun
This Beltaine day
Kindle within each of our hearts*

(Continued on page 32)



Jan Carran



Jim Hoyt received his MS degree in plant biology from the University of Michigan in 12/97.

White Willow ProtoGrove is now active in MS, with Turtle Woman and Vixen as co-organizers of the Grove. Contact info. turtle@icli.net, or 1-508-226-3675

Andra Silverman (also known as Wisewoman) has won a 22 month long battle for the custody of her two daughters in Florida. The court recognized Druidry as an authentic, respectable religion, and upheld the right of parents to raise their children as Druids.

ADF's guilds have been busy this quarter electing officers, establishing bylaws, and setting up study programs. Newly elected officers include:

Magicians' Guild:

Chief: Skip Ellison

Co-Preceptors: Ian Corrigan and Sue

Scribe: Jan Curran

Registrar: Omega Sygil-Moon

Pursewarden: Epona

Archivist: Anthony Thompson

Liturgists' Guild:

Chief: OakWyse (Bill Melnyk)

Preceptor: Peter Ellen-Gold

Scribe: Pandora (Dimitra Barnard)

Archivist (& acting Registrar): Mica Stonewolf

A registrar will also be elected for the Liturgists' guild in the near future. The guild's bylaws are in place, and they are hard at work on the SP. Six threads are being developed, overseen by the following officers.

- 1) drama and presentation - Pandora
- 2) history, myth and lore - Peter
- 3) magic and trance - Pandora
- 4) liturgical design - OakWyse
- 5) writing - Peter
- 6) language & linguistics - OakWyse

If you have an item you would like included in Passages, please contact Jennifer Kennedy at jalani@planet.com.net

(Continued from page 31)

*A flame of love and wit and might
To friend and foe and all beings
Bring peace and beauty to the land
As life begins anew.*

Ta go maith!

Now join hands all...

*Step lightly in the dance and leave your winter
cares behind.*

Receive the blessing of the shining ones

As you pass between the faery fires.

Dance now, in the joy of May!

Music is struck up and a line dance led by one of the Druids, dancing between the two Fires, maybe doubling back for kisses. All finally spiral into clump with a roar/om. Druid deepens trance one last time, then speaks:

Final Blessing.

Bless, O great ones true and bountiful

Ourselves, our kin and our friends

Our work and our wealth.

May the waters of life sustain us

May the fire of passion enliven us

From day to day through every turning moon

From season to season

Through all the sacred year.

May the ancestors strengthen us

May the Sidhe-folk open our ways

May the goddesses and gods grant us wisdom.

Let the seeds of spring shoot and bud

And let our lives blossom with the may.

By our magic and by the blessings of the old ways

Let all our blossoms come to fruit!

Ta go maith!

11: CLOSING: as usual





By: Ceisiwr Serith

A Celtic Beltaine Ritual

This is designed to be performed within the standard ADF format, with the changes given. As part of the ritual briefing it must be determined how many people will be taking part in the bannock rite, so the number of pieces the bannock must be cut into will be known.

Props:

- A bannock on a plate.
- A cloth to cover the bannock.
- A knife to cut the bannock.
- A bowl of barley.
- An offering bowl.

Celebrants.

- Two Priests (D1 and D2)
- Diviner

The Opening Prayer

- D2: *Ta muid anseo leis na dbeithe a adhradh!*
- D1: *We are here to honor the gods!*
- D2: *We come together on this sacred day to celebrate the feast of Beltane to call in the summertime to win from chaos a peaceful time in which to gain our harvest.*

The time of resting has ended, the time of planting has come.

Appeasing the Outsiders

- D1: *The time of resting has ended, the time of planting has come. We take our fields from the unmarked lands, measuring our world out in their midst and in the midst as well of those who dwell there, those who dwell beyond the borders.*
- D2: *We will make an offering, then, to assuage the Outsiders to appease them and please them, and win from them their grudging consent for us to form our island world, our homes, our culture, our people, our fields, within the great surrounding sea.*

(Continued on page 34)

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D2 holds the bannock up and presents it to the others, then puts it back down and makes a mark on the underside. D2 holds it up, to show the mark to the others, then puts it down on its plate and cuts it, making sure that the mark falls on only one piece. D2 turns it three times, deosil, saying the following, one line with each turn:

I make this turn for the blessings of the High Gods

I make this turn for the blessings of the Honored Dead

I make this turn for the blessings of the Nature Spirits

The Drvner chooses a non-grove member, and the two of them go to the bannock. The Drvner holds a cloth about six inches over the bannock, and the non-grove member turns it three times, deosil, and then returns to her place.

The cloth is lowered onto the bannock, and one of the grove children comes forward and turns the bannock three times, deosil. The child returns to their place



DONT GO EXTINCT!

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OAK LEAVES**

*Contact Mark Gabriel for
more information*

*megabriel@aol.com or
c/o ADF office P.O. Box or phone*

D2 then brings the covered bannock about the circle, deosil, and each adult takes a piece from under the cover. When all have taken one, the one who has the marked piece holds it up. The chant ceases. D1 motions the marked person to them. D1 and D2 hold their hands in blessings over the marked person and say:

D2: *As you go beyond the nemeton's borders, may the blessings of the ancestors go with you.*

D1: *As you go beyond the nemeton's borders, may the blessings of the deities go with you.*

D2: *As you go beyond the nemeton's borders, may the blessings of the land spirits go with you.*

All hold their hands up in blessing and say:

As you go beyond the nemeton's borders, may the blessings of the three kindred go with you, and our blessings as well.

The marked one goes to the gate and says:

*To those beyond the border
whether gods or goddesses
whether spirits or dead
to those who were before us
and dwell in the darkness of our world's
shadow: I come to you with offering
to buy from you a world*

(Continued on page 35)

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The marked one goes out through the gate and makes offering of the bannock piece. Upon return, the marked one is met at the gate by the diviner, who asperges the marked one, saying:

Div: *We purify you from the Outsider's influence.
We cut you off from them, that you might
return to the people.*

The Diviner conducts the marked one to the fire, where they are met by D1 and D2.

D2 gives the chosen one barley, and D1 says:

D1: *Offer to the holy ones, and become once more
part of the people.*

After the chosen one offers the barley to the fire, D2 says:

D2: *People of the tribe, encircle the nemeton,
creating about this one who has returned
the sacred enclosure.*

They circle deosil once. The marked person then rejoins the circle to the right of D1, who hands him an offering bowl.

The Offerings

The Diviner says:

*With the Outsiders appeased we may make
our offerings.*

Starting with D1 and going deosil, each person goes to the marked one and gives them a piece of their bannock piece, before going to the fire and placing the rest in it. As the offering is made, each person prays to their patron deity or deities to protect their household in the coming season, saying something like:



*To <> and <>, who watch over my
household, I offer this bannock. Protect my
household, people and beasts, land and all on
it*

At their turn, the marked one uses the pieces the others have given as their offering. After this offering, D2 says:

*Pour out on us, Kindred,
all your blessings,
bestow on us your gifts,
offer to us, with open arms,
the endless bounty of your unfailing power*

D2: *On fields and cattle*

All: *Let blessings fall.*

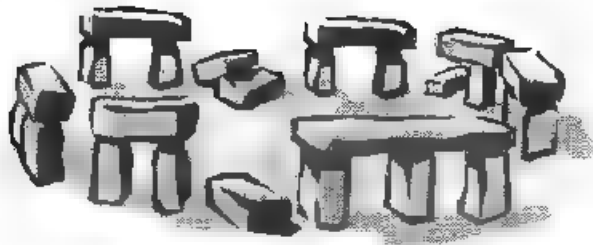
D2: *On hearth and home*

All: *Let blessings fall.*

D2: *On family and friends*

All: *Let blessings fall.*

(Continued on page 56)



(Continued from page 35)

D2: *On all our world,
from edge to edge, and all within it*
All: *Let blessings fall.*

D2: *From now to Samhain, be our protection.
Uphold the cosmos in which we dwell.
From all that would harm us*
All: *Protect us, kindred.*

D2: *From all that would wear us down*
All: *Protect us, kindred.*

D2: *From all that would damage the world of
people*
All: *Protect us, kindred.*

D2: *Upon all that we own
Upon all that is ours
Upon all that is dear to us*
All: *Let blessings fall.*

The Cauldrons of Purification

D2 lights a fire in two cauldrons which have been placed near the gates, transferring flame to them from the main fire. While doing so, D2 says:

The fires of Beltane are fires of purification.

Recessional

D2: *As we leave the nemeton, we pass between
two fires. May they burn away in us the
accumulated detritus of winter. We leave the
season of inside; We enter the outside.*

Commentary

The Season

A sense of foreboding fills the Celtic world at Beltane, then. There is the disappearance of Rhiannon's son and the great claw through the window in *The Mabonogion*. There is divination to see if the summer's weather will be good. And there are the purifying fires which give the feast its name.

Beltane is a time of crisis. In a pastoral community it is the time when animals are moved from their winter holdings to the summer pastures. This means a crossing from areas close to settlements into essentially wild areas. In an agricultural community, the crops are beginning to grow. No longer protected beneath the ground, and not yet fully grown, they are in a vulnerable liminal state.

The danger comes from the spirits of the land that are Outsiders. Not having been brought into the human community (through their choice or ours), they can be expected to be at cross purposes with us. We make our gains at their expense. We therefore propitiate them, making peace with chaos before we can build our cosmos.

The Ritual

The main purpose of this ritual is to appease the Outsiders, and to win their consent in our forming civilization in their midst. Once this is done, we may confidently ask our household deities to protect our homes.

The rite of choosing the marked bannock piece may originally have been performed to choose a sacrificial victim. In historic times the chosen one was purified by fire, a representa-

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tive of the community. In the marked one's purification we are all purified of the baneful influences of winter.

The marked one must first perform the community's work. They are sent into the unknown, bringing an offering to the Outsiders. Although the workings of the gods have chosen them, there is still some uncertainty as to the acceptance of the offering. Even if the marked one returns successfully they must be purified before being readmitted — they have become sacred, and by going so closely to the Outsiders may have acquired some of their influence.

The elaborate turning and covering rite has the practical purpose of confusing everyone as to which piece has been marked. Ritual, it solemnizes the moment and incorporates all present into it. The people put part of their own bannock pieces into the chosen one's bowl as an acknowledgement of the service. Practically, this provides the marked one with the means for their own offering.

Finally, at the end, each attendee is purified individually by the smoke of the fires, a rite found both in Celtica and Rome.

Sources

Davaher, Kevin. *The Year in Ireland*. St. Paul, MN: Irish Books and Media, 1972.

Leach, Maria (ed.) *Funk and Wagnall's Standard Dictionary of Folklore, Mythology, and Legend*. San Francisco: Harper and Row, 1972.

The Mabinogion. tr Jeffrey Gantz. New York, NY: Penguin Books, 1976.



Alex Camben Zaco



Since my last report, a number of guilds have passed by-laws and held elections. Congratulations to: Linda Demussy, preceptor of the Seers' Guild; Ian Corrigan and Liafal, co-preceptors of the Magicians' Guild; Peter Gold, preceptor of the Liturgists' Guild; and Jay Tibbles, preceptor of the Healers' Guild.

Fox is preceptor of the Order of Priests. (Membership in the Order of Priests is open only to ordained clergy. Since Ann Socolofsky recently resigned as a priestess of ADF, Fox is its only member.)

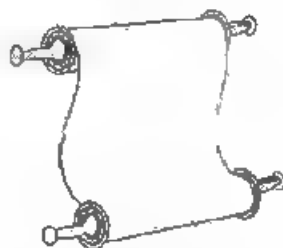
The Warriors' Guild is busy debating their by-laws, and I believe is close to a vote. Hopefully by the time you receive this, they will already have ratified their by-laws and held elections. The Bardic Guild is planning to send out a copy of its by-laws to its members in order to hold a vote for ratification. Of the specialties originally approved by the Mother Grove, all but the Scholars and Artisans' are pretty much up and running, at least in terms of discussing requirements in the Study Program or by-laws, (or, in the case of the Bardic Guild, running their own training program). And the preceptors of guilds whose by-laws have been ratified are now serving on the Council of Lore, where we are currently discussing general requirements, and should soon be discussing functional requirements as well.

Due to a mix-up in communications, I delayed submitting the request of the Naturalists' Guild to the Mother Grove to become a provisional guild, (the same status as all the other guilds until the Mother Grove approves the first three circles for their specialties in the Study Program), until very recently. My apologies to Marae Price and the Naturalists' Guild for this. (From our last phone conversation, I was under the impression that I was supposed to wait until they held elections and gave me the go-ahead. Marae sent me their

By: Deborah Rest

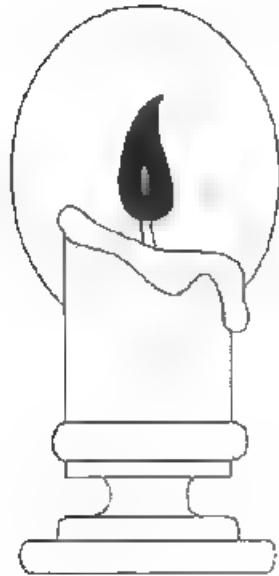
Preceptor's Report

The Preceptor coordinates the Study Program



by-laws right after Christmas, when I was both hopelessly behind on my e-mail and preparing for a big trip. It got lost in the black hole which is my in-box, and I was unaware of their request until Marae sent me a note asking me about its status.)

Speaking of the abyss which is my in-box, if you have tried to contact me via e-mail and I have not responded, I apologize. A much more reliable way of contacting me is by phone, (401)273-6517.



By: Lion's Dream

Seers' Speciality Requirements

According to the ADF Mother Grove, the Seers Guild is responsible for developing a set of Seers specialty requirements for the ADF Study Plan. ADF Members who complete the 3rd Circle of the Study Plan (in this specialty) are then eligible to ask for Ordination (pending the completion of some other possible requirements, to be determined later)

The Seers are primarily responsible for three main areas of study: Divination, Trance-work, and Counseling.

Over the past few months, the Seers have been accumulating a list of all the skills that we feel a 3rd Circle Seer ought to possess. This is that list, as it stood on March 1st, 1998. The author's name is at the end of each proposed requirement. Linda is the Seers Guild Preceptor, Lisa is Archivist/Pursewarden, Pandora is Registrar/Scribe. She is also Scribe for the Liturgists Guild, whose Chief is Oakwyse.

What an ADS Seer Should Know.

Our next task, is to determine exactly how best to teach these skills and how to determine that a student has acquired them. If you would like to be involved in this process, please join us on-line at ADF-SEERS@ADF.ORG

DIVINATION

A 3rd Circle Seer shall:

1. Understand Divination

Have a thorough understanding of the theory and practice of divination, in general, and how it can help the client. (Dream)

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Alex Caubert-Zach

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2. Familiarity with Major Divination Systems

Have a reasonable understanding and familiarity of the 10 most common divination methods in use today. So, for example, if I come to my Priestess and said, "An I Ching reader threw the stalks for me and got Hexagram 28. He said I will have continuing problems for 7 years. Is that true?", my Priestess will know what I am talking about. She has seen it done. She understands what it has in common to other systems that she is very familiar with. She has read at least one book on the I Ching. She might not own it, but she probably can call someone who does. So she can quickly get the complete information she needs to understand what the meaning of Hexagram 28 really is. (Dream)

3. Practice Several Divination Systems

Be able to do a skillful divination, using at least three tools or methods that she is very comfortable with. Which one she chooses will have more to do with the clients preferences and/or specific situation than with her favorite tool. (Dream)

4. Understand Influence of Diviners

Understand the power and influence that a diviner can have on a querent and exercise extreme caution not to abuse it or cause harm. (Dream)

5. Use Personal Divination

Be able to use divination to identify options the client has, and what outcome is likely to result from each choice. (Linda Demissy)

6. Take Omen of Return

Be able to do the omen taking during an ADF rite with either runes or ogham, indicate the nature of the blessings offered by the kindred, or the fact that they are unwilling to offer blessings at that time and why. (Linda)

7. Assess Sites

Be able to divine if a site is suitable for a rite or might need cleansing, if a house is psychically unsafe and requires cleansing, or if a person requires magical protections. (Linda)

8. Perceive Spirits

Be able to feel the presence of guests at Druid rites, get a general idea of what they look like, and hear what they answer when you speak to them. (Linda)

9. Quantify Intuition

Be able to quantify your intuitive information (ie rating on a scale of 0 to 10, a time period, etc.) (Linda)

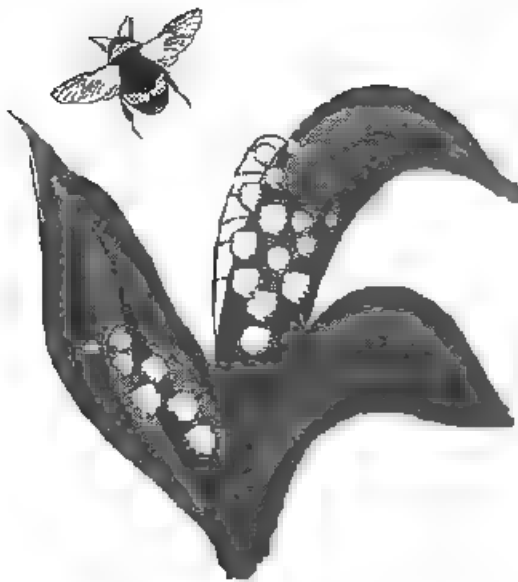
10. Interpret Dreams

Be able to interpret dreams through intuition and questioning. (Linda)

11. Interpret Events

Be able to recognize synchronicities and unusual events as omens and interpret them. (Linda)

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(Continued from page 40)

12. 'Read' Psychically

Be able to get intuitive information from people, objects, places, etc. without censoring it. Be able to later analyse the information's relevance and validate it through research. (Linda)

13. Use Second Sight

Be able to See/Hear/Feel spirits and energies. (Linda)

14. Channel

Be able to speak and act out what a spirit is saying and doing so that others can perceive its message. (Linda)

15. Map the Timeline

Be able to identify future paths, map them, explain their outcome, locate in time where they branch off, determine what decisions/actions will lead to which path, and advise accordingly (Linda)

16. 'Read' at a Distance

Be able to get intuitive information about an unknown person, place, object, etc. through someone who has a link to it (by following that person's link to it). (Linda)

17. Perform a Psychic Diagnostic

Be able to identify spirit and power intrusions in people, places, and objects. (Linda)

18. Sense Danger

Set up an intuitive alarm system so that you are made aware of danger, both mundane and psychic, and are able to distinguish the two. (Linda)

19. Prophesy about a Person

Be able to prophesy upon a person's life, particularly at birth and other rites of passage. (Linda)

20. Prophesy about a Time

Be able to prophesy what time is best to start a chosen undertaking, and what a given time is good for. (Linda)

21. TruthTell

Be able to tell if a statement is true. (Linda)

22. Spirit Conversation

Be able to contact a person's spirit ally and relay the ally's messages. (Linda)

(Continued on page 42)



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23. Determine Intent

Be able to tell if a spirit is benign, malign or indifferent towards a person, group or intent. (Linda)

24. Classify Spirits & Energies

Be able to classify a spirit or energy according to some system that has at least three categories (for example, the modes of nature. Goodness, Passion and Darkness) and that is applicable to any spirit or energy. (Linda)

25. Describe Psychically

Be able to describe a person, magical object or place through psychic senses (ie. Seeing their auras, Hearing their soul, Feeling their nature or emotions), and be able to recognize a few patterns (ie. a certain color for an explosive temper, another for shyness, etc.). (Linda)



TRANCEWORK

A 3rd Circle Seer shall.

1. Understand Trance

Have a firm grasp of what 'trance' is and understand several different models of how the mind is organized and functions. (Dream)

2. Recognize Trance

Be able to recognize the mental, physical and behavioral characteristics of trance and identify them when present in another person. (Dream)

3. Apply Trance Usefully

Know what trance can be used for, and have experience putting it to practical use for a variety of purposes. (Dream)



4. Experience Trance

Have a lot of experience going into trance herself, for a variety of reasons and with a variety of methods. (Dream)

5. Induce Individual Trance

Be able to help another person enter trance deliberately and easily. (Dream)

6. Teach Self-Induction

Be able to teach a person to enter trance, by themselves, whenever they wish. (Dream)

7. Induce Group Trance

Be able to gently guide a group of people into a trance state, all at the same time. (Dream)

8. Be Certified in Hypnosis

Have a basic certification from a recognized hypnotherapy association, stating that she has the basic, minimum skills to use trance in a safe and effective manner. (Dream)



(Continued on page 43)



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9. Understand Meditation

Know and have some experience in at least 3 types of meditation.
(Dream)

10. Meditate Deeply

Be very experienced in at least one type of meditation and have recorded her experiences with it over a period of at least 3 months.
(Dream)

11. Teach Meditation

Be able to teach someone how to meditate and have done so successfully at least 3 times. (Dream)

12. Recommend Meditation Techniques

Be able to critique a person's current methods of trance and meditation to help them find options for the most effective methods for that individual. (People change over time. What worked at 20yrs may not be ideal at 40yrs.). (Lisa Kamp)

13. Use Trance Journeying

Be able to journey to the Otherworlds to receive guidance, and develop a relationship with at least one spirit guide (Deity, Ancestor, Nature Spirit, etc.) (Linda)

14. Use Guided Meditations

Know all the standard patterns used in guided meditations and their applications. Be able to use them as building blocks for creating meditations, and recognize new patterns when you see/hear them. (Linda)

15. Guide a Person back from Trance

Be able to return to normal consciousness a person suffering from magickal side-effects. (Linda)

16. Locate Spirit Allies

Be able to find willing spirit allies among deities, ancestors and nature spirits for a client, give them basic information on who these allies are, and advise them on how to keep the relationship strong. (Linda)

17. Be able to Shield

Be able to shield yourself, another person or a group. (Linda)

18. Assist Transition into Otherworld

Be able to assist the transition of people, animals and plants into the Otherworld when their body dies. (Linda)

19. Integrate Soul Parts

Be able to retrieve missing soul parts and assist the client in integrating them. (Linda)

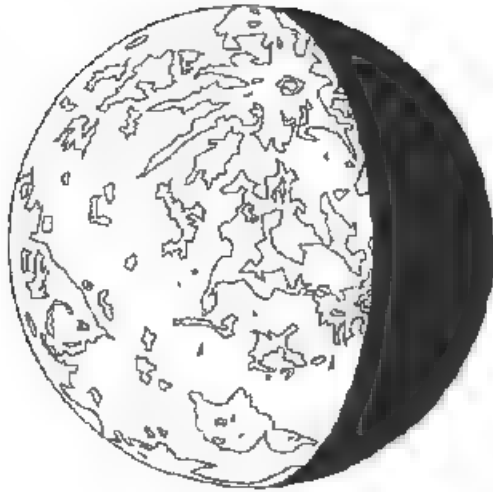
COUNSELING

A 3rd Circle Seer shall:

1) Ethics

Have a basic understanding of counseling dynamics as well as ethical dilemmas they are likely to face in practice. This includes things like the ethics of consultation, relationships with clients outside of counseling settings, issues of social influence, authority, em-

(Continued on page 44)



(Continued from page 43)

powerment, knowing what to do when you find yourself in over your head, etc. (Pandora)

2) Interpersonal Communication

Have excellent knowledge and understanding of verbal and nonverbal human communication, group dynamics, mediation, conflict resolution, persuasion, dynamics of relationship development, creating rapport, getting to the crux of an issue, etc. (Pandora)

3) Stress Management

Have an excellent understanding of how to take care of themselves, what burn out looks like, how to manage stressful environments: self awareness, social support, relaxation techniques, time management skills, cleansing/releasing rituals, how to get support for yourself... (Pandora)



4) Crisis Intervention

Be able to recognize someone in crisis, identify what stage of crisis development they are in (generalized anxiety, shock, etc.) and how to work with them in that state. Staying calm in the face of crisis, assessing suicidality, understanding normal life events and transitions that tend to cause crisis, basic crisis management, etc. Training through a local Crisis Line would be a good place to start. (Pandora) Or a local EMT or first responder course (Tara)

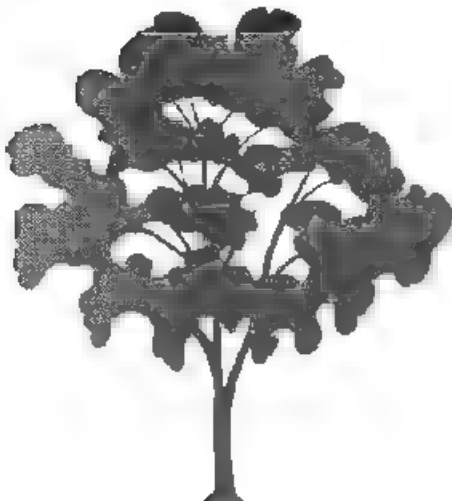
5) Basic Assessment

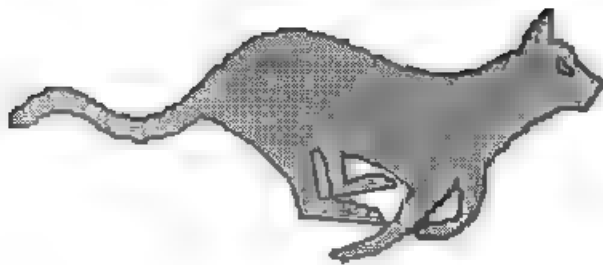
Be able to tell the difference between a generally healthy individual in life crisis for some reason and someone who has a chronic mental health issue that needs to be referred. (Pandora)

6) Referral

Know what social service resources there are in the community, which ones are pagan-friendly, how to contact such resources on the behalf of clients, how to give both the resource and the client useful information about what to

(Continued on page 45)





(Continued from page 44)

expect, etc. (Pandora) Generate a list of these resources to keep handy in case you need them before taking on any clients in any of the specializations. (Lisa) Know which agencies will work on a sliding scale or for free. (Tara) Keep track of where you have referred people and follow up to see how well the resource worked out for them. (Pandora)

7) Consultation

Be able to understand and interface with the mental health professions when necessary. Recognize and have a basic understanding of the meanings of common diagnosis in mental health fields. Have a basic grasp of various theoretical approaches to psychotherapy and which tools tend to work best with which kind of folks. Be able to support folks who are seeing a professional counselor without interfering with the work being done on the one hand, or leaving the person completely on their own on the other. (Pandora)

8) Life Transitions

Be able to deal with things like new births, beginning and ending relationships, marriage, divorce, illness, death, etc. Pre-marital and marital counseling, grief counseling, issues surrounding career choice and change, family issues, first time parents, etc. (Pandora)

9) Supportive Counseling/Listening Skills

Be able to work with folks who are generally healthy but who are experiencing some life crisis. Rapport, active listening, normalizing, etc... (Pandora)

10) Goal Directed/Solution Oriented Counseling

Be able to work with folks who are stuck to define the primary issue at hand, look at the environment surrounding it, develop goals, assess resources and challenges, create options, generate a plan of action, try it out and repeat & adjust as necessary :). (Pandora)

11) Pagan Issues

Be prepared to do more ongoing sorts of counseling for folks with issues a mainstream counselor would probably have a hard time relating to: pagan spirituality, polyamory, coping with friends and family who aren't pagan, religious discrimination, rites of passage, handfasting, alternate conceptualizations of relationships and living arrangements, etc. (Pandora)

12) Spiritual Guidance

Have some kind of training in the work of spiritual direction, and an ongoing relationship with one's own spiritual director, mentor or guide. Those who are guiding others should be under guidance themselves. (OakWyse)

13) Supervised Counseling Experience

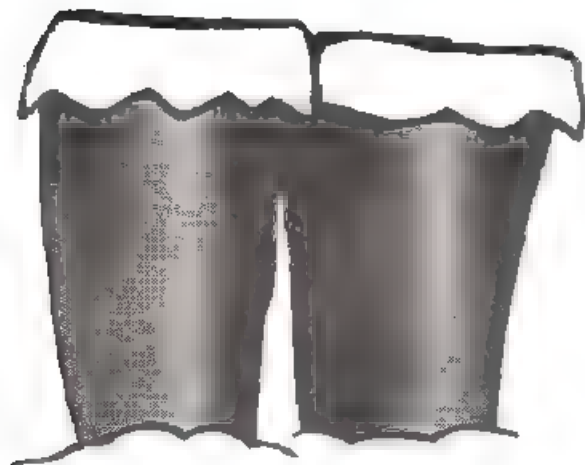
Take and pass a Basic Quarter (usually 10 weeks) of Clinical Pastoral Education (CPE). (OakWyse)



By: OakWyse

Ritefully Wreaking

The ADF Liturgists'
Guild is Putting
Together its SP and
new Rituals



Fast on the heels of the Seers' Guild, the Liturgists have adopted their By-Laws, elected their Leadership Council, and begun the work of creating a Study Program to produce Liturgical Leaders for ADF.

Chosen to lead the Guild for the next three years were:

Chief:	OakWyse
Preceptor:	Peter Ellen-Gold
Scribe:	Pandora
Archivist:	Mica
Registrar:	Judy Stoner

Unfortunately, Judy felt the need to decline her election shortly after the votes were in, and the process for amending the By-Laws and authorizing a special election for a new Registrar were just getting underway as this article was submitted. With 25 members casting votes in the election, I just edged out ADF Web Master Anthony Thompson for the office of Chief, proving, as I mentioned to Fox, that the gods do have a sense of humor!

As we have begun our deliberations on the Liturgists' Study program, I have been moved greatly by the caliber of scholarship and enthusiasm among members of the Guild. Because Liturgists are one of the "ordainable" specialties, we have spent a great deal of time on the serious question of what constitutes an ADF "clergyperson." Sometimes the debate has been hot and heavy, as befits such an important matter, and we have dragged the Archdruid and the ADF Preceptor into the fray. Please rest assured the Liturgists' Guild is taking it's work seriously.

The Liturgists' Guild is charged with producing persons who are skilled in writing and leading varieties of Indo-European liturgies

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for the High Holy Days and for life passages. Many of our members have several years of experience in writing and performing ADF liturgies. Though I am new to ADF, I have been a spiritual and pastoral leader for nearly twenty years in another tradition, and have taught, written, and led liturgies for as few as two and as many as 800 people. I am greatly humbled to have been chosen Guild Chief while such a newcomer to ADF. It is a tribute to our openness and inclusiveness, and sense of adventure. I look forward to learning as I lead.

As Chief of the Liturgists' Guild, one of my primary concerns will be to promote active cooperation and collaboration with each of the other Guilds, for all our Druidic skills come to play in the experience of our liturgies.

OakWyse
OakWyse@aol.com



Report of the Grove Organizing Committee

by Tara

The Grove Organizing Committee is doing great work in processing new groves and protogroves, along with having success with the sprouts (potential new groves).

Skip has settled in as Committee Chair and things are moving along smoothly for the transition to the Grove Oversight Committee taking over the responsibilities of provisionally chartered and fully chartered groves.

At this time, we are one provisionally chartered grove away from the Grove Oversight Committee being installed by the Council by-laws.

I would like to express a warm welcome to the following new groves and protogroves.

6th Night Protogrove, GO: Amergin, OH
White Willow Protogrove, GO: Turtle Woman, MA
Willow Marsh Protogrove, GO: Mark Gabriel, MI
Triskel River Grove, SD: Epona, OH
FireLitMisTrees Protogrove, GO: Hazel Firewind, FL
Grove of the Midnight Sun, SD: Emerald Dragyn, NJ

I am also proud to say that 5 of the 6 new groves have mentors, with a mentor soon to be assigned to the 6th grove.

Currently the Grove Organizing Committee has one protogrove and one provisionally chartered grove being voted on and one protogrove in discussion.



Just what is an EQUINOX?



by Carrach

Let's not waste any time, I've worked on this definition for years so here it is:

Equinox: The Spring or Autumn quarter begins as both the North and South poles are momentarily poised on the Earth's 'terminator'; the globe's boundary line between night and day. As a consequence, only at these times of the year are the hours of night and day equal.

That's it. The great mystery at last revealed! It's not the definition you will find anywhere else; yet it is correct and I feel it's the best, for a number of reasons.

Do you understand it though? I've tried to keep it as simple, extremely brief and to the point as possible but yet still focusing on *the nature of the actual physical event, the reason*, rather than trying to reach a definition of it by listing the effects it causes. The cause of the equinox is something which I feel is *never* really addressed in the definitions you find in popular or technical reference works. You can expect to find whenever you look, over and over, definitions which rely on Spherical Astronomy and it's subjective or 'geocentric' view for describing the workings of the world

"equinox: one of the two opposite points at which the sun crosses the celestial equator, when the days and nights are equal..."

-Encyclopaedia Britannica World Language edition of Funk & Wagnal's Standard Dictionary of the English Language, 1959

"Crosses the celestial equator..."? What we're being told here is that if we were to plot the Sun's apparent position against the background stars on a map of the heavens we would find that on the equinox the sun has progressed to the point where it is crossing the equator of that map, only then standing precisely half way between the two celestial poles. This is all the conventional explanation has to tell us: the position of the Sun relative to the background stars, if we could see them; but, y'know what? *we can't.*

Should one really need a working knowledge of the elements of Spherical Astronomy to unlock a

simple 'definition' in the dictionary? It seems to me that the choice has always been made for us here and, as such, it reflects the arrogance of the academic mind which insists that we must 'learn it the hard way' (i.e., as they did; often they don't understand it well enough themselves to explain it *simply*, to others...). Although geocentric Spherical Astronomy painstakingly interprets the sky and its motions as seen from an observer's viewpoint on the ground, this seemingly 'personal' mode of modeling the world was the very culprit behinds Western Culture's hundreds of years of resistance to the simple truths of the solar system which Copernicus finally forced upon us. Although it may be argued that, philosophically, we are at the center of the universe, geometrically we are not. In this neck of the great cosmic woods, there's no doubt whatsoever that the Sun is at the center. Whether it's in Nature or in our personal lives, the subjective viewpoint usually limits our ability to interpret the world accurately

The Wondrous Angle

Everything 'seasonal' relating to the year: the seasons themselves, the solstices and equinoxes, varying length of the daylight hours, the varying times of sunrise and sunset, the elevation of the Sun at noon, and... other matters, perhaps even the initial development of Life on Earth leading to our very existence... are inextricably linked to one magical and, we shall consider here, *sacred* thing...

the Angle: 23.43493° (hereafter '23.5°')

Chances are you may already know that 23.5° is the amount of tilt the Earth's axis maintains as we make our yearly sweep around the Sun. Most folks who remember that much still don't understand the next specifically important fact about the tilt, an extra fact which would lead to a more correct and revealing picture in one's mind... Try adding this to your notion of the Earth as always being slightly 'cock-eyed' as it swings around the Sun:

At any given moment, the Earth's axis will always be found to be parallel to any of its previous positions.

A minor deviation in the above rule of thumb shows the axis completes only one whole 'wobble' out of parallelness over a period of approximately 26,000 years!

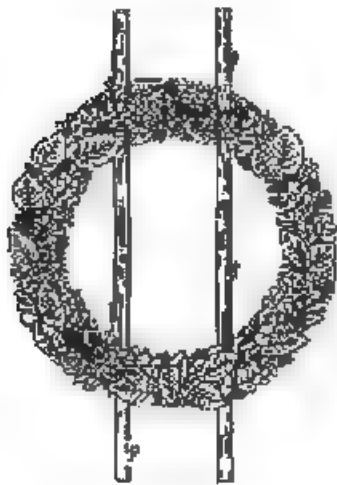


Garran Mesen Bach (Little Acorn Grove)
Samhain to Imbolc

Edited By: Londubh

Sailing Acorns

*News from around
ADS's groves, proto-
groves and SIGs.*



Our Little Acorn continues to grow. For our Samhain, we found a spot in a field owned by a neighbor of one of our members (used with permission). This spot was wonderfully isolated, on a hill, with very powerful energy. Four new people attended this ritual, and they have all subsequently stayed involved with grove activities.

I did not attend the Winter Solstice ritual, but it was held at the same location as Samhain, and lasted 3-1/2 hours! This despite the fact that it was so cold that the water in the cauldron froze (they had a bonfire). An especially zealous round of praise offerings was the reason for the extended length.

Imbolc was an indoor ritual, which unfortunately suffered a bit for the number of people that we squeezed into a living room. We are going to make more effort in the future to hold rituals outdoors. Two of our members recently moved into a house on 28 acres of land, which should facilitate our search for a permanent ritual site.

In other news, we held a house blessing for a member when she moved into her new place, gathered together just for fun on New Year's Eve, and have been holding bi-weekly meditation meetings to continue the energy work that we began at Equinox. We have been working on grounding and centering, visualizing and moving energy within our bodies, and letting energy flow from one person to another. This is part of a 13-lesson energy working led by Gwyndewin. We have also held a music and chanting workshop, a folklore session, and a workshop on the preparation of herbal medicines.

In the works for the future: Plans for Spring Equinox are underway, and we have a

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mead-brewing workshop scheduled for early April. We are looking into joining in on a day of volunteerism on behalf of DC schools, and need to do about three more house blessings for grove members who have moved into new places.

Blessings, Sylvan

Mugwort Grove - Imbolc, 1998

Imbolc weekend began Friday evening, February 6th, when the first celebrants arrived at Full Circle Farm bearing a cauldron large enough to bake a whole chicken covered with a lot of small potatoes grown at the farm. Add chicken gravy and the feasting began as the grove gathered.

Much later, after excited conversation against a background of Celtic music, we found sleeping places in beds, on the floor, on the hay in the barn, and on the comfortable, front porch sofa (in spite of outdoor temperatures in the teens).

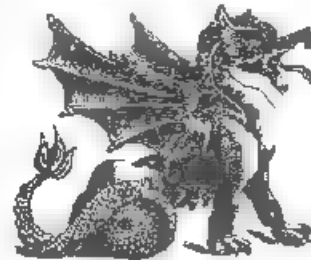
More Druids and their guests poured in on Saturday as we breakfasted on pancakes, then made Brigit's crosses at the kitchen table. By afternoon we numbered 15. As the sun cleared away clouds and began to melt accumulated snow, ritual setup began.

Sunbeams streamed through the western window as the large living room was cleared and a centered mirror a yard in diameter was set around with square stones to form a well. Nine candles in crystal holders ringed the mirror. A central candle, set in a cut crystal bowl, was lit with a flame brought from a Brigit's Shrine in Ireland. Altars to the kindreds were set up in the corners and offering bowls were placed on the brick hearth of the burning wood stove. Little cows hung gaily

from the beams along with Brigit's crosses. The effect was magical!

Cenn Ruah was the Druid-In-Charge. As is our grove's custom, the ritual honored only Brigit, in her many aspects: as bard, as poet, as artisan, as healer. Her blessings inspired beautiful words and offerings. Brigit's Crosses and Grove triskele pendants were blessed and charged. The senior Druid read the omen from cut straws as they fell into ogham symbols.

When it was time, the Grove's crone fetched in Bride's *Brat* from the spruce branches, was welcomed in by those assembled, and distributed strips of the protective

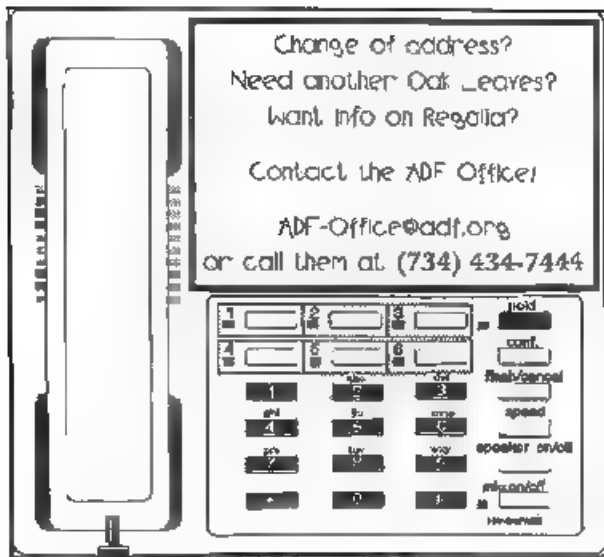


cloth. All were also given candles to light from Brigit's flame, to snuff and carry back to home altars.

Revels followed, of course. The amount of delicious food and drink for the entire weekend, was sufficient for the Dagda himself. When darkness fell there was the usual bonfire up by the barn, carefully tended by our "pyros." Indoors later there was a lively discussion of what the spiritual aspects of the role of the naturalist, artisan and healer are and how they might be programmed into the guild study programs.

On Sunday morning, following a productive business meeting, our naturalist led a farm field trip. Druids tramped through a wet meadow, into woods to the stream's sacred

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pool, then up to the high meadow on the western ridge, continuing along the forested ridge and back to the farm house through the chestnut orchard. Our professional biologist had much to tell, and a fledgling geologist had more to add. Lunch was followed by cleaning up and packing up, as all headed back to the city by late afternoon, promising to return for Beltaine. Some were even heard to comment that it was the best ever!

Written by White Owl, substituting for our Scribe, who was unable to attend

Silver Fox Grove

Greetings everyone! Since receiving grove status last Wellspring, we have grown a lot, and we don't have just numbers, we have quality people too. We had our magical founding site at Yule (97) making the nine founding members a family on more than one level. And, we take care of our own. We've made membership in ADF a prerequisite to full membership in our grove, and the payment of it is handled by our pursewarden out of monthly dues. We have a few more people applying for membership as we speak.

Yule is now to be our New Year (the Nordic New Year) and a time when we can discuss our goals as a grove and divide responsibilities. This year's roster includes:

Senior Druid: Linda Demissy (me!)
 Scribe: Newt
 Pursewarden/Registrar: Drake
 Senior Liturgist/Chronicler: Pandora
 Techno-Druid: Farrell McGovern
 Librarian: Shamrock
 Head Kook: Raven (who kooks the food. .)

Raven has also recently been appointed Senior Warrior, in acknowledgement for the regular martial arts classes he offers at no charge to grove members. He doesn't know he's been appointed yet. Won't he be surprised to read this... :-)

Right now, we're keeping our PR effort low to give the group a chance to solidify before welcoming hordes of new members (they're beating down our door, of course...). We meet at least once a week, usually twice. Activities include working on the Dedicant's Program, seers, bardic, liturgical and organizational meetings, and martial arts practice!

We're also plotting a "Northern Lights" festival, to be held between Wellspring and Starwood. A number of really interesting people (whose names you'd recognize) have said they'd come to Canada if we hosted a festival. Mouahaha! We'll keep you posted.

Blessings,
 Linda Demissy, Senior Druid
 Clarière du Renard Argenti: Silver Fox Grove, ADF

Red Oak Grove

Red Oak Grove celebrated Alban Arthan (Welsh for 'Winter Solstice' or Yule)

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with an all-night vigil. We went outside and said farewell to the Sun as he went down and lit 8 large candles, which we took inside with us. We didn't use any electric light all night. Each hour we did a short ritual and snuffed one more candle. As the night progressed it became progressively darker, really bringing home the idea of the season of increasing darkness. By 11:30 PM, when we began our full Ritual, we were down to one lit candle which we snuffed at Midnight. From then on we re-lit a candle each hour. At dawn we took the 8 lit candles outside to greet the sun as he returned. It was a very moving experience and we plan to repeat it next year. There was a nice article on the Solstice in the New York Times and they ended the article with a description of our ritual.

Just after Yule a most significant event occurred for our new grove - it's first budding! The Grove of the Midnight Sun, expertly led by Senior Druid Emerald Dragyn, budded off from us and began their own regular schedule of worship, instruction and fellowship in northern New Jersey. We traveled up to join them in their first public ritual and it was wonderful. We are proud of them and continue to offer them our encouragement and support.

The members of Red Oak Grove feel that we are more than a congregation - we are a tribe or a family ('Tylwyth' in Welsh). So we created a special joining ceremony where the new member makes a pledge to the Tylwyth, who then make a pledge in return. This was a significant event in our grove - and our individual lives.

We also have a group of friends who like to join us for rituals and fellowship, but may not yet be members of ADF or are not yet ready to identify themselves totally with our

beliefs and practices. We call them 'Cyfaill' (Welsh for 'Friend') and developed a friendship ceremony where they make a pledge of Friendship to the grove and the grove makes one back. We pass a cup of friendship and share blessings with one another. The contents of the cup are mixed together from whatever beverages the prospective new Cyfaill(s) happen to bring. This time we mixed Nordic Ale, Amaretto and Irish Mist(!). To everyone's surprise and delight - the result was delicious. This was a really fun experience.

For Canol Gaeaf ('Heart of Winter' or Imbole) we honored Brigid. We cleaned our fire urn and lit a new fire with ivy and birch and clarified butter. We performed the friendship ceremony, mentioned above, and distributed pieces of cloth that had been left out the night before for Brigid to bless. Then we went out for milk shakes!

Our plans for Alban Eilir ('Equinox of Butterflies' or Spring Equinox) include a dawn ritual by the Atlantic Ocean. We wish all of you a very happy Calan Mai ('First day of May' or Beltaine) and hope to see you at either Triple Guild Weekend (May 8-10) or Well-spring (May 27-31), or better yet, both!

Bright Blessings,
Lion's Dreaan, SD

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Stone Creed Grove

For the last several years Stone Creed Grove has celebrated the Winter Solstice high day in the tradition of the pagan Norse. The Yule rite was given to the ancestors, and to

Lughnasadh '98

August 7-9, 1998
Southeastern Michigan

A festival gathering in
celebration of our community,
and honoring
Lugh, our tribal Father.

Three days of fun, festival, workshops and celebration! Bring the whole family—we'll have both co-op daycare and children's activities. Tent camping and dorm rooms available. We'll also sneak in some meaningful rituals and workshops!

For more information, call Shining Lakes Grove,
A.D.F. at (313)480-2082. Email to
robh@cyberspace.org. Visit our website. <http://www/msen.com/~robh/stg/>

protection from the winter's darkness, much like the Celtic Samhain. Ian, Richard and Marae were the main officiants of the rite in which we honored the Earth Mother of the Norse as the powerful, fruitful yet dreadful winter form, as Frau Holda, and the power of poetic inspiration as Odin himself, the inspirer of poets and teacher of magic. We called on Thor, the protector of mortals, to ward our grove and turn aside the Outdwellers. The

remembrance of the three kindreds took the traditional Norse form of the sumbel. The horn was filled once for each of the three kindreds, and each of us drank in memory of the ancestors, the land-spirits and the Aesir - the gods and goddesses of Asgard. We lit the Yule log, prepared by Richard, with a candle for each of the mightiest of the powers of Asgard. During the praise offerings we worked a poetic spell to take us into the dark and bring us out again.

After the rite, the feasting, singing and dancing was enjoyed by all. My favorite visual from Yule was watching the teenager with the green spiked hair and leather enjoying himself while participating in the Renaissance dancing led by Ian.

Several members expressed an interest in making a tabard, tunic or robe for our work. So at the January 8th meeting we had a very successful and well attended craft session. We had such a good time that we are planning a banner and altar cloth decorating evening in March.

Thanks to Tina, we found a wonderful and free (!) site, newly built and located in a beautiful park, for the Imbolc rite. The rite was officiated by Sue and Carol with support by several other members. Angel had the honor of bringing in the Brideog and Bratach Brid while Ian sang a hymn to Bridgit. Sacred fire and water were distributed and we were given a very favorable omen. Postponed from Samhain, the members of Stone Creed stood forth to take an oath together, renewing our commitment to the work. Our grove has been going through a growth spurt recently and we are all pleased with the level of enthusiasm displayed by the membership. We are working on other program and training offerings that may be limited to members, including training circles, members-only newsletter pages and deeper participation in the holy day rites.

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Our monthly rites have been well attended, and we are pleased that Jennu from Columbus has found her way to us several times. We use these opportunities to charge candles for specific intentions.

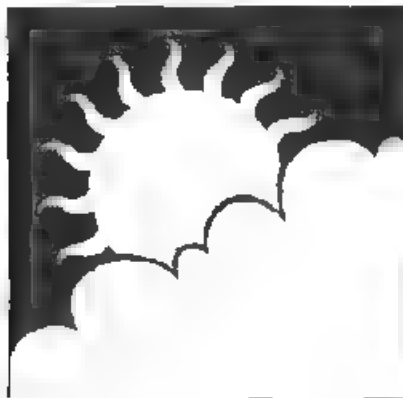
Congratulations to Angel, daughter of Sher, (14) who has celebrated a rite of passage.

Grove of the Midnight Sun

This is a very exciting time for The Grove of the Midnight Sun. Disung/Imbolc was the first holiday we celebrated as an official ADF grove. The liturgy is new and each time we use it, it becomes more and more a part of who we are. The Disting ritual was both spiritual and powerful with new chants and crystal magick.

The crystal magick portion of our ritual consist of sending good wishes and blessings for each other. The celebrant holds the crystal in their hands. They focus on the crystal, visualizing the blessings entering the it. The crystal then absorbs and amplifies the blessings it receives. It is then given to the next person who holds it and draws the energy from the crystal into themselves. That person in turn adds a blessing and the crystal moves on.

Each time we use this crystal, it gets more and more powerful. In addition, we



chant along as the crystal is handed from person to person.

Among the many guest that joined us for Disting was the Red Oak Grove. That was truly an honor for us. The support and love we have been receiving from area pagans is amazing.

We had our first New Member Ceremony, at which time we share a pledge of true knuship with each other and then give the new member, in this case Prairie Wolf, a magical talisman to wear. These talismans are hand made by our own artisan, Gryphon. The GMS tree logo is beautifully wood burned onto the talisman along with the runic M & S. The design is also a creation of Gryphon's.

Our grove meets twice a month for ritual and study. We had decided not to combine the two because of time and focus. Ritual and fellowship gatherings usually last for 3 hours or more. Our study and discussions, depending on the agenda, last for 4 hours

We have a newly created flyer that has been distributed and posted at the two local colleges, a technical institute, and county library. We have hopes of our homepage being up by late spring and that Jade Phyre will have our grove library (an idea we stole from Red Oak Grove) completed in another month.

As soon as it gets a little warmer and dryer, our grove is going to organize a nature walk at the local forest. It will be a combined informative nature study and spiritual activity where we will offer to the Earth Mother our praise offerings collected during the indoor rituals.

The Grove of the Midnight Sun is truly looking forward to the upcoming months. As it is with spring, we are budding.

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growing, and blooming. Each day brings us new and fresh ideas, hopes, blessings and dreams

Very bright blessings,
Dragyn

Shining Lakes Grove

Shining Lakes Grove has had a very successful three months. Our membership has topped 93 (including local members), and the grove put out its first membership directory, so that the busy little SLuGs can find each other.

This year, as part of our Imbolc celebration, we practiced the age old custom of the *Brideog*. An effigy of the goddess Brid was carried from house to house as we sang songs and performed house blessings. Shining Lakes Grove also provided two days of merriment at our hospitality suite during ConVocation, a magickal conference held annually in Detroit, Michigan. We also had a merchant table at ConVocation, displaying our colorful SLuG wear, and raising more than \$250 for ADF through regalia sales. The SLuGs met and partied with many fun magickal people, and a good time was had by all.

Protogrove of the Emerald Rose

Our protogrove is continuing to grow with 11 initiated members and 4 prospective members attending our rituals. We celebrated our one year anniversary at Yule, and are looking forward to a very rewarding second year.

We plan to attend a Beltaine festival as a group (we should be the largest group there) and we are in the midst of planning a Summer Solstice celebration at the coast. A number of our members have also volunteered to help out with other local pagan groups through out the rest of the year. The local pagan community has been very supportive of our Grove and we have been approached as a resource for knowledge of Druidry by other groups.

Our group continues to explore Druidism through rituals and monthly tutorials, and we are becoming a very close-knit magickal family. As we gain more members and implement more druidic elements into our rituals, the possibilities for growth, both spiritually and as a group seem boundless.

In Love and Light,
BriarMoon /|\
Scribe, GER

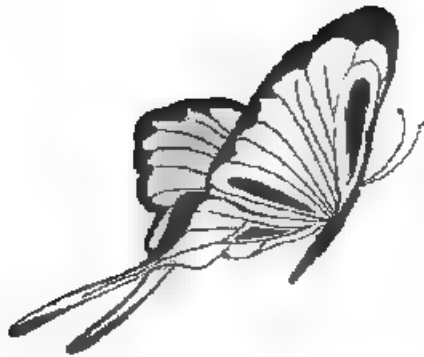


CedarLight Grove

CedarLight Grove Hall celebrated the end of its first year at Druid Hall with the return of Yule. The first twelve months of our grand experiment proved a long and often harrowing challenge. We learned through it all, that we could survive and thrive through those challenges. With the first year gone round, we've only nineteen more to follow before Druid Hall truly belongs to CedarLight. It seems both a very short time, and a very long journey.

CLG celebrated Yule at the foot of our great green holly king, who lurks just to one side of our sigil site. Old Man Holly stood a grand site, looming into the darkness of a long, cold, rainy evening. We lingered long enough to pay our homage during the opening of our Yule holiday celebration, then invited the old ones, to return with us to the warmth and

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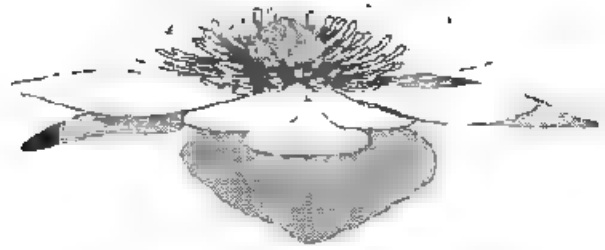


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cheer of Druid Hall. Festively prepared with a white pine tree to one side, and a cedar (of course) log drilled for candles to the other, Druid Hall beckoned as we returned to its shelter to present our offerings, and receive the return of the waters of life.

After Yule, we began a series of round table discussions based on the recently published ADF Dedicant Program. These weekly discussions began with reviewing and reading the ideas present in *Oak Leaves*, and soon spin into a weaving of personal experiences and beliefs. For the first several weeks, these discussions occupied most of our time. As Imbolc approached, we set aside the discussions, and focused on preparing the Imbolc rite, based on the ideas we'd discovered during our work through the first quarter of the program. Along with keeping our discussions on track, our new Chief Liturgist took the lead in bringing Imbolc to be. Fred continues.....

For Imbolc, Cedar Light Grove chose a different Kind of worship ceremony to celebrate the season, specifically based around a feast consisting of seasonal foods. The table became the center of the rite and the focus throughout, with only a brief procession out to the sigil space in the back yard where most of the invocations were performed, and finishing inside around the table again where offerings were made and runes read. This was my first



real sigil as CLG chief liturgist and even though I was quite nervous throughout the proceedings, I believe it turned out quite well and everyone seemed satisfied. With a core group of CLG members now studying the ADF Dedicant program our rituals will be becoming much more significant and profound in a magical way. Also, this sigil was video taped for an upcoming special CNN production on teens in alternative religions, so look for us when it comes out.

CLG's looking to introduce two new activities, so stay in touch for schedule changes. Fred has offered to host an open workshop on divination and reading techniques. While not a class, this will be a fine opportunity to practice your skills with Tarot, Futhark, Ogham, or the media of your choice, and to work with others who have experience in using such. Joe will be hosting an open magic lodge, with the details for this still in the works. This may replace the Shamanic Roundtable on Thursdays, so stay in touch.

A special thanks to our folk at Highland Farms for the marvelously wrought gong they offered to Brigid and Aengus at Imbolc. We now keep the ADF tradition of opening and closing our rites with a truly clear and fine ringing musical signal. Join us soon as this gift is sure to bring new magic and inspiration to all.

Walk with the Old Ones, Will





By: Jan Curran

For me to describe all that has been happening on all of ADF's mailing lists would be a publication unto itself. So, folks, I will try condense it into a short article here.

The Guild lists are up and running! Nearly every Guild has their own list and there's been some very good work done with by-laws, officer elections and Study Program outlines. Drop me a line <ADF-Listmaster@ADF.ORG> for more information on these lists.

We've been fortunate in receiving a number of terrific current events posts on various aspects of pagan interest, thanks to Lowell McFarland. Topics have ranged from artistic altar makers to the latest news in cyber blocking software. (Were you aware that the ADF site has been blocked by some of these "child protection" devices? Search the archives <<http://www.adf.org/lists/archives.html>> for more on this)

There have been a few new lists added for our members and non-members, as well. ADF-Welsh <adf-welsh@adf.org> was created thanks to a donation from David GoWell (aka Lion's Dream). Also, Anthony Thompson (Nox Officer Director and Outreach Committee chair) has created ADF-Newbies <adf-newbies@adf.org> for those who have questions on paganism and druidry. I know we could use some experienced members there :)

For those who need tech support and computer help, we have created ADF-Tech. Mail all of your computer and online questions to <adf-tech@adf.org>. For all of you parents out there, we created ADF-Parents <adf-parents@adf.org> I know I have often wanted to discuss parenting issues with other ADF parents, and I'm hoping to see more of you online.

Net News & On-line Information

The Guild lists are up
and running!

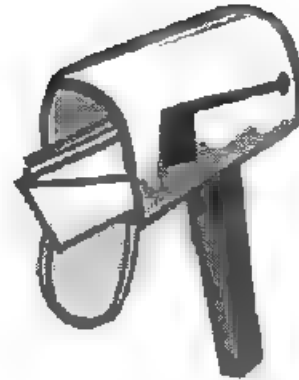
Of course, there has been the usual collection of great links, book recommendations, rituals and other information too! We also host an ongoing chat on [irc.dal.net](irc://irc.dal.net), #ADF (not sure on how to irc? See <<http://www.adf.org/irc/index.html>> for a "how-to"). We've got a great bunch of people online, and it's definitely going places! Check out <<http://www.adf.org/lists/subscribe.html>> or drop a line to me <ADF-Listmaster@adf.org> and see what we've got :) While you're at it, be sure to check out our website <<http://www.adf.org>> and see all the new site revisions that Anthony, our web master, has made. We always appreciate contributions and other feedback, by the way, so let us know :)

If you attend any of the ADF festivals, be sure to say hello :)

Bright Blessings, Jan Curran (aka ivydruid)

On-Line Mother Grove Minutes:

12 Dec 97 - 28 Feb 98



By: Fox

DISCONTINUING USE OF SOCIAL SECURITY NUMBERS

Motion that the Mother Grove discontinue the practice of requiring submission of Social Security Numbers on Senior Druid's Questionnaires and Grove Organizer's Surveys.

RESULTS: Motion Carried. Unanimously Approved

DOCUMENTATION OF DEDICANT

Motion that the Mother Grove establish the following guidelines for minimum documentation of completion of the Dedicator's Program for the purposes of gaining entry to the ADF Study Program:

- 1) Written discussions of the Dedicator's understanding of each of the nine virtues (approx. 1/2 page each)
- 2) Short essays on each of the eight High Days including a discussion of the meaning of each feast (approx. 1/2 page each)
- 3) Short book reports (1 or 2 pages each) on at least: 1 I-E studies title, 1 preferred ethnic study title and 1 modern Paganism title
- 4) Weekly journal entries detailing experiences in meditation for at least a five month period

5) A one page discussion of the Dedicator's understanding of the meaning of the "Two Powers" as used in meditation and ritual. This account should include impressions and experiences that the Dedicator gained from practical experience.

6) A brief description of the Dedicator's home shrine and plans for future improvements

7) A brief account of each ritual attended or performed by the Dedicator during the training period

8) The text of the Dedicator's Oath Rite and a brief evaluation of the rite

9) A brief account of the efforts of the Dedicator to find a Patron including an account of the Dedicator's Patronage rite.

RESULTS: Motion Carried: Unanimously Approved

CREATION OF ADF CLERGY COUNCIL

Motion that the Mother Grove approve the creation of the ADF Clergy Council. This council will be composed of all ordained Priests, Seers, and Liturgists. Among the council's responsibilities will be the creation and operation of the ADF Prison Ministry Program and oversight of all ordained ADF clergy.

RESULTS: Motion Carried: 10 Approved, 1

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(Continued from page 58)

Absent (Ian)

ADDITION OF SEER PRIEST AND LITURGIST-PRIEST TO STUDY PROGRAM

Motion that the following paragraph be added to the Study Program Policy:

"Liturgist and Seer students may elect to supplement the coursework of their specialization by completing the additional requirements entitled "Priesthood for Seers" and "Priesthood for Liturgists" respectively. Graduates of these combined specializations will be known as "Seer-Priests" and "Liturgist-Priests"."

RESULTS: Motion Carried: 9 Approved, 2 Absent (Skip & Kit)

UPDATE OF ORDINATION POLICY FOR SEERS AND LITURGISTS

Motion that the section of the ordination policy which reads: "1) Only persons who have obtained 3rd circle or higher in the Priest/ess, Liturgist or Seer specializations of the ADF Study Program are eligible to apply for ordination.", be revised to read:

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

RESULTS: Motion Carried: 9 Approved, 2 Absent (Skip & Kit)

CREATION OF OUTREACH COMMITTEE

Motion that a standing committee of the Mother Grove be created by the name of "The Outreach Committee". The purpose of this committee will be to foster the multi-directional flow of information between the

Mother Grove, the membership and the general public. This committee will be responsible for maintaining a presence on various electronic services, mailists, newsgroups and websites for the purposes of information exchange and rumor control. This committee will also be responsible for coordination of ADF outreach efforts in print media and at events such as festivals and conventions.

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

The committee chair will be responsible for maintaining oversight of the activities of the committee members, creating and implementing the annual plan of outreach projects and expenditures, and acting as the liaison to the Mother Grove. This officer will also be responsible for producing quarterly reports of committee activities and observations.

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

RESULTS: Motion Carried: 9 Approved, 2 Absent (Ian & Windweaver)

APPOINTMENT OF CHAIR OF OUTREACH COMMITTEE

Motion that the Mother Grove appoint Anthony Thompson to the position of chair of the Outreach Committee.

RESULTS: Motion Carried: 8 Approved, 1 Abstain (Kit), 2 Absent (Ian & Windweaver)

(Continued on page 60)

(Continued from page 59)

DISBANDING OF PUBLIC RELATIONS COMMITTEE

Motion that the Public Relations Committee be hereby disbanded and the policy governing its operation be removed.

RESULTS: Motion Carried: 9 Approved, 2 Absent (Ian & Kit)

APPOINTMENT OF CHAIR OF PUBLIC RELATIONS COMMITTEE

Motion that the Mother Grove appoint Anthony Thompson to the position of chair of the Public Relations Committee.

RESULTS: Motion Carried: 8 Approved, 2 Absent (Deborah & Kit)

APPROVAL OF WHITE WILLOW PG APPLICATION

Motion that the Mother Grove approve the establishment of White Willow Protogrove, ADF per the submitted application.

RESULTS: Motion Carried: 8 Approved, 1 Abstain (Paul), 1 Absent (Black Tiger)

APPOINTMENT OF LINDA DEMISSY TO NON-OFFICER DIRECTOR

Motion that the Mother Grove appoint Linda Demissy to the position of Non-Officer Director for the remainder of the term vacated when Ian Corrigan was elected Vice-ArchDruid.

RESULTS: Motion Carried: 6 Approved, 1 Opposed (Deborah), 2 Abstain (Paul & Windweaver), 1 Absent (Black Tiger)

CREATION OF COUNCIL OF PRIESTS

Motion that the section of wording in the Study Program Policy which reads:

"In lieu of a guild the Priest/ess specialization

will be designed by a Clergy Council which will be composed of all ordained Priest/esses. This council shall elect a Preceptor by the same method as specified for the Guild Preceptors and will serve on the ADF Council of Lore for an equivalent term."

be revised to read

"In lieu of a guild the Priest/ess specialization will be designed by the Council of Priests which will be composed of all ordained Priest/esses. This council shall elect a Council Preceptor by the same method as specified for the Guild Preceptors and will serve on the ADF Council of Lore for an equivalent term."

RESULTS: Motion Carried: 10 Approved, 1 Absent (Windweaver)



Exchange Publications

Here are some other 'zines that you may find interesting.

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

Enlightenments
5449 Marina Dr
Dayton, OH 45449

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

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

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

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

Notes From Taychopera
P.O. Box 8212
Madison, WI 53708

Of a Like Mind
P O Box 6677
Madison, WI 57316

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

Red Garters: Journal Of Traditional Wicca
P.O. Box 162046
Sacramento, CA 95816

Renaissance Magazine
5A Green Meadow Drive
Nantucket, MA 02554

Silver Chalice
P.O. Box 196
Thorofare, NJ 08086

Silver Circle
P.O. Box 473
NL 3700 AL ZIEST
The Netherlands

Solitary
P.O. Box 6091
Madison, WI 53716

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

The Rosegate Journal
P.O. Box 23149
Providence, RI 02903

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

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

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

Wood And Water
77 Parliament Hill
London NW3 2TH England

Grove Listing

United States

An Bhandia Protogrove

GO: Mica Stonewolf
P.O. Box 20121
San Jose, CA 95160-0121
Phone: (510) 886 1511
E-mail: mica@bandia.org
Web: www.adf.org/groves/an-bhandia/

Dragon Mountain Grove

SD: Tara
P.O. Box 771
Bristol, CT 06011-0771
Phone: (860) 232-5329
E-mail: Hernelugh@aol.com

FireLit Mistrees Protogrove

GO: Hazel Firewind
PO Box 15344
Gainesville, FL 32604
Phone: (352) 489-0512
E-mail: milmilton@UFL.EDU

Protogrove of the Living Oaks

GO: Londubh
P O Box 10266
Savannah, GA 31412-10266
Phone: (912) 231 1745
E-mail: londubh@worldnet.att.net
Web: www.adf.org/groves/living-oaks/

Crescent Dragon Protogrove

(Urbana, IL Area)
GO: Hawke
c/o ADF P.O. Box 15259
Ann Arbor, MI 48106
E-mail: windstorm@asylum.af.ca.us

Wild Onion Grove

SD: Chris Sherbak
P O Box 87651
Chicago, IL 60680
Phone: (773) 489-5766
E-mail: sherbas@ibm.net
Web: www.adf.org/groves/wild-onion/

Grove of the Sacred Crows

(Garrán ná bPréachain Naomh)
SD: Gwynne Green
P O Box 388
East Bridgewater, MA 02333
Phone: (508) 378-2870
E-mail: ardbard@aol.com
Newsletter: The Wild Avocado

White Willow Protogrove

GO: Turtle Woman
25 Martin St # 8
Attleboro, MA 02703
Phone: (508) 226-3675
E-mail: turtle@ca.net

World Tree Grove

SD: Jan Curran
P.O. Box 10036
Cranston, RI 02910
Phone: (508) 226-6697
E-mail: ivydruid@tp.net
Web: www.adf.org/groves/world-tree/

CedarLight Grove

SD: Will Pierson
P.O. Box 21723
Baltimore, MD 21222
Phone: (410) 319-8981
E-mail: cedarlight@juno.com
Web: www.adf.org/groves/cedar-light/
Newsletter: A Walk with the Old Ones

Mugwort Grove

SD: Bob Knox
P.O. Box 835
Greenbelt, MD 20768-0835
E-mail: nathair@oceanstar.com
Web: www.adf.org/groves/mugwort/
Newsletter: What's Brewing

Shining Lakes Grove

(Garrán Lochanna Gealla)
SD: Fox
P.O. Box 15585
Ann Arbor, MI 48106-5585
Phone: (734) 434-7444
E-mail: foxadf@mindspring.com
Web: www.adf.org/groves/shining-lakes/
Newsletter: Ripples, \$5/yr

Willow Marsh Protogrove

GO: Mark Gabriel
P.O. Box 447
St. Clair Shores, MI 48080-0447
Phone: (313) 881-4578
E-mail: megabrie@aol.com

Green Man Grove

SD: Bryan Pectin
P.O. Box 3495
Jersey City, NJ 07303
Newsletter: MetroDruid Nuz

Grove of the Midnight Sun

SD: Emerald Dragn
P.O. Box 6503
Bridgewater, NJ 08807
Phone: (908) 658-9322
E-mail: dragn@earthlink.net

Red Oak Grove

SD: Lion's Dream
P.O. Box 327
Mount Laurel, NJ 08054
Phone: (609) 261-1048
E-mail: dream@uscsm.com
Web: www.adf.org/groves/red-oak/

Mun Mound Grove

SD: Skip Ellison
P.O. Box 592
E. Syracuse, NY 13057
E-mail: skpellison@aol.com
Web: www.adf.org/groves/mun-mound/
Newsletter: Mun Light

Red Tail Creek Grove

SD: Sandi Marcia
P.O. Box 715
McGraw, NY 13101

MudFireWindSpirit Grove

SD: Rikki Hannah
P.O. Box 16412
Columbus, OH 43216-0412
Phone: (614) 628-9056
E-mail: 76714.1544@compuserve.com
Web: www.adf.org/groves/mud-firewindspirit/

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Stons Creed Grove
SD: Sue Parker (Liafa)
P.O. Box 18727
Cleveland Hts., OH 44118
E-mail: sueparker@ncweb.com
Web: www.adf.org/groves/stons-creed/
Newsletter: A Whispering Among the Trees

Sycamore Hills Protogrove
GO: Unknown
P. O. Box 141
Albany, OH 45710

The 6th Night Protogrove
GO: Amergin Aryan
P.O. Box 526
Yellow Springs, OH 45387
E-mail: Amergin9@aol.com

Triskele River Grove
(Garrán Abhainn Triskele)
SD: Carlyne Deaver
P.O. Box 54081
Cincinnati, OH 45254
Phone: (513) 752-5409
E-mail: epona@witchs-brew.com

Sassafras Grove
SD: Earrach Canal
P.O. Box 100091
Pittsburgh, PA 15233
E-mail: veruca@sgi.net

Bri Leith Grove
SD: Deja Flite
P.O. Box 3322
Texas City, TX 77592-3322
Phone: (281) 339-0696
E-mail: BriLeithGrove@rocketmail.com

Little Acorn Grove (Garrán Mesea Bach)
SD: Robert Holbrook
P.O. Box 7515
Fredericksburg, VA 22404
E-mail: gwynnewin@aol.com

Protogrove of the Emerald Rose
GO: Dragon
P.O. Box 5241
Vancouver, WA 98668
Phone: (503) 524-2442
E-mail: Dragon00@mindspring.com

Sun Raven Protogrove
GO: Beket-Asar Edithsdatter
P.O. Box 8212
Madison, WI 53708
E-mail: beket@scribemagsystems.com

Canada:

Clairière du Renard Argenté: Silver Fox Grove
SD: Linda Demissy
2624 Jeanne d'Arc
Montreal, Quebec H1W 3V9
Phone: (514) 259-8916
E-mail: one@cedep.com

Europe:

Schevia Castle Protogrove
GO: Bran
Flyvägen 18, S-280 22
Vittsjö, Sweden
E-mail: starman9@algonet.se

GUILDS AND SIGS:

Alternative Gender & Sexuality SIG
Contact: Callista
E-mail: evenstar@frognet.net
P.O. Box 141
Albany, OH 45710

Anthro Archaeology SIG
Contact: Londubh
(Protogrove of the Living Oaks)
E-mail: londubh@worldnet.att.net
Phone: (912) 231-1745

Artisans' Guild
Contact: Jimmy Smith
E-mail: jsmith@resdgl2.er.usgs.gov

Bardic Guild
Contact: Gwynne Green
(Grove of the Sacred Crows)
E-mail: ardbard@aol.com
Phone: (508) 378-2870

Children's Education SIG
Contact: Pete Gold
E-mail: petegold@bandia.org
P.O. Box 1432
Littleton, MA 01460

Druid Corps of Engineers
Contact: Nisza Zeron
(Iron Hill Protogrove)
E-mail: nisza@aol.com
29 Ashkirk Place
Newark, DE 19702

Ecology & the Environment SIG
Contact: Sylvan
E-mail: adelach@evols.com
Phone: (540) 582-5593

Fire and Ice Kindred (Norse)
Contact: Paul Maurice
(World Tree Grove)
E-mail: pmaurice@adf.org
Phone: (401) 785-9605

Grove Administrators' SIG
Contact: Black Tiger
E-mail: blktiger@flash.net

Healers' Guild
Contact: Jan Curran
(World Tree Grove)
E-mail: rvydruid@tp.net
Phone: (508) 226-6697

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

Liturgists' Guild
Contact: Fox
(Shuning Lakes Grove)
E-mail: foxadl@mindspring.com
Phone: (313) 434-7444

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Lawspeakers' SIG

Contact: Chris Sherbak
(Wild Onion Grove)
E-mail: sherbak@ibm.net
Phone: (773) 489-5766

Magicians' Guild

Contact: Ian Corrigan
(Stone Creed Grove)
E-mail: tredara@ncweb.com

Polyrelationship SIG

Contact: Gar Nelson
E-mail: finn@nameless.com

Prisoner Relations Committee

Contact: Camille Grant
(Bri Lenth Grove)

Seers' Guild

Contact: Lion's Dream
(Red Oak Grove)
E-mail: dream@uscorn.com
Phone: (609) 261-1048

Solitaires' SIG

Contact: Chris Sherbak
(Wild Onion Grove)
E-mail: sherbak@ibm.net
Phone: (773) 489-5766

TechnoDruids' SIG

Contact: Londubh
(Protogrove of the Living Oaks)
E-mail: londubh@worldnet.att.net
Phone: (912) 231-1745

Warriors' Guild

Contact: Robert Barton
(Grove of the Sacred Crows)
E-mail: robbarton@aol.com
Phone: (508) 378-2870

ADF MOTHER GROVE AND LEADERSHIP:

Archdruid, Fox
(ADF-Archdruid@ADF.ORG)

Vice-Archdruid, Ian Corrigan
(ADF-Vice-Archdruid@ADF.ORG)

Acting Pursewarden, Fox
(ADF-Pursewarden@ADF.ORG)

Scribe, Skip Ellison
(ADF-Scribe@ADF.ORG)

Assistant Scribe, Merrie Forbes
(aadress@ca.net)

Preceptor, Deborah Kest
(ADF-Preceptor@ADF.ORG; (401) 273-6517)

Registrar, Black Tiger
(ADF-Registrar@ADF.ORG)

Chronicler, Kit Howard
(ADF-Chronicler@ADF.ORG; (734) 665-8428)

Members' Advocate, Windweavyyr
(ADF-Members-Advocate@ADF.ORG)

Non-Officer Directors

Paul Maurice (pmaurice@adf.org)
Richard MacKelley (rwb1@aol.com)
Anthony Thompson (athomps@adf.org)
Linda Demsey (one@ocdep.com)

Chief of the Council of Senior Druids
Tara (ADF-Senior-Druids-Chief@ADF.ORG)

Webmaster, Anthony Thompson
(ADF-Webmaster@ADF.ORG)

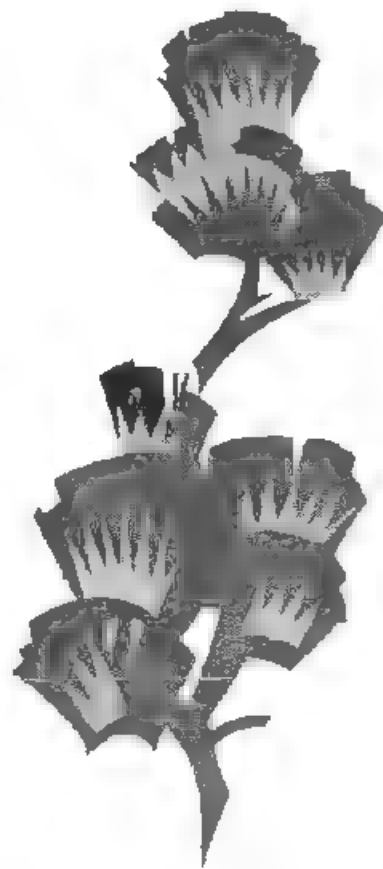
Listmistress, Jan Curran
(ADF-Listmaster@ADF.ORG)

Archdruid Ementus, Isaac Bonewits
(ibonewits@aol.com)

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

ADF Central Office E-mail
ADF-Office@ADF.ORG

SD = Senior Druid
GO = Grove Organizer
Last Updated: 03/18/98



Ár nDraíocht Féin: A Druid Fellowship, Inc.

Office of the Registrar, P.O. Box 15259, Ann Arbor, MI 48106-5259

Membership and Subscription Form

One form per person, please.

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

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

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

The information on this form represents a:

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

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

ADF Membership Rates

Regular Membership (includes Oak Leaves): _____ years @ \$30 = \$ _____
Family Membership* (no duplicate mailings): _____ years @ \$15 = \$ _____
Prisoner Membership (includes Oak Leaves): _____ years @ \$20 = \$ _____
Associate Membership** (does not include Oak Leaves): _____ years @ \$15 = \$ _____
Subscription to Oak Leaves _____ years @ \$20 = \$ _____

* Family memberships are for blood relations and spouses living with Regular or Associate Members, and do not include duplicate mailings.

** Associate Memberships may be purchased by members of ADF groves and protogroves ONLY. To purchase an Associate Membership, this form must be submitted to ADF by your local grove or protogrove.

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

Money Matters

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

Total Enclosed: \$ _____

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

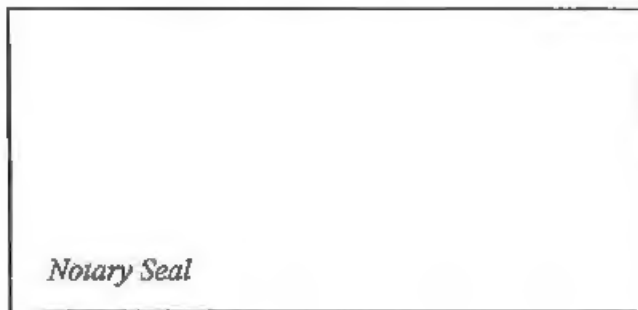
I am 18 years of Age or Older: Yes No (Check one)

Waiver

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

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

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



Parent or Guardian's signed name

Parent or Guardian's printed name

Please allow 4 to 6 weeks for membership processing.

Version 3.0 09/10/97

Our Contributors

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

Ian Corrigan, *Beltaine Rite, Using and Documenting the Dedicant's Work, Back Cover Art*: Ian is deeply involved in creating rituals that enhance our growing spiritual work. He is also the Vice Archdruid of ADF.

Alex Cauthen, *Front Cover Art*: Alex is the scribe for Mugwort Grove, and the new art assistant editor for *Oak Leaves*. This is her first artistic submission to *Oak Leaves*.

Jan Curran, *Net News and On-Line Information, Artwork*: Jan is the senior druid of World Tree Grove, Chief of the Healers' Guild, and also the "Listmistress" for our electronic mailing lists. She is active in a number of ADF Guilds, helps with the web site, and is an assistant editor for *Oak Leaves*.

Linda Demissy, *An Advanced Two-Powers Meditation*: A devotee of the Norse path, Linda is the Senior Druid of Silver Fox Grove.

Earrach, *Just what is an EQUINOX?*: Earrach is the Senior Druid of Sassafras Grove and a long time ADF member.

Fox, *Fox Tracks, ADF's Financial Report, On-Line Mother Grove Minutes*: Fox is the Senior Druid of Shining Lakes Grove, as well as the Archdruid of ADF. He is also involved in the Liturgists' Guild and manages ADF's finances.

Mark Gabriel, *Exchange Publications*: Mark is a new member of ADF, and has taken on the exchange publications job, and even more challenging, the advertising assistant editorship.

Jennifer Kennedy, *Passages*: Jennifer is a member of ADF from Canada, and has recently taken over editorship of *Passages*.

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

Lion's Dream, *Seers Specialty Requirements*: Apart from being the leader of ADF's Seers' Guild, Lion's Dream is also the Senior Druid of Red Oak Grove, in New Jersey.

Londubh, *Assistant Editor for Falling Acorns, Artwork*: 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.

OakWyse, *Ritefully Wreaking*: OakWyse is a new member of ADF, and the head of the ADF Liturgists' Guild.

Ceisiwr Serith, *A Celtic Beltaine Ritual*: A long-time member of ADF, Ceisiwr is well-respected for his scholarship.

Silver Fox Fehu, *Artwork*: Jessica Hogge, a.k.a. Silver Fox Fehu, is a self proclaimed follower of Nimue and has been studying the paths of paganism for two years. She says, "Never walk too long in the night or else you will forget your virtues, But never walk too long in the light, or else you will forget why you have them."

Starbringer, *Artwork*: Starbringer has been a member of Shining Lakes Grove, and has contributed artwork to past issues of *Oak Leaves*.

Tara, *Report of the Grove Organizing Committee*: Tara is the Chief of the Council of Senior Druids, the leader of the Grove Organizing Committee, as well as Senior Druid of Dragon Mountain Grove.

Anthony Thompson, *First Steps on the Path of Our Druidry*: Wearing many hats, Anthony is our Webmaster, a Non-Officer Director, and is very active on the ADF on-line discussion lists.



Ian Corrigan