Oak Leaves

The Quarterly Journal of Ár nDraíocht Féin

Issue No. 7

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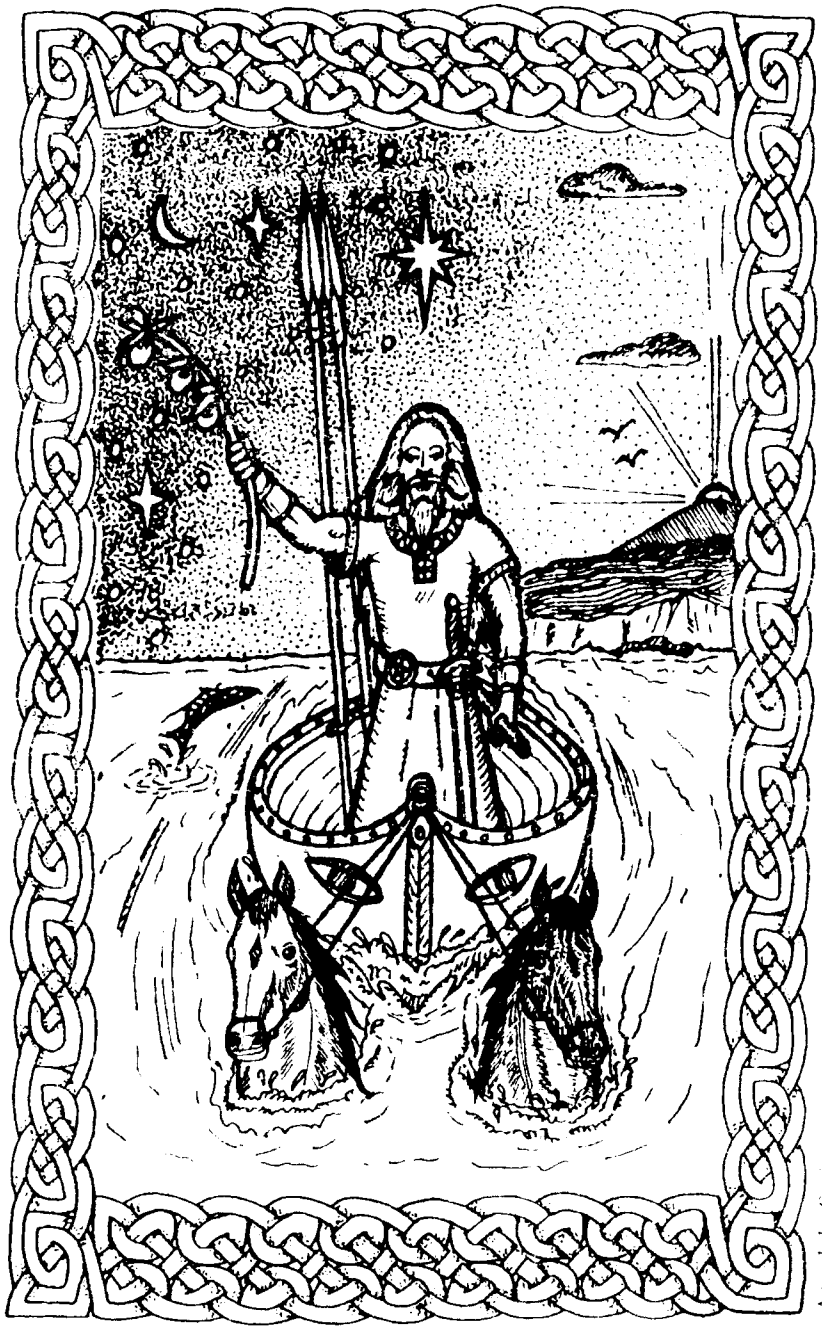

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Oak Leaves

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Oak Leaves is the quarterly journal of Ár nDraíocht Féin: A Druid Fellowship, Inc. It is intended to be [illegible] members and the community of ADF's activities, as well as a forum for our scholarly and artistic explorations [illegible] approximately 550.

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Chronicler's Corner

by Kit Howard

It is with great sadness that I say farewell to the Chroniclership of ADF and Oak Leaves. As many of you are aware, I have had a multitude of challenges in the past 18 months, and I have finally recognized that I cannot do adequate justice to my many responsibilities and still maintain some semblance of quality of life. Rather than see the quality of Oak Leaves suffer as a result of my lack of resources, I am passing the title on to Farrell McGovern, whom I firmly believe will take our magazine onto a new level of professionalism.

When I ran for the office of Chronicler, I had every intention of seeing it through. I had published News from the Mother Grove for two years prior to my election, and had a strong vision with desire to help ADF reach its goal of producing a quality publication on a regular basis. I believe we have achieved this. If I had known at the time that I ran that within 18 short months I would be divorced, working full time, raising a 9-month-old child, and in school full-time, I would not have offered myself as a candidate. However, we all know about hindsight, and mine is as clear as anyone else's <grin>.

From my discussions with Farrell, I know that he has many of the same dreams and desires for Oak Leaves as I do. I know that he will bring Oak Leaves closer to our vision, and through it, support ADF in its future growth. Please give him the enthusiastic support that you have given me over the years, and I know we will all reap the fruits. Thank you for your help. I couldn't have done it without all of you.

Kit

Chronicler's Opposite Corner

by Farrell J. McGovern

Greetings! I'm your new Chronicler. The reason that we have the "Other Corner" is to provide our outgoing Chronicler a chance for her say, and to give me achance for mine.

Oak Leaves is much more than a newsletter. It is a snapshot of ADF, frozen on paper. Each issue shows the deep well of knowledge and creativity in our membership. And it ignites the joy of sharing between us. But, in away, it is a selfish joy. We keep to ourselves.

What I hope to do is take Oak Leaves to the world. It *is* our public face, and we should be showing our face in public more often, as that is part of ADF's mandate. As such, I have been talking to a number of topical book stores about carrying *Oak Leaves* as part of their usual magazine contingent. With luck, sometime soon you will be able to walk into a book store and see *Oak Leaves* up their with *Pangea*, *The Green Egg*, and the rest of the assortment of Pagan oriented magazines. And what is more, people who are interested in Druidism will find it, and hopefully join ADF. And the more members, the more who can contribute to *Oak Leaves*...and the better the magazine is, and ADF is increased.

A few words about myself. I started identifying myself as Pagan in 1980, devoting myself to The gods' Work that summer. I've also been active in Science Fiction Fandom. That is where my publishing knowledge comes from. My first Matron was Eris, who caught my interest because I was studying Quantum Physics, and a wonderful Erisian Scribe by the name of Robert Anton Wilson wrote a number of books connecting Her and Quantum Physics. From here I read *Drawing Down the Moon* (first edition!), and discovered Discordianism. Over the years, my Celtic roots called me, and Eris handed my "training" over to Bridget. And then, of course, I found ADF. Now I travel to festivals instead of conventions, talk with wonderfully intelligent people and get to slave away every once in a while to put out *Oak Leaves*. I am an active-member of Silver Fox Grove ADF, based in Montreal, Quebec, Canada.

Continued on page 29

Fox Tracks

Fox

Arch Druid

Ár nDraíocht Féin

At long last we have managed to get this issue out to you! Please let me start by apologizing for the serious delay in our printing schedule. It has been very frustrating for us all. Kit Howard, our Chronicler of the last several years, resigned from her post in June and we have had a great struggle ever since in trying to keep the ball rolling.

We thank Kit for her dedication over the years and certainly understand that she made the decision from her need to focus her energies elsewhere in her life. At Wellspring the Mother Grove appointed Farrell McGovern of Silver Fox Grove to take over this very demanding position.

The reasons behind the unfortunate delay in our printing schedule are numerous and there is plenty of blame to share. A poorly handled transition to our new Chronicler combined with some untimely disasters and health problems in his life managed to thwart our efforts to keep to our customary publications on schedule. Please rest assured that we are doing everything that we can to recover from this situation and get the train back on the tracks. We have added a second publishing team to the mix and will get caught up. In the mean time we appreciate your understanding support and patience.

There have been a large number of leadership changes in the span of time since I last wrote to you. Most prominent are the changes to the Mother Grove which said goodbye to Deborah Kest (Preceptor) and Kit Howard (Chronicler). New additions to the board include Lion's Dream (Non-Officer Director), Janet Kniaz (Pursewarden) and Farrell McGovern (Chronicler). Anthony Thompson, who was already on the board as a Non-Officer Director, changed hats to become the Acting Preceptor and we welcomed Dimitra Barnard who was elected to the position of Members' Advocate.

The new version of the website is just being unveiled, if you haven't been on in a while be sure to check it out and see all of the hard work that our webmaster, Anthony Thompson, and his team have been doing. In particular you should visit the Regalia section that contains many new items and photos as a result of the hard work by Lisa Kamp.

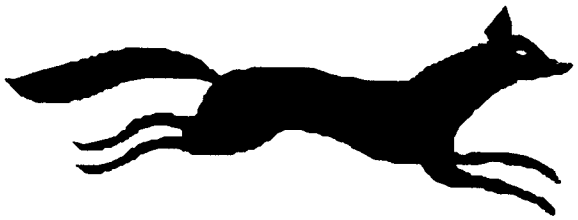
This year's Annual Membership Meeting was a striking contrast to the previous one. Not only was the weather ideal for the event, but the entire festival was pleasant and positive. I believe that a major portion of this improvement stems from the increased level of communication and cooperation among the guild members. This "horizontal communication", which was intended to help form ties between folk beyond those in their local groves and regions, has finally come into fruition. Although it has been a tremendous amount of work, and, at times, seems to be a mixed blessing, it has definitely broken down many walls and made the world a smaller place.

Yet another reason for the success of the gathering was the outstanding job of the folks of Stone Creed Grove as our hosts. The event was well planned and went very smoothly. The programming was also first-rate, with workshops presented on a wide variety of subjects.

On Friday and Saturday evenings we enjoyed wonderful sessions of drumming and dancing around the bonfire. Saturday evening also saw the main ritual of the event. It was a very powerful rite during which we blessed a special cauldron by connecting it to the sacred cauldron of the otherworld. In this cauldron we combined the sacred waters of more than 10 groves for blessing our work and folk. Another important theme of the rite was a blessing of our continued efforts to rejuvenate the study program and seek for the wise council of the ancestors in this work.

Wishing you and yours a happy holiday season,

Fox



The Ancient Celtic Otherworld

A survey and clarification of its gods

by Fox
Arch Druid
Ár nDraíocht Féin

Few areas of Celtic lore are more confused by the ravages of time and cultural intrusion than the phenomena of death and the afterlife. The coming of the new Christian faith to Northern Europe signaled a radical change in our traditional understanding of death and rebirth as new characters and biblical theology were superimposed on aboriginal mythology. This hybridization of belief systems created a uniquely Celtic Christianity that, while greatly enhanced by popular folk belief, was in many ways very different from our pre-Christian understanding of the world.

Much of the thinking that resulted from this course of events has been passed down through the centuries to us in folk tales and continues to distort our views of ancient cosmology today. Many of these ideas even continue to be upheld and promoted by modern Neopagan lore as tales that are retold and studied for use in modern revivalist movements. To gain a clearer understanding of our cosmological heritage we must attempt to identify and remove these external influences of late history to reveal a functional and internally consistent worldview. While we can not hold out much hope for a truly precise picture of our ancestor's belief, these efforts will carry us much closer to that goal.

The Myth of the Sidhe gods

The gods and goddesses of our ancestors were seen as very powerful. They existed in this world and could move freely between the realms. They were intimately tied to the activities of the world and had an active role in daily events. Many were involved directly in the very cycles upon which life depended.

When Christianity came to the fore people slowly adapted their understanding of these older deities to the new faith. A theology developed to explain the deities' loss of power to the Christians' god which described them as being defeated and relegated to the margins of the world. This belief was a continuation of our cultural tradition of supernatural relegation. The Celtic Deities were forced to live underground in the same way that they had once forced older pre-Celtic gods to move out into the sea.

Today the myths that have been passed through time to us contain stories of how the gods were forced to live beneath the ground in caves or burial mounds. They began to be referred to as "the Sidhe" from the Gaelic term for "under the hill". Stories abound of fantastic underworld palaces where the former gods, in diminished form, host marvelous banquets for the dead and heroes of old. These themes are repeated in other tales that picture these palaces as hostels or bruighnean. These accounts have contributed much confusion to a clear understanding of ancient cosmology as they unjustly cast most of the major Irish deities in the role of the Celtic Otherworld gods.

As the Christian view of the sinister nature of death and the otherworld took hold, a number of stories evolved that told of demons and monsters who came out of these same caves and mounds to pillage and plunder the realm of mortals. In very late times our view of the gods became so diminished that they began to be thought of as fairies, sprites, elves, dwarves, etc. As an example, the god Lugh, in his diminished form became known as an Irish fairy by the name of "Little stooping Lugh" or "Luchorpain", a word which ultimately assumed the familiar form "leprechaun". Although diminished these characters maintained a sinister and dangerous nature until recent times when the New Age movement and modern Disney stories turned them into cute and inconsequential playthings.

The Schizophrenic Horned Man

A very popular figure in modern day Neopaganism is the horned man, often assigned the name "Cernunnos" taken from a single, fragmentary inscription in Gaul. This modern horned man is a strange

mixture of a number of ancient deities from Pan through Silvanus through Hermes through Arawn to Gwyn ap Nudd created through the syncretic power of Wiccan theology. He is seen as a representation of the wild and lusty force of nature while at the same time embodying a sinister Otherworldly soul hunter character.

Some of the content of this deity is the result of the collision of the ancient Welsh Otherworld god Arawn with the Christian Devil which occurred as Annwn slowly became synonymous with the Christian Hell. Other portions come from Gwyn ap Nudd, who was once a Welsh hunter god but later became the leader of the "wild hunt" where the forces of chaos and evil roamed the countryside seeking lone travelers for the opportunity to snatch their souls. I suspect that the joy with which some of us take up with this modern version of Cernunnos has at least as much to do with rebellion as it does theology.

As the aboriginal view of death as a natural passage in the never-ending cycle of life was overtaken by Christian concepts the previously benevolent Otherworld god took on the sinister and fearful characteristics of a demon. The festival of Samhain slowly turned from a respectful honoring of those who had passed beyond into a time to hide in our homes for fear of having our souls snatched away. Tales that once told us how to welcome the honored dead into our homes were reversed to teach us how to protect ourselves from them and bar them from our doors.

The horned man is indeed one of oldest known deities of Western Europe. But far from being a soul snatching death god he was the protector of animals and the forest creatures. He was intimately connected with the deeply spiritual, but hardly sinister, activity of hunting and was honored widely as vital to the delicate seasonal dance of life. In this original form he is a very appropriate deity for our modern movement at a time when environmentalism is practically a spiritual imperative.

The Sea god King of the Otherworld

The ancient Celtic Otherworld had little to do with the underground. In fact, it is more readily identified on the horizontal plane as outward from the center rather than downward. It was associated strongly with the sea, and for this reason occupies a place as a realm in the triad of land, sea and sky. The dead are envisioned as living on beautiful islands or in magical lands under the surface of the waves.

The otherworld is a happy place of peace and harmony, an idealized mirror image of this world. There is no pain, sickness or aging as the dead enjoy beautiful music and endless banquets of delight. The heroes of the ages entertain themselves with all sort of sports and good-natured athletic competitions as they await their time of return to this world.

The king and host of this wondrous realm is a sea god, Mananann mac Lir. His functional equivalent, at least by my reckoning, in the Welsh pantheon is the god Arawn. Both of them are far from demonic characters although they do have a certain trickster quality. Mananann is a wise and gracious host who has many wondrous abilities and possessions such as magical horses who can stride on the surface of the ocean, a cloak of invisibility and magical pigs.

Other Otherworldly Characters and Concepts

It is common today to associate the color black with the Otherworld and death. In the Celtic world the color that is more closely associated with these concepts and with warriors is the color red or dearg. This word appears in many names and phrases associated with the otherworld such as deargadaol (the devil's coach-horse), Da Derga ("Red god"), and na tr Deirg (three otherworldly red horsemen who are seen as omens of disaster). Otherworldly pigs, dogs, horses, cows and people occur throughout the tales as red in color.

The Irish Celts have a tale of the first mortal ever to die. Just prior to their landfall upon Ireland, the sons of Mil are stricken by a mishap. One of their number, a fellow named Donn is drowned by the goddess Eriu after he insults her. From this point on he appears in the tales as the keeper of the first guidepost on the journey to the Otherworld. The dead are believed to have briefly visited or passed by his house just after the moment of death. This house is located on an island off the coast of Ireland called "Tech Duinn" or House of Donn. This tale is undoubtedly of ancient origin as it is present in other forms in the larger body of Indo-European lore such as in the tales of the Vedic Yama.

The battle hags of Celtic lore are closely associated with death. They are often seen transformed into ravens who hang around battlefields to feast on the gory remains. They are closely associated with the destiny or geasa of warriors and are usually triple goddesses. Examples are Badbh, Nemhain, Macha and the Morrigan. They do not, however, seem to have much to do with the realm of the dead itself but instead are mostly concerned with the actions that lead up to the moment of loss of life and possibly transportation of the soul.

There are female characters who can be more readily seen as goddesses of the Otherworld. They are generally very beautiful women who have great regenerative and healing powers. They are strongly associated with swans or songbirds with beautiful plumage and magical voices. These goddesses often have the ability to transform themselves into the form of these birds. Examples of these goddesses are Fand, Be Lind, Fi Band, Naiv, Rhiannon and probably Epona. In later tales they were seen as enchantresses who lured heroes into Otherworld adventures.

Living mortals also occasionally entered the Otherworld. A large number of the tales that have been passed down to us concern mortal adventures into the Otherworld and encounters with its inhabitants. Bold heroes such as Pwyll, CuChulainn, Bran, Finn and Conaire all found or fell upon a way to transgress the boundary between the worlds. These tales provide a wealth of knowledge about the nature of the Otherworld while pointing the way for modern practitioners to access and explore this realm. This is particularly true of those tales surrounding the god Mananann mac Lir.

A final character that should be mentioned is the Otherworldly dog or hound. As with many of the Indo-European people, the Celts also had such beasts in their mythology. Kings of the Otherworld such as Mananann and Arawn had special dogs which were red and white or speckled in appearance. They served their masters as hunting dogs or guard dogs. When they were viewed by mortals they were seen as omens of impending death.

Conclusions for Neopagan Theology

Through the careful study and adoption of the principles outlined above we will be able to cultivate an understanding of death and the Otherworld that is much closer to that of our ancestors. The concept of the Otherworld as a peaceful and benevolent respite has important implications to our funerary and worship practices; while permitting us to evolve a much more balanced and less-fearful approach to the journey beyond the veil.

The understanding of the genealogy of the "Sidhe god" tales is particularly important to our revival of faith in the old gods. The belief that these gods have been freed from their underground prisons to rule the world again has great power to bring them into our lives and show us their relevance today. These gods and goddesses can be once again seen and felt in the world around us and have great power to intimately connect our acts of love and worship to the spiritual flow of the universe.

Criminals in the Community

Some Policy Options

by Peter Gold

In early 1996, Isaac wrote an article titled "Criminals In the Community". From that article, there developed a short lived discussion on ADF Discuss to talk about possible policy options on handling criminals and ex-convicts within ADF and the Neopagan community.

Given that we (ADF) accept convicted prisoners into ADF, we cannot be consistent and automatically expel current members who run afoul of the law. If we routinely or automatically expel existing members for being criminals, it looks like we are expelling them for public relations reasons, not sound theological, or other reasons. Expelling a member is for offending the gods (metaphysical), prohibiting them from actually interacting with the general membership is a statement they have offended the people who make up the organization. This doesn't mean we have to accept all prisoners, nor keep as members, all members who are arrested or convicted. We do have to apply the same consistent rules to both groups. For example we don't want people who justify their illegal actions because they are a Druid, ie: human sacrifice, to remain or become members. That kind of case can be handled as a breach of our heresy by-laws. I'm explicitly rejecting the idea that committing a crime permanently negates a person's right and ability to be Neopagan.

Prisoners

ADF's by-laws created a membership category of "Prisoner". Prisoners are forbidden to hold leadership positions except in prison based Groves. They can ask for help from ADF in the form of in-prison rituals, counseling, and similar support services. They could ask for help in getting their conviction reversed, etc. They could also reasonably ask for social or even limited economic support of their families through a nearby Grove. While incarcerated, they are not a physical threat to any of our other members. The only physical contact they have is with our clergy. We could reasonable require our Ordained clergy to minister to local prisoners who are members and request help. This applies to people who join while in prison and those who were members before then. The prisoners might be an embarrassment to us, but they are no more so than the members of any other religion. For those prisoners who consider themselves Neopagan, and ask for our help, we should make a policy decision about their activities. Since ADF has a ritual structure and polytheology very different from generic Neopagan (Wiccan) groups should we require the prisoners to use our ritual structure? Prisoners wanting help from us should be practicing our ritual format for any prison Grove organized as an ADF Grove. This is not to be construed to restrict their right to practice other Neopagan paths, we should go to bat for ADF Groves, not all prisoners.

Convictions of Current Members

As Pagans, our community is not free of criminals. As stated above, ADF already has a Prisoner category. A number of magazines offer prisoner subscriptions. One of the major focus of this article is to develop a policy to handle when a current member becomes a convict or is arrested, or a prisoner is released. Many Pagans don't consider all secular crimes to be worthy of criminalization. Many Pagans don't consider acts like homosexual sex, or marijuana to be valid crimes. The general description for these are "victimless crimes". What is a crime to one Pagan is an "interesting life style choice" to another. Given the sheer number of crimes in the US, and the variety of opinions of what constitutes a crime, picking and choosing specific parts of the US and State criminal codes is a time prohibitive process. I propose that we accept all secular criminal codes as is for now. Once somebody is convicted, and sent to prison, their status should automatically change to Prisoner status.

Not all convicts will be incarcerated, nor will they remain in prison forever. Some ex-prisoners will also join ADF after they are released or paroled, thus intentionally or effectively hiding their past. Neither ADF or most other Neopagan groups can legally (National Agency check) or financially (Personal Profiles, $150 per name) do investigations to determine if a member has any prior convictions. Records of criminal convictions are a matter of public record. They are housed in courthouses around the country. Determining if somebody has any convictions is freely available IF somebody wants to search through every courthouse in the US. Thus, a criminal conviction isn't effectively findable without some sort of lead. Also working against identifying ex-convicts is the common practice of accepting pseudo-names for membership with ADF and other groups or festivals.

I propose a multi-level plan to handle individual cases. This would cover from when somebody is indicted for a crime until they are either acquitted, or convicted. If they are convicted, and given either a suspended sentence, paroled or similar the next step kicks in. If they are sent to prison, they automatically move to Prisoner status. Once they are released, the plan continues. This plan would be implemented by Mother Grove, and maybe one or more of the Brehon Guild, the person's local Grove, Guild, and the Council of Senior Druids. By basing our decision making steps upon reactions to secular events, we limit or eliminate exposure to libel suits.

Step one: a limited trial by Mother Grove and/or other bodies of ADF. The ONLY issue is whether the charge, made by a legitimate secular court, warrants the attention of ADF. In general, I recommend that "victimless crimes" don't warrant further attention of ADF. There is no evidence of guilt or innocence admitted. The reason is to prevent such evidence from being used against them by the secular court. The first possible outcome would be that ADF considers the charge to be not worthy of criminalization. The process would be finished at this point. The other outcome would be that ADF considers the charge to be a crime and warrants action.

Step two: The next action is to suspend the member from any leadership positions. If the crime is worthy of warranting ADF's attention, it should be serious enough to warrant removing them from office. If the trial is likely to be over quickly, a new person may or may not be elected or appointed to fill out the term.

Step three: The third stage is to protect our general membership. The decision making parties, whether Mother Grove or other bodies, impose restrictions upon the person's activities relating to ADF. These restrictions could be as serious as forbidding them from attending any ADF function, to no restrictions. The restriction should fit the nature of the alleged crime. Here are some possible restrictions:

1) forbidden to attend large public ADF ritual or festivals

2) forbidden to attend Grove events

2) forbidden to partake of the communal blessings (Waters of Life)

3) must be escorted or have restrictions upon their dealings within ADF events.

4) forbidden to drive to events, or consume alcohol at ADF functions

Under all of these options, they can ask that magic workings be done so that justice prevails, they can ask for counseling, etc. The more serious actions of not coming to Grove, parallel the old Indo-European custom of outlawing and banishing criminals. Any and all restrictions can be imposed as a magical/religious geas since we are a religion.

If we routinely or automatically expel existing members for being criminals, it looks like we are expelling them for public relations reasons, not sound theological, or other reasons.

One decision has to be made about how far and wide the restrictions have to be publicized. Presumably the member's home Grove would already know about the arrest and arrangement. Mother Grove will be involved from the beginning. Well Spring and Muin Mound organizers should probably be told if it is near the time when the event is to be held. I don't see the need to tell everybody in ADF unless the accused is likely to travel.

Step four: Up until now, it hasn't mattered whether the person is guilty or innocent. ADF has determined that the person has been indicted of a crime ADF considers worthy of punishment. We have removed that person from any leadership positions and taken basic steps to protect our general membership. Step four occurs after a person is convicted and given a suspended sentence, parole or similar. This step also kicks in after somebody is released from prison whether paroled or has finished their time. This step is not double jeopardy, in that ADF isn't trying them twice for the crime, we are only imposing punishment that fits our religious notions and protects our general membership.

Apparently basic ancient Irish law didn't consider forgiveness sufficient punishment. To clear oneself of wrong doing, restitution had to be made. Also, there seems to be a mood in this country of making criminals make their victims whole where possible. Most ADF Groves still meet in private homes and there is still the issue of protecting our general membership from possibly dangerous persons. We also might want to protect ex-prisoners from vigilantism and discrimination.

The Mother Grove would review the member's case before rendering a decision. Some of the facts and circumstances they would take into account would be: the specific conviction, what dangers does a repeat of similar behavior impose upon the rest of the membership, what the member has done and could do to make restitution, and what non-incarceration restrictions and sentencing have been imposed by the secular court system. Also, the Mother Grove might want to review the court transcript and accept other evidence if they think the person was actually innocent or the action was justified. The judgment could include restrictions, restitution, counseling and community service. They would also have to undergo a special series of rituals before rejoining ADF's community.

Restrictions should relate to preventing the possible repetition of the original crime, especially at an ADF event. The restrictions would only apply to ADF events because we don't want to, and can' t effectively, police a person's life. To do so would also rate quite high on Isaac's Cult Danger Evaluation form. Some of the possible restrictions are the same as step three. The restrictions could be temporary or permanent or subject to regular review. After every change, there would be another ceremony to imprint the changes. The basis for this is both practical and based on the ancient customs of exiling and outlawing criminals.

1) forbidden to attend large public ADF ritual or festivals

2) forbidden to attend Grove events

3) forbidden to partake of the communal blessings or must stand in the Outsiders spot during rituals (and have Paul throw the ale on them)

4) must be escorted or have restrictions upon their dealings at ADF events.

Continued on page 23

The Sacrifice of Beltaine

Frank Basil McFarland

by Camille Grant

On the twenty-ninth day of April, 1998, Frank Basil McFarland died by lethal injection at Walls Prison in Huntsville, Texas. Frank had been a member of Ar nDraiocht Fein since 23 June 1991. He was also one of the nine founders of Bri Leith Grove, ADF; his signature is on our original petition for charter. Frank and another Bri Leith charter-member, Hallos (Alvin U. Goodwin III) began the Grove's permanent library of books on Druidism, Celtic Studies and Sacred Texts. Frank and Bri Leith's other prisoner/Death Row members have always been very much part of our Grove, and Frank was known and respected at Bri Leith. We feel his loss deeply.

I was Frank's Druid for seven years, and under Texas Department of Criminal Justice's volunteer chaplaincy program was his Spiritual advisor of record. I and other members of Bri Leith, most notably our present Senior Druid Deja Flite, cared for Frank and his family during the last weeks of his life, until the end.

During the years I knew Frank, I helped him as best I could to deal with the rigors of his daily existance on Death Row, but there are unavoidable limitations to what an Outside person can do, and support from Inside is critical. Early on in our acquaintance, Hallos, Donald Miller and Frank— when they began their education in Druidism until Frank's death— studied together and formed a mutual-support group within the spiritually corrosive environment of Death Row. In the last weeks Deja and I spent as much time as was allowed, doing all we could to help him and his family find closure and peace, say their farewells, and make Frank's final arrangements as he wished them.

Deja and I spent the three days of the Deathwatch with Frank and the McFarland family. Other members of Bri Leith were also present during the last day of this vigil. I write this account to bear witness as Frank McFarland's Druid, to what I know and what I saw.

During the two to three hours immediately preceeding and following the execution, Deja Flite, Bill Grant, Colleen Chapman and Harold Best (my son and Bri Leith's Champion) stayed with the family members who were not designated witnesses for the execution. They were allowed to keep vigil in the TDCJ Administration Building adjoining the Walls prison. I, Frank's mother Diana Starling McFarland and Rick Halperin of ACLU and Amnesty International, who were Frank's designated witnesses, waited with the rest until we were escorted to the witness-room with its view of the Death Chamber. We were called at about 6:02PM. I set down here, verbatim, Frank's last words.

Before you read further I must say this: Frank stuttered. His mother told me he had always had this speech impediment and I know from many conversations with him that when he was excited or upset, it became much more severe. When I made my last pastoral visit to him at the holding-cell just before his death Frank told me, "I need you to help me with my last invocation now. I have to say it perfectly and not stutter, because I want the gods to know I'm not afraid to die." He said his prayer twice to me, and then once more extra, though he did perfectly the second time. After that he said, "Okay, I'm sure I can do it now." I gave him his last blessing and then our time was up.

Frank's last words were as follows:

"I owe no apology to anyone for a crime I did not commit. My gods know what is in my heart and in my mind. Those who lied and fabricated evidence against me will have to answer for what they did.

"I invoke the spirits of my ancestors, all benign beings of Land, Sea and Sky, and What my people swear by; open the gates and make my path now. I am coming home. Loch Sloy!"

Frank spoke these words in a calm, clear voice, perfectly enunciated. He did not stutter even once. "Loch Sloy" is the rallying cry of the Clan McFarlane.

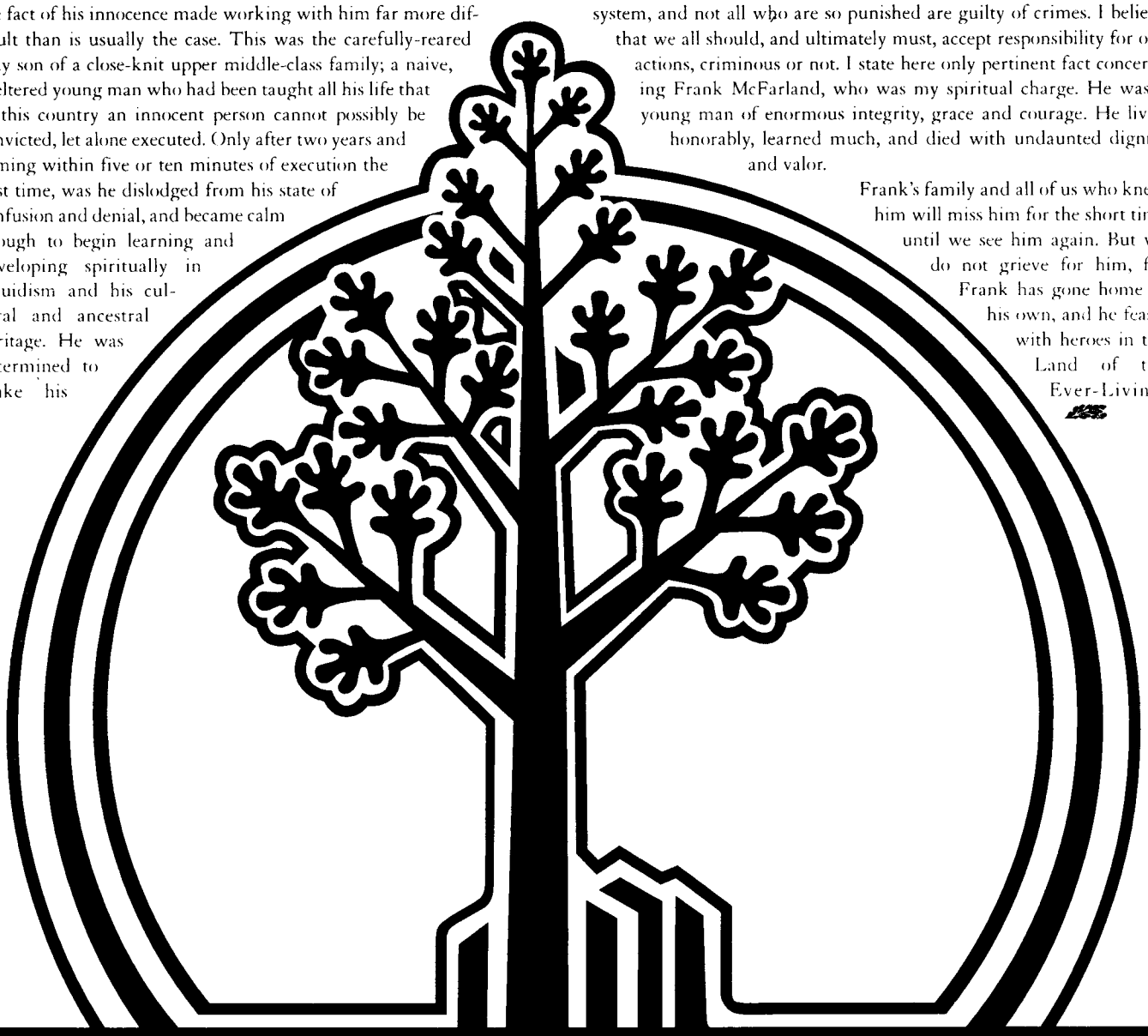
Frank was a Parthalonian and a serious and devoted follower of the Druidic spiritual path. He died as felons die, but made of this end a joyous and victorious homecoming. Through all that he endured during ten years of incarceration under bitter and dehumanizing conditions, he

never lost his dignity, his integrity or his courage. He lived, and died, with honor and valor. About five days prior to Frank's execution another man confessed to the rape-murder for which Frank was convicted. Frank's attorney filed a petition for Stay of Execution to allow time for this new evidence to be investigated. The petition was denied unread. That Frank was not guilty was common knowledge many years before his execution, among his family, friends and even the other inmates and the Prison administration. From my position as a Death Row Chaplain, the fact of his innocence made working with him far more difficult than is usually the case. This was the carefully-reared only son of a close-knit upper middle-class family; a naive, sheltered young man who had been taught all his life that in this country an innocent person cannot possibly be convicted, let alone executed. Only after two years and coming within five or ten minutes of execution the first time, was he dislodged from his state of confusion and denial, and became calm enough to begin learning and developing spiritually in Druidism and his cultural and ancestral heritage. He was determined to make his condition and experiences in prison a Warrior's Opportunity to learn lessons which a kinder environment would not have afforded.

In this lifetime, Frank truly had the accelerated-learning curriculum, and he wasted nothing.

I do not intend that this statement be politicized, nor do I believe that a guilty prisoner who has accepted responsibility for past actions is in any way morally inferior or less deserving of spiritual support than an innocent one. Not all who are guilty of crimes are punished by the legal system, and not all who are so punished are guilty of crimes. I believe that we all should, and ultimately must, accept responsibility for our actions, criminous or not. I state here only pertinent fact concerning Frank McFarland, who was my spiritual charge. He was a young man of enormous integrity, grace and courage. He lived honorably, learned much, and died with undaunted dignity and valor.

Frank's family and all of us who knew him will miss him for the short time until we see him again. But we do not grieve for him, for Frank has gone home to his own, and he feasts with heroes in the Land of the Ever-Living.



"I owe no apology to anyone for a crime I did not commit. My gods know what is in my heart and in my mind. Those who lied and fabricated evidence against me will have to answer for what they did."
"I invoke the spirits of my ancestors, all benign beings of Land, Sea and Sky, and What my people swear by; open the gates and make my path now. I am coming home. Loch Sloy!"

Frank McFarland

Old Eastern Religions

by Anthony R. Thompson

The following is a short paper I wrote as an undergraduate on the topic of the Slavic Paganism. Specifically, it focuses on one author and his application of linguistics and comparative mythology to the question of an "Old East Slavic Pantheon". There are therefore many references to the specific author (Roman Jakobson), that might be distracting to some readers, but on the whole I thought the article might be useful for the sake of both Jakobson's end analyses of Old East Slavic Paganism and his use of a comparative methodology.

The bulk of the work of Roman Jakobson seems to be of a linguistic nature. However, he has written a small number of pieces concerning comparative mythology, specifically on Slavic pagan mythology. His research seems to be extremely extensive, drawing upon a variety of historical documents as well as nearly exhaustive linguistic analyses. Some of the historical documents include the Primary Russian Chronicle, the First Novgorod Chronicle, the Igor Tale, and a number of documents relating to German crusades. The linguistic comparisons with various Slavic languages include Iranian, Indian, Lithuanian, Norse, Albanian, Czechoslovakian, Gaulic, Anatolian, Latvian, and Celtic. Roman Jakobson's work in this area uses these sources as tools in reconstructing the Old Slavic pantheon, by which is meant the religion(s) of the Slavic peoples before, and to a certain extent during, the adoption of Christianity as the official religion of parts of the Slavic world. His theories on this topic will be collated and presented here to as great a degree as possible, beginning first with his comparative analyses and continuing onto the conclusions he drew from them.

Comparative Mythological Analyses

The Importance of the Comparative Method

Roman Jakobson was quite adamant about the usefulness and necessity of the comparative method, especially in a linguistic sense, as demonstrated in the following excerpt from the beginning of an article entitled Linguistic Evidence in Comparative Mythology: "...there continue to appear influential works on the mythology of diverse Indo-European peoples that deliberately reject the comparative method and the use of linguistic comparison and reconstruction in the study of ancient religions. As a result, the facts under study are forcibly taken out of context and thus become meaningless. The historical perspective disappears, and the image of the whole is lost behind the scattered and isolated fragments" (Rudy 12). He reasons that the use of linguistic analysis, in particular "the etymological method", is essential to the study of mythology, pointing out a number of examples in which the names associated with particular deities are integrally related to both other religious and even geographic terminology, and similar but importantly different "tabooed" forms. An example of the former is given as the pre-Christian Church Slavonic term for priest, which literally meant "sacrificer" (13). Some examples of the latter are referenced from H.L. Mencken's The American Language and E.C. Hills' "Exclamations in American English", including "gosh" from "god" and "golly" from "holy" (13). Jakobson's point about context appears substantial also, for no deity exists in a religious vacuum and by studying any as such, important information concerning those deities and their relations with other elements of their pantheon and culture may not be revealed.

Slavic and Indo-Iranian Religious Links

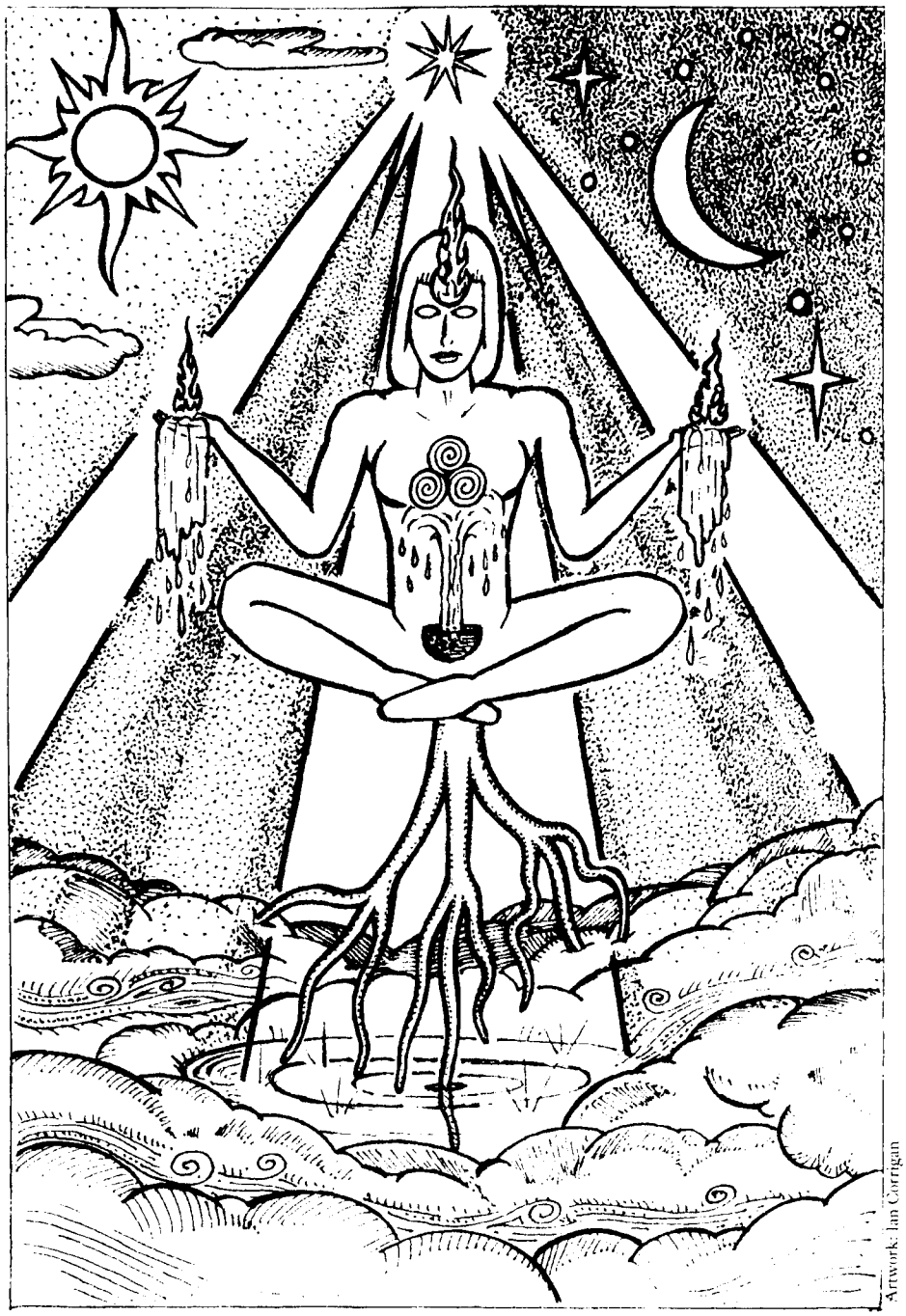
Throughout Jakobson's mythological analyses, it appears that one oft-appearing thread is that of a link between Slavic and Iranian pantheons and practices. According to Jakobson, "[t]he proximity in the religious pattern and terminology finds its expression both in the features which they preserved jointly from the Indo-European heritage or which they

modified in one and the same way. In some cases where we are authorized to presume a direct borrowing, the direction is from Iranian to Slavic" (4). In both Iranian and Slavic religious terminology, the Indo-European name for the worshipped sky is substituted with the name of the cloud, the derivative used to signify gods is converted to the term for "hostile demonic being", a word formerly denoting wealth and its giver is converted to the general usage as "god", and the Indo-European term for "human being" (associated with the term for earth) was removed from both (4-5, 15). Words that are identical or similar in both religious systems include the words for holy, divination, proclamation, drawing, chastising, fearing, protecting, "word" and deed, fire, chalice, burial mound, cure, healthy, sick, evil, shame, guilt, sinister, and paradise (5). The words "consist partly of direct borrowings and partly of primordial Indo-European words that underwent an Iranian modification in their meanings" (14). Jakobson summarizes by saying that, "[t]he closeness of the religious vocabulary to the Iranian, exposing the communality of both faith and ritual, also finds a striking parallel in the names and functions of individual gods" (15). It is to these individual gods that our focus now shifts, where linguistic analyses indicate links with Iranian and many other religions.

Perun: The Thunderer

Perun is one of the deities in the Slavic pantheon to whom Jakobson devotes considerable analysis. This is most likely for two reasons. The first is that Perun is frequently mentioned in the historical documents in which the Slavic pantheon makes an appearance. A well-known example is found in the first Novgorod Chronicle in which Vladimir, formerly of pagan religion, converts to Greek Orthodox Christianity and casts down idols overlooking a river in the capital Kiev, and chief among those idols is Perusice (17). Secondly, there are a large number of linguistic variants for Perun, found throughout the Indo-European world.

Jakobson notes similar deities and words related to Perun in the Slavic Perperuna, Preperuna, and pergynja, the Russian Pereplut, the Lithuanian and Common Baltic Perkúnas, the Norse Fjorgynn, the Albanian Perëndi and Perudi, the Slovak Peron, the Albanian Perperona, the Arumanian Pirpirúna, the Dalmatian Prporusa, the Greek Keraunós, the Celtic-Latin Hercynia, the Hittite Peruna, the Old Church Slavonic prêgynja, the Old Russian peregynja, the Polabian peründan, the Polish przeginia and piorun, the Bulgarian perusan, the Serbo-Croatian prpor, and the Vedic Parjánya (6-7, 16-24).



Artwork: Ian Corrigan

Other aspects associated with the worship of Perun or one of his variants that seem to be common in the Indo-European world are those of the oak tree and the rain dance. Jakobson refers to linguistic similarities between Perun and his variants, and "the splintering thunder and the splintered oak... The names of wooded hills, especially heights, covered with forests of oak, are associated with the name of the thunder-god and with the oak as an inseparable part of his worship" (20-21). This may be due to the fact that oak trees are not infrequent targets of lightning strikes during storms. Regarding rituals devoted to the thunder god in supplication for rain, especially those rituals involving dance, Roman Jakobson cites a number of Indo-European examples. These include South Slavic, Balkan, Bulgarian, Serbian, Indian, Macedonian, Greek, Armenian, and Rumanian rituals (21-24). Common elements of these rituals include a central role enacted by a young child, a prepubescent girl or boy, who invokes Perun or takes his place respectively, and whirling dancing by everyone (6).

Veles: god of Cattle

At the commencement of an article entitled "The Slavic god Veles", Roman Jakobson cites as one piece of evidence concerning the nature of the god in question the fact that in Old

Russian texts, "[t]he expression skotii bog with the unambiguously possessive form of its adjective can mean nothing else than 'the cattle god'. According to the treaty of 907, as cited by the Primary Chronicle, the representatives of Rus' who took their oath po ruskomu zakonu swore 'both by Perun, their own god (Perun'm' bog'm' svoim'), and by Volos, the god of cattle (Volos'm', skot'em' bog'm')'" (34-35). This excerpt reveals a few attributes of Volos, but the most apparent is simply that he is a god of animals, specifically of cattle.

Jakobson points out that a similar form of Volos, namely Veles, is found also in Czech curses, wherein Veles is used as a demonic name (25). A quotation from the fifteenth-century Czech novel Tkadlecek reads as the following in translation: "What devil or what veles or what dragon incited you against me?" (37). Jakobson interprets this quite logically by commenting that the "text indicates that together with the devil and the fabulous dragon of Czech folklore, Veles also belongs to the gang of traditional evil spirits", and he refers to several similar uses (i.e., referencing demons or spirits) of Veles or its variants in Hussite, Lithuanian, Latvian, Russian, and Slovakian (36-38).

Similar to the linguistic analysis of Perun, the thunderer, so too is that of Veles as extensive. Jakobson finds a great number of linguistic parallels by decomposing "Veles" into two parts, namely "vel-" (or "wel-") and "-es" (or "-esu") and citing examples of each throughout the Indo-European world (25). Examples of the former include the Norse Ullr (god of well-being), the Czech Velesu, the Hussite Velesa, the Lithuanian Velinas, the Latvian Veli, the Vedic Varuna, the Celtic Veleda, the Old Irish fili, the Gaulish Vellaunus, and the Anatolian Walis- (25, 36-40, 43-44). Examples of the latter include the Celtic Esus, the Latin erus, the Iranian ahu-, the Avestan ahura-, the Old Indic asura-, the Greek euV, and the Hittite assus (25, 42).

In the article "Linguistic Evidence in Comparative Mythology", Jakobson's brief mention of Veles contains the mention that, "[i]n referring to the seer Bojan, who combines the features of poet and guslar-player with those of magician and predictor of the future, the Igor' Tale calls him Velesov' vnuce 'grandson of Veles'" (24). It is interesting that in Old Russian, the term for cattle (skot) denoted wealth in general as well, and that cattle were "under the protection of the clairvoyant Volos" (25). Furthermore, in another article there are mentioned "the 'huge eyes' (dideles akys) and the piercing look of the hunter Velinas, who beholds all flesh as well as the netherworld behind 'the little gate of Veles' (Veliu varteliai)" and finally the Vedic Varuna who "is depicted repeatedly as farsighted, all-seeing, clairvoyant, thousand-eyed, he never closes his eyes and watchfully surveys the realms of life and death which he governs with the assistance of undeceived thousand-eyed spies—messengers who look across the whole world so that nothing in the universe, no action, no thought, and no device, remains invisible to the omniscient deity; no sin can be kept hidden from him" (39-40). It thus seems that Veles is not only a cattle god, but also has magical attributes, particularly those concerned with magical sight. Additionally, the fact that where both deities are referenced, Perun and Veles/Volos are always found adjacent to one another leads Jakobson to hypothesize that the former is distinctly associated with the human world and the latter with the animal world (34-35).

Svarog: god of Fire

The Slavic god Svarog has a number of attributes, many of which appear to be related to creation in some form or another, though others are associated with destruction. For instance, Kievan bookmen identified him with the fire god Hephaestus and name him as the "first to forge weapons... and [call] the kingly sun 'Svarog's son'" (26). Jakobson cites Czech and Slovak beliefs concerning a related demonic being, saying that "it is at once generous and vindictive, an unusually mobile spirit who assumes the shape of birds, animals, and dragons, and who is closely linked to the fire on the hearth; its body sparkles, its hair blazes, a radiance emerges from its mouth. It flies through the chimney and is carried off by the night in a fiery swirl or is transformed into a whirlwind" (27). He also draws strong parallels with the Iranian Varagna and its variants, listing further associations with the "wind, gold-horned aurochs, horse, boar—as well as his close ties with fire and smithery... [and] virility." (7).

As with Perun and Veles, Jakobson lists many Indo-European linguistic relatives of Svarog. These include the Rumanian sfaróg, Czech and Slovak Rarog, Rarach, and Jarog, the Indic Vrtrahan, the Armenian Vahagn, the Croatian rarov, the Lithuanian ràragas or vanagas. In particular, he notes that, "[t]o all appearances svarog' originates from the same Middle Iranian form varhagn. It is significant that precisely the seventh of the nine metamorphoses of the god-like Vereqragna was his transformation into the mighty, fast-flying falcon varegna... In all likelihood, besides the direct name of the Iranian hero (varhagn), his similar-sounding, figurative appellation (varhagn) in turn influenced the Slavic transmission" (28). Thus, whereas Perun and Veles seemed to reflect a more common Indo-European linguistic root, Svarog seems to be from a more clearly Iranian source.

Other Deities: Dazbog and Stribog, Rod/Rozanica, Mokos

Jakobson mentions a few other Slavic deities as well, though because he spends considerably less time discussing them, their analysis will be summarized here. The god Dazbog (fully, Daz'bog' X'rs') appears to be the son of Svarog, and is additionally associated with the sun, fire, and wealth (8, 29). Often coupled with Dazbog is the god Stribog, and where the former was called the "giver of riches" the latter was called the "disperser, apportioner of riches" and was associated with the winds (8, 30). Linguistic variants of the Slavic Dazbog include the Polish Dadzbog, the Serbian Hrs, the Iranian Xursid, and variants of Stribog include the Czech strieti and the Russan sterlisja (8, 30). Another deity Jakobson refers to is Rod', a god of cultivation (literally, "kin") having linguistic relations with the Celtic Teutates, the Latin Quirinus, the Umbrian Vofionus, feminine forms in the Serbocroatian Rodjenica and Slovenian Rojenica (8, 31).

Finally, "[t]he only goddess of the Kievan official pantheon, Mokos', literally "moist", and represented by some vestiges in Russian folklore and in Slavic toponymy, is probably nothing but another name for the slightly personified 'Mother moist earth' (Mati syra zemlja), still adored in female deities in Baltic, Phyrgian, and Indo-European mythology. The Iranian Ardvi ("moist") Sura Anahita is particularly close to Mokos': both of them protect semen, childbearing, and sheep-breeding" (8-9). It thus seems that like Perun and Veles, Mokos' may have similarities with other Indo-European gods and hence a common Indo-European root, but the most definite evidence indicates that like Svarog, there is a definite relationship with Iranian variants in some fashion.

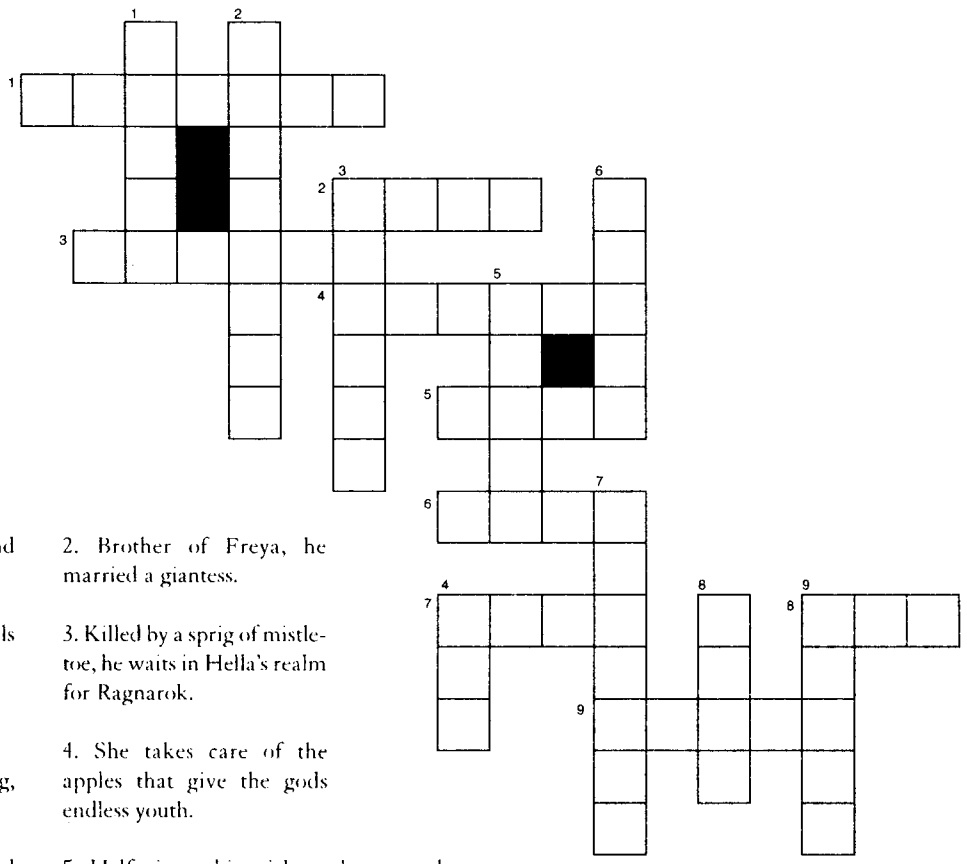
Conclusions
Aspects of Slavic Pagan Religion

Roman Jakobson concludes that, "[t]he relative linguistic unity and negligible dialectal differentiation of the Slavic world until the end of the first millennium A.D., and particularly the considerable lexical uniformity of Slavic pre-Christian beliefs, corroborate the supposition of a substantial unity for the cult of the Primitive Slavs" (4). One attribute of this cult is that of sacrifice, evinced by the pre-Christian Church Slavonic term for priest (literally "sacrificer") as

Continued on page 15

Norse Crossword Puzzle

by Anthony R. Thompson



DOWN

1. This goddess rides a boar and has two battlecats.

2. He guards Bifrost, the rainbow bridge to Asgard, and waits to blow the horn that starts Ragnarok.

3. Odin's wife, she guards the hearth and knows much, though she says little.

4. God of justice, he willingly lost his hand to chain the evil Fenris-wolf.

5. God of the sea and wealth, sailors and vikings often made offerings to him.

6. Best of bards, he sits in Odin's hall and tells tales.

7. Goddess of the bounty of the earth.

8. Known for his skill in archery and skiing, he is the "Shield god".

9. An Etin huntress, she chose her husband Njord for his beautiful feet.

ACROSS

1. He sees oaths and helps people communicate, especially in making laws.

2. Brother of Freya, he married a giantess.

3. Killed by a sprig of mistletoe, he waits in Hella's realm for Ragnarok.

4. She takes care of the apples that give the gods endless youth.

5. Half giant, this trickster loves to change shapes and cause trouble.

6. He has one eye and sits on the throne of Asgard.

7. He swings a mighty hammer and fights the Etin giants.

8. The golden-haired goddess married to Thor.

9. She guards the icy realm of the dead.

Answers in the next issue

Old Eastern Religions continued from page 14

well as a "series of [other] terms relating to a highly developed sacrificial worship" and even geographic survivals such as a natural boundary name related to that of sacrifice near the mountain Perun in Istria (13, 16).

Jakobson refutes theories set forth by German writers during the second World War that proposed a "civilizing" influence of German religious beliefs and practices upon an existing Slavic "primitive demonology" by pointing out that, "[w]ere the beliefs of the Slavs to have undergone a Germanic influence this would naturally be reflected in the religious vocabulary of Slavic paganism as well. Yet, whereas the material culture of the Slavs absorbed numerous lexical Germanisms, such phenomena are totally absent from the language of the primitive Slavs' spiritual culture" (14). In refuting those German theories, Jakobson also makes reference to the evidence already reviewed here concerning a number of Slavic deities and their attributes, indicating quite strongly that there was certainly not a mere "primitive demonology" in the Slavic paganism.

Common Indo-European Roots

The overall conclusion one might draw from Roman Jakobson's extensive analyses showing a great amount of linguistic relations between Slavic religious terminology and that of other Indo-European cultures is that the pagan religion of the Slavs was not isolated from the rest of the Indo-European world (especially Iran). In fact, it was quite related to the rest of the Indo-European world, and even appears to share common Indo-European roots, particularly in the cases of Perun and Veles.

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Lughnassadh Rite

by Ian Corrigan

Lughnassadh—the night before August 2 or the point between Summer Solstice and Fall Equinox or full moon of August. Lughnassadh marks the fourth and last of the Celtic year's great feasts. It marks the beginning of the time of ripening, the last moment of rest before Summer's balm turns to fall's labor. In Erin it marked the year's greatest gatherings and fairs, when every clan met in peace.

Agriculturally, Lughnassadh is the time of ripening fruits and nuts, when the land begins to give forth its bounty. The labor of planting and tending young shoots is ended. The labor of harvesting and laying up lies ahead. The corn stands high, nearly ripe, but prey to storm and crushing hail. With the crops in fate's hands the folk gather to take their ease and pray for a good harvest. Lughnassadh translates as the "wedding feast of Lugh". The young hero is wed to the Holy Land to protect it from the perils of the storm until the harvest.

Lughnassadh's mythic patterns center around the young god Lugh, whose name means "light". He is an example of the Celtic motif of the young son, born magically of a union between the gods and Giants. He is welcome into the Hall of the gods because he is the master of every skill, and he is the slayer of Balor, the sorcerer king of the Fomors, opponents of the gods. He wields the Spear of Victory, that never misses its mark. Lugh is a newcomer to the family of the god/desses and become champion of the gods, perhaps replacing Ogma, and the Tanist-heir apparent—replacing Angus Og as a protector and defender against ill he is invoked in this season to protect the growing crops from storm or blight.

The modern holy day Lughnassadh is perhaps the most agricultural of the four Celtic feasts. It is celebrated as First Harvest, and offerings are made to protect the crops. It is a time for handfastings and contracts, as the god of Light is wed to the goddess of the Land. Loaves of bread are blessed and offered, along with beer, and the symbol of the Spear of Victory is honored.

A Lughnassadh Rite

1: Procession
2: Opening Prayers
3: Purification
    a: Outdwellers
    b: Fire and Water
4: Grounding and centering/Grove Attunement.
5: Statement of Purpose and Precedent

The Children of Earth are gathered in the Sacred Grove to keep the rites of Lughnassadh, the First Harvest, the Victory of the Growth, the Gathering of the Folk in Peace.

Now is the beginning of the Time of Ripening, when the labor of the Folk brings the Land to bear, when the Power of the Sun gives itself to the Power of the Earth. We gather in a moment of rest and pleasure, before the labor of the harvest.

We come to the Sacred Grove to honor the Lady of Sovereignty, the Great Queen. In this season she is the Earth Woman, the Red goddess, the Flower Woman whose embrace binds, whose love is Fate. We honor especially Lugh, the Shining Young Hero, the Sacred King. He is the Master of All Skills, the Holy Champion who turns aside drought and storm, protecting the earth.

On this day the Golden god is wed to the Blossom goddess, that the earth may come to fruit.

As our forebearers did, so do we now, and so may our descendants do after us. Now let us keep the Old Ways. Let us honor the Powers and work our Magic that we may gain bounty and wealth in this season.

6: Fire Well & Tree
7: Land Sea & Sky
8: Opening the gate
9: Three Kindreds Offerings
10:Patron Powers

Slainte agus Failte to the Triple Host of Sprits. Join us now, we pray you, as we call to the Blossom Queen and the Sacred King.

Invocation of Morrigan

Red Woman, Great Queen of the Earth, the Children of Earth offer you welcome. We call to you in the ripening grain. We call to you in the fruiting branch. We call to you by the reddened spear. We call you forth from the beauty of blossom and thorn. We offer you clear water, gentle as rain.

(Water poured)

Holy One, Raging One, Prophetess, Enticer, Joy and Bane of Heroes, Flower Bride, Lover, Devourer, Great Queen, we call to you. In the season of ripening, you are the fruits and bounty of the land, arrayed in desirable beauty beneath the sun. We deck you in blossoms to welcome you to our Grove...

(Red blossoms are placed in a basket before the Well)

Descend in Beauty, Arise in Might, O Throne of Sovereignty! You whose hair is the Golden Grain; you whose flesh is the firm sweet soil, we offer you the Seat of Honor in our Sacred Grove. Bring to our Grove the Blessings of your bounty, and delight. We pour red wine for you, who drink up the love of the sun

(Wine poured)

Great Queen, come into the Grove of the Wedding.

A corn dolly is brought out and carried once around the ring. Nine roses are used to twine in the corn dolly. A charm for the nine roses:

Lady, accept this gift of raiment
We adorn you for the Rite of Joining
We robe you in flowers, O Lady of Sovreignty
With garments of red, the hue of life's blood
With garments of crimson,
the hue of magic's might
With garments of scarlet,
the Rose of Summer's Perfection
We offer you welcome, Queen of the Summer
We offer you welcome, Mead of the Sweetness
We offer you welcome, O Morrigan the Mighty.

The Dolly is then placed at the foot of the Bile.

Invocation of Lugh

Thou Lugh the Victorious,
We make our Grove under your shield,
O Lugh of the White Horse
And the Brilliant Blades.
You of the Perfect Form,
Child of Light and Shadow,
Slayer of Balor, be in our midst.
Accept this ale in welcome
Thou Champion, King of All

(Ale poured)

We may our circuit in the joy of the Samildanach
The Clever One, the Sure Hand
The Bard and the Smith.
May we be at peace
Under the hand of the Chieftain of Danu,
Taking joy in the feast
Of the Wedding Day of Lugh
We offer this bread,
That the harvest may flourish
by the hand of the ploughman.

(Bread offered)

By the Sacred Three of Glory
Hear now your people's call
By the Spear and by the Raven
Come, we pray, among your folk
O Lugh the Victorious
Our Light and our Guide
O Lugh the Victorious
Accept this offering of fruit
And be present in your strength.

(Fruit offered)

Light of the Sky, come into
the Grove of the Wedding

A Spear is brought into the Grove, decked with greenery and blossoms. It is carried once round the ring, then stretched over the Fire. It is held there for a time, then brought out and laved nine times with water, saying:

May the strength of Lugh be over us,
May the beauty of Lugh delight us,
May the skill of Lugh be upon us.
Be welcome, Shining One, and behold your bride
Be welcome, White-Silver One,
and succor the earth
Be welcome, Hand of Striking,
and drive away the hail.
In the Grove of the Old Ways
In the ring of your people
In the hearts of all who honor the earth.

11: Praise Offerings as usual. The last praise offering is:

The Tale, and the Wedding

Hail the Sun of Summer – Golden One, Brightest, Warmth of the Green Earth.
Hail the Sun of Summer – Crown of Striving, Gem of the Heavens, First among Lights
Hail the Sun of Summer – Father of Earth, Eye of Burning, Fire of Noontide.

Yet now is the Season of Darkening, the Time of Ripening, when the night and the moon call the earth to fruit. It is the time of the tender goddess, the Maker of heroes, the Old One's Daughter. Who can tell of the fate of the earth?
If the Sun does not die, the green turns to gray.
If the Sun does not die, red turns to black
If the Sun does not die, the Earth will burn dry!
So the god's man mated with a woman of the Giants, in magic and courage. And of their union was born the Child of Light and Shadow Lugh, whose name means light. Fostered in the Isle of Apples, he learned every skill–thus is he called Samildanach–Master of All Arts.
How like a Spear is the Ray of Dawning
How like the dawn is the Rising Light of Victory
How like Victory is the Joy of Wisdom
O it as that in the last battle of the gods and Demons it was Lugh who struck down the Baleful Eye of Burning. When the Sun's Fire becomes poison to the Earth, when the Maiden of Bounty is imprisoned in the Tower of Day, it is Lugh of the Long Arm who strikes the blow. It is Lugh who struck down the Poison Eye, who defended the Holy Earth against hail and flood and drought and blight.

All chant:

The Sun must die that the earth may live
The Darkness rises in its turn
That the Land may freely give
Milk and Honey, Ale and Corn

The Eye Loaf is brought out and a simple 'dance' between the spear and loaf holders leads to the spear being driven into the loaf.

The two hallows are brought to the center, and a rope of blossoms is used to bind the doll to the spear, saying:

Thus do we join the Shining Ones' Prince to the Lady of the Earth. By this joining may Lugh be the Ward and Guardian of the earth. By this joining may the Earth be the Throne of Joy and Delight. May the grain, and our lives, grow green and golden as the hair of the goddess. May the ray of the westering sun be as the Spear of the Champion. Lugh and Morrigan, be present in these images, hear us your children.

12: Prayer of Sacrifice

13: Calling for the Blessing

Continued on page 29

A Celtic Lughnasad Module

by Ceisiwr Serith

This is intended to be performed as part of a standard ADF ritual, with those parts not mentioned performed according to the grove's usual traditions. This ritual was originally performed with more than one grove in attendance; the chieftains mentioned are the senior druids. Large gatherings are traditional at Lughnasad, so it is nice if more than one grove can get together for the ritual. It is easy enough to adapt this for a single grove, though. The ritual is meant to be performed in a clearing in the woods, or at least in an open space that verges on woods or another wild area. During the ritual, a drummer keeps a heart beat rhythm throughout, except where noted.

Props:

A loaf of bread baked in the shape of a bull.
A board to put it on, and a cloth to cover it with.
A bowl of barley.
A spear.
A bowl of wild food, preferably berries picked in the wild area around the ritual space.
A low table or board on which to put things.
First fruits: each person brings something they have grown; vegetables, fruit, artwork, or a representation of work accomplished that they wish to offer up. At the beginning of the ritual, each person carries their own first fruits.
A bowl for the first fruits

Celebrants:

Two Priests (D1 and D2 — D2 is intended to be the Senior Druid of the hosting grove.)
Diviner
Champion
Drummer
Any other Senior Druids present
A child of the grove

The Outsiders

After the space is esablished, the fire lit, and the kindred called to, the ritual continues with the offerings to the Outsiders. The Diviner goes to the west of the fire and picks up the bull bread, which is on a board and covered.

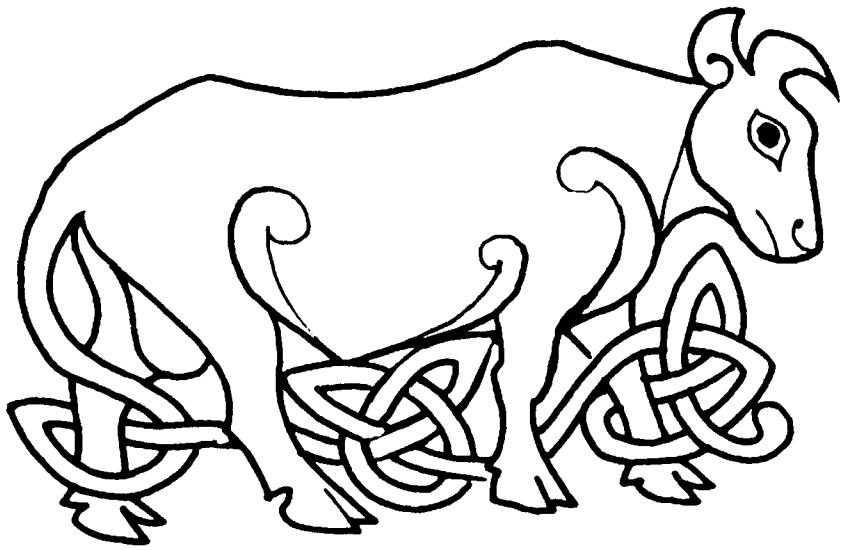
D1: *Since Beltane we have worked, we have cleared and we have planted, taking our fields from the unmarked lands, measuring our world out in their midst and in the midst as well of those who dwell there, those who dwell beyond the borders, those who dwell in the surrounding lands.*

D2: *At Beltane we made offering, to assuage the Outsiders to appease them and please them to 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.*

Diviner: *All this was done on the land that had lain untilled.*
All this was done with the consent of that land's ruler.
All this was done under the gaze of Crom Dubh!

Diviner removes the cloth and lifts the bull up. All sing:

Black bull, crooked one,
ruler of the dark land,
Black bull, crooked one,
ruler of the depths.



He brings the bull deosil around the circle. As he passes each person, they lift their arms in honor to him. When he has completed the round, he puts the bull again to the west of the fire and returns to his place. The others put their arms down as he puts the bull down. D1 picks up barley and sprinkles it over the bull while D2 says:

D2: *The fertilizing rain that falls from above honors the Old Bull, marks him out, re-establishes his place as head of the herd.*

D1 steps back to his place and says:

D1: *If the High King is Crom Dubh,*
Who is the king of our tribe?
Who is the champion of our people?
Whose strong arm has enabled our crops to grow?

The champion holds up the spear and says:

Lugh is our champion!

The others repeat this. They sing:

Strong hand, bright one,
Spear tip, Lugh is our champion;
Long hand, skilled one,
Young bull, Lugh is our champion!

The champion goes deosil around the circle with the spear held high. As each person is passed, they lift their arms in honor to him. After the circuit is competed, the champion brings the spear to D1 and holds it in front of him. The others lower their arms. D1 says:

D1: *Your golden spear tips in the radiant fields proclaim the work of your skillful hand.*

He takes the spear from the champion, who returns to her place. D1 takes a step forward.

D2: *Through your skill and courage you have brought us to harvest.*

D1 takes a step forward.

D2: *Through the power that shines from your head you have defeated all that opposed you.*

D1 takes a step forward.

D2: *By the might that is found in your unloosed spear you have earned the high kingship for yourself.*

D1 cuts the head of the bull off with the spear. The drum-beat stops with a bang. He removes the head and places it on the east side of the fire. The drumbeat starts again. He then returns to his place and hands the spear to D2, saying:

D1: *Chief above us, this spear is entrusted to your keeping.*

D2 holds the spear up and says:

D2: *Strong in Lugh, we have proven our right to exist, before the ones who dwell in the land about us. By bringing our plantings to the point of harvest, we have reached a point of equality with them.*

She lowers the spear and says:

D2: *Diviner of the tribe, collect the first fruits.*

The Diviner goes about the nemeton with the bowl and gathers the first fruits from the people. D2 says:

D2: *Chieftains of the tribe, we go together to the land outside, we go in strength, as equals to equals. We go with gifts, to establish the bonds.*

The champion goes to her and is given the spear back. D2 picks up the board with the bull's body and goes to the gateway with the champion before her. At the gateway, the diviner joins in between the champion and D2, and the other senior druids present join in behind D2. The diviner gives one of them the first fruits. The resultant order is champion (with spear), diviner (with the cloth from the bull), D2 (with bull), and the other chieftains (one with the first fruits). As they pass out of the nemeton, the drumming stops. They go to the edge of the woods, where a hole has been dug earlier.

The spear, the first fruits, and the bull are raised up. The Diviner says:

To those beyond the borders
whether gods or goddesses
whether spirits or dead
to those who were before us
and dwell in the darkness of our world's shadow
We come to you with offering.

(The following speech is split up amongst the chieftains present.)

D2: *Lugh has come to you, the new high king. He has vanquished Crom Dubh, whose lordship you acknowledged.*
The Old Bull is dead; recognize as your new high king the Young Bull, who comes to you with shining head high.
We come to you with our well-earned harvest seeking in exchange a treaty peace.
Although not one people, may our tribes be at peace.
D2 goes to the hole, accompanied by the champion and the Diviner. She puts the body of the bull into the hole, saying:

D2: *Return, return, return to the unplowed field of which you are rightly lord.*

The chieftain then gives her the first fruits, and she puts them on top of the bull, saying:

D2: *Receive your rightful share.*

She then fills in the dirt over the offerings, saying:

D2: *Honored be the mounds of those who dwell beneath.*

Continued on page 29

Through the Mists

Exploring Celtia #2

by Ian Corrigan

Imbolg 1998 - The Primary Division

In order to understand the religion and magic of the Pagan Celts it is important to comprehend their basic symbols and cosmology. Every culture has a basic map of the universe, physical and spiritual, that allows its people to understand their place in the cosmos. These patterns underlie and tie together the myths and tales of the gods, the nature of the individual soul and the sacred reality of the land on which they dwell.

In seeking for the cosmology of the ancient Celts we are hampered by the scattered and fragmentary nature of the evidence. No literary or folklore source records a Celtic creation story, or sets out in one place a clear description of any Celtic map of the worlds. Instead we have a hodgepodge of bits and pieces recorded in the work of Christian monks, the observation of foreigners, and the folk-memory of Celtic peoples. Still, taken together this amounts to a considerable body of information. Interestingly, these sources tend to validate and confirm one another, allowing us to be more confident in determining which ideas might have held prominence among the Pagan Celts.

In this format, I don't intend to constantly cite sources and examples for these concepts. I will present a short bibliography in support of these facts and ideas at the end of the article.

In the same way, I must say at the beginning that many of the conclusions reached here are very speculative. Celtic scholars would probably place them in the 'could be' column. But for those of us attempting to build a workable modern Celtic Paganism, we must take risks that a scholar would not take. We must go past scholastic certainty into inspiration and intuition to synthesize these various sources into patterns that can be put to work by modern Pagans. I will try to indicate as we go which of the conclusions given in these articles are accepted by scholars, and which have been reached within the Pagan community. When I give conclusions that are my own, I will try to make that clear as well.

The Primary Division of The Celtic Cosmos

1: The War Between the gods and the Giants

Though the Celts leave no creation myth, one source of clues about Celtic views of cosmos is the body of lore surrounding the settling of the isle of Erin. The legends recorded in the medieval Irish "Book of the Invasions of Ireland" depict a process that may reflect earlier myths of creation.

In these stories we find a series of waves of invasion that bring first the gods and goddesses and later the tribes of mortals. During this process, or probably because of it, the land itself comes into being, described as either the clearing away of the forest or the more direct emergence of the land from the empty sea. In these tales both the forest and the sea stand as symbols of the unformed chaos from which the ordered mortal world must be drawn. We see the gods slowly growing in strength until they have brought the island fully into being, making it ready for mortal habitation.

This process reveals the first example of the primary division of the Celtic cosmos into two, a division that begins the manifestation of the

worlds. We see a primary division between the First Chaos and the first islands of the World Order. This is reflected in stories of war between two tribes of divine beings — the gods and the Giants.

In the Book of Invasions the ancestors of the gods are opposed by beings called Fomorians, which may mean either "People of the Sea" or "Giants". The Giants are the force which drive out the ancestors of the Tuatha De Danann, and they are driven out in turn. In the process, the manifest world is brought into being.

In modern Paganism we sometimes find versions of this conflict between Order and Chaos that owe more to fantasy novels and role-playing games than to actual lore. It is far too easy for modern people to make the error of seeing the dynamic tension between Order and Chaos as a version of the 'War Between Good and Evil'. That later myth was invented in the Zoroastrian religion and adopted by later monotheistic religions and Gnostic sects. It considers Order to be good and Chaos evil, and proposes an uncrossable line between the two.

But in what seems to be the more original mythology of the Celts and other Western European peoples there is both cooperation and conflict between the gods and the Other gods (or Giants, or Demons). The gods intermarry with the Fomor to produce important Kings and Champions. Generally in Indo-European myths a war between Order and Chaos results in a victory for Order, but a victory that in no way destroys Chaos. Rather Order - the power of those gods who would make the world fit for mortal life - gains a rulership of a portion of the worlds, which can be built and ordered for the good of all beings. In the course of doing so they make places for the powers of Chaos, bringing them into the Order itself.

Nor should we assume that the Fomorians were merely symbols of pestilence and wrong-doing. It is far more accurate to view them as related to the primal power of fertility and the pre-human land. They may not conform to human standards of behavior or virtue, but they are intrinsic to the cosmos, and needed for its proper structure. It is said that after the gods defeated the Fomors the latter were forced to reveal the secrets of sowing and reaping. They are described as having both beautiful and hideous individuals. They embody the raw power of non-human nature, which must be overcome, at least in small areas, for human tribes to live in comfort.

To this point we have been looking at facts and interpretations that are well within the bounds of scholarly acceptance. As we move on to the next segment we go further into speculation, especially as regards the First gods.

2: Primal Fire and Water, and the First gods

The primary division of the cosmos into two may also be expressed as a division into Primal Water and Primal Fire. This division is an Indo-European constant, appearing in Vedic, Hellenic and Norse cosmology. While we have no specific example of this primal myth in Celtic terms, we have a huge body of lore supporting the magical impact of both Fire and Water, and some tales that suggest an older pattern that might parallel other Indo-European patterns.

For instance, in Norse myth, Fire meets Ice (the arctic version of water...) to produce a boiling mist that solidifies into the first empty plain of the physical world. We can speculate that the Celts, especially the Celts of the Isles, may have seen their world, their island, being drawn up out of the featureless primal Sea by the action of the drying and warming Fire.

The Fire and Water duality is also associated, throughout Indo-European symbolism, with a division of the spiritual world into a bright Heavenly realm, associated with the Fire, and a dark Underworld, associated with water. These are also associated with the basic duality of order and chaos. In the simplest analysis the Underworld holds the Waters of Memory, of Bounty and of Rebirth, the Chaos of Potential from which life draws nutrients. The Heavens hold the Fire of the Hearth, and of Sacrifice, the World Order that allows individual life to arise from the Waters. While this division is not spelled out explicitly in any tale, it is supported by many clues in the tales of human interaction with the Otherworld.

The family of gods that held prominence in Britain and Ireland at the coming of the Christian era are remembered as the Tribe of the goddess Danu (Tuatha De Danann). Danu is the First Mother of the god/desses, whose name has ancient connotations of flowing water. In Wales this mother was remembered as Don, who also had strong associations with the Sea. Both of these goddesses are examples of a Celtic tendency to consider the local river or great body of water as the place, even the body, of their tribal goddess. So Danu may well be a goddess remembered from the time when the Celts dwelled in the region of the river Danube, a time that would have been far distant to the Celts of 100 bce. Thus, many modern Celtic Pagans consider Danu, or Don, to be the goddess of Primal Waters, possibly even associated with the Starry River of the milky way.

Lore from Britain and Erin suggests that the mate and complement of Danu may have been a god of Primal Fire named Bel, Beli or Bile. Welsh sources tell us that the husband of Don, the father of the Tribes, was named Beli, and inscriptions throughout Britain record god names such as Belatucadros and Belinus. In Erin the word for a Sacred Tree was 'bile'. If we take these all as cognates, part of the same mythic complex, we can discern the figure of Bel, the Sacred Tree from which comes the Sacred Fire, and Bel, the Sacred Fire itself. Bel may also be a part of the Underworld Father complex. He can be seen as the Fire beneath the Cauldron of Rebirth, the heat that cooks the Cauldron of Bounty so that the Earth can be fruitful.

In modern Celtic Pagan synthesis, Danu and Bel are the most common choices for primal, first-principle Deities of Cosmic Fire and Water, as well as First Mother and First Father. Some Celtic Pagans have very direct worship of these Powers, but some consider them ancient and distant, of a generation before the gods and goddesses we currently worship. Since there are no tales at all of the deeds or history of either figure, I personally think the latter approach is more consistent with the lore.

Even though we are talking about a primal pair of male and female deities, we should avoid thinking of this as similar to Wiccan duotheism. Though there is a basic tendency in Celtic lore to pair the Deities into 'married' couples, there is very little reason to think that the Celts viewed all their gods and goddesses as aspects of a single cosmic divine couple. So Danu and Bel are not the Celtic 'Lady and Lord' — but only two of the many goddesses and gods.

So we find a basic division of the Celtic cosmos into two. Whether Cosmic Fire and Water, the Primal gods Danu and Bel, or the War Between the gods and Giants, the tales tell of a pair of complementary opposites. These principles interact through physics, love, or war, and that dynamic interaction that causes the manifestation of the worlds. In assuming such a pattern for the Celtic peoples we do no more than place them in direct harmony with the creation and cosmos patterns of their surrounding cultures.

This initial division carries over from the purely mythic and divine to the more local and material.

3: Dividing the Land

The primary division of the cosmos is reflected in the mythic geography of the Celtic countries. Several tales tell of the land being divided into two, though the two things it is divided into vary from tale to tale.

In the tale of the arrival of mortals into Erin, the mortals win the surface of the land

while the Tuatha De Danann are given the places beneath the ground. When at one time Erin is divided between two chieftains the division is made so that one receives 'all the houses, feasts, treasure and fortresses', and the other is given 'rivers, wastes, wilds and woods'. This again shows us that while Celtic thought divided the world into Tame and Wild, Order and Chaos, one was not considered good and the other evil. In fact the gods and Spirits always receive the part of the worlds that mortals might consider the lesser. But those realms, described in story as 'beneath the earth' or ' beyond the shore of the sea' always show the spirits receiving the portion that places them out of the sight of mortals. They are metaphors, in my opinion, for the invisible realms of spirits.

In the Book of Invasions there is a more geographic division of the isle of Erin as well. The two sons of Mil, Eremon and Eber, divide Erin between them. Eremon takes the North and Eber the South. Some sources say that they both became kings, but that the North retained the greater kingship, and the lore clearly makes the North the more noble of the two. For instance, Gaelic culture considered poetry and the spoken word more fitting for learned and noble folks than music. When the folk divide themselves between the two kingdoms, the poets go to the North and the musicians to the South. The North is called 'The Half of Conn" (meaning the chief) and the South "The Half of Mug" (meaning the servant).

Artwork: Ian Corrigan

We find the same tendency in the lore of Wales. The land is divided North and South and the north, with its greater honor, is divided again into two, making the kingdoms of Gwynedd and Powys. The south is left with only a single kingdom, Deheubarth.

This motif of the greater north and lesser south, with the north containing two and the south one to make a triplicity is a common element in Celtic lore. We will examine it more closely when we look at triple and fourfold symbolism.

4: The Otherworld

Finally, one of the most important divisions of the Celtic spiritual world-map is between the common world and the Otherworlds.

Throughout Celtic lore we find tales of mortals passing beyond the boundaries of the apparent human world and into realms of magic, wonder and peril. These locales are described in various ways, and we'll be looking at them in our next article. But taken together, we can refer to them all as the Otherworld(s).

The sources of information about the Otherworld are among the most varied in all the lore. In the Book of Invasions there is not much evidence of an Otherworld separate from the land itself. It is only after the worlds are divided between the gods and Spirits, who choose the unseen portions of the worlds, and mortals, who choose the seen, does the Otherworld begin interacting with mortals. The tales that recount those interactions stretch from very old stories such as the Ulster cycle, through the tales of almost historic high-kings such as Conn and Art Mac Conn, through the folklore that survived in Celtic countries to be collected in the 17th, 18th and 19th centuries, the so-called Fairy Faith. They show a wide range of influences, from the original Celtic roots to the lore of the Vikings who ruled Erin in the early Middle Ages to the influences of Greek and Roman authors brought to the Celtic lands by learned Christian clerics. The job of sorting out the truly Celtic element in the tales of the Fairy Faith is an ongoing effort today.

The Otherworld appears in many guises. It may be a chain of beautiful islands far across the western sea, as it appears in the Voyage of Maelduin, or it may be as close as the other side of the ground on which we mortals walk. It is revealed to us as places not unlike our common world, but brighter, stronger, more enduring than any mortal thing, and full of wonders and puzzles. Yet when mortals try to bring the gold, the wonder, of the Otherworlds back into common life it may vanish in the blink of an eye. It is peopled with whole tribes and nations of beings, and with individual powers that are unique. These powers may be aware of mortals, some may be friendly, some enemies.

The complementary duality between Common World and Otherworld is very important to practical Celtic magic and religion. The balance of relationship between mortals and the beings and powers of the Otherworld maintains the earth's fertility, the prosperity of tribes and the spark and joy of human life. It seems likely that a good deal of the work of a Celtic Priest or magician would have been in maintaining and restoring those relationships.

5: Summary and Conclusion

So we might list the primal divisions of the Celtic Cosmos, as currently reconstructed in modern Celtic Paganism, in this way:

Underworld Power/Chaos of Potential
Power of Heavens/World Order
Wild Nature
Hearth, Town and Temple
Cosmic Water
Cosmic Fire
Danu
Bel

It is easy to list these out in a simple 'table of Correspondence'. But the reality is more complex. We might say that the first division is into Common and Other worlds. In both of these the Underworld Power and the Power of the Heavens mingle. In both the Underworld and the Heavens the power of Fire and Water appear. While we can say that Water is most closely associated with the Underworld it certainly appears in the Heavens, and while Fire may be primarily of the Heavens it also manifests in the Underworld. And both Danu and Bel can have both Underworld and Heavenly forms.

In future articles I will describe the Underworld and Heavens model in more detail, as we discuss the further mapping of the Celtic cosmos.

Criminals in the Community continued from page 9

5) forbidden to drive to events, or consume alcohol at ADF functions

Restitution can take many forms. Community service is a big one imposed by the courts. ADF could impose a similar requirement to run concurrent with the court punishment. ADF could also impose additional time or specific workings to be done. Money to the victim or their family is a good one, although often too little, and too late. ADF can provide or do divinations to ascertain the will of the gods for appropriate restitution. The amount of restitution could be determined by both Mother Grove and community consensus. All, or any part of, the post-conviction punishment can be imposed by a magical geas and oath. Breaking the oath intentionally, would be grounds for further sanctions or possible expulsion. Expulsion would be on the grounds that violating one's oath to both the community and the gods, the ex-prisoner is saying that the gods have no standing in their lives and they don't want to be a part of our community.

As part of rejoining the ADF community, as opposed to the corporation, the person would have to undergo ceremonial purification. The community as a whole would have to purify itself also of the chaos and Outsider/dangerous influences introduced by the malefactor. (Thanks to Deborah Kest for this). It is during these rituals that the judgments would be imposed as a geas. There could also be rituals to help them deal with what they have done.

One decision that has to be reached is should local Groves or other Pagan groups be told about the ex-prisoner. If the convict has restrictions placed upon them, local Groves would have to be told about the restrictions, but not necessarily the reason for them. If there are no restrictions though, should their ex-prisoner status be publicized at all? Related to this is if ADF finds out a person was convicted of a crime before they joined ADF, should they be moved to the released prisoner/parole category? Since convictions are a matter of public record there isn't a privacy issue here, but there is a matter of trust between the all of the members and the organization. Another decision would be can the person resume, run or hold office, and if so, what offices would be open to them?

A question that will be raised pretty quickly is, Why should somebody want to accept the various restrictions that ADF imposes? The answer is that they don't have to, they can quit the organization instead. If they quit, they are no longer a problem for ADF. This is also part public relations gambit. ADF doesn't expel people for being convicted, it only denies them certain rights like attending public Grove. The Mother Grove might want to publicize the persons conviction, (NOT indictment) to help protect the rest of the Pagan community. The conviction is a matter of public record, albeit buried in court documents, and libel is not an issue here. They might want to maintain their membership so they can continue to vote, attend & take part in rituals, or to prove by long term good behavior that all restrictions should be lifted.

New Members, Non-Members & Festivals

So far, all this applies to membership within ADF (or any other Neopagan corporation that copies this). It is very easy to declare oneself a Pagan. A person can do all of the rituals, studying etc. as if a member of ADF without actually joining ADF. Most, if not all of the material will be for sale to both members and non-members. ADF also offers publicly accessible rituals and workshops. Festivals are another place where ex-prisoners and parolees can intermingle with other Pagans who don't know their background. A festival can adopt these rules for dealing with released convicts. Public rituals are tougher to control. For public ritual, persons who are banned from ADF or another organization could be reasonably asked to leave, and at least watched. If they are considered a danger, their record can be publicized, and maybe they will go away.

As the Pagan community grows, we will have members who joined after they were released from prison. That time could have been two days ago, or twenty years ago. The question here is should we treat them the same as the other former prisoners who are ADF members or treat them as regular members. I say ask new members if they have any felony convictions for which they were on parole for, released or had to register with the police, within a certain time period. Since we don't have the resources to check every new national member, we have to trust them. Again, only Mother Grove is informed if they are an ex-convict. They would have to be evaluated by Mother Grove or similar, and if felt necessary, restrictions placed upon them. Since they were not a member of our community before, they shouldn't have to undergo the cleansing and RE-admittance rituals.

Core Ideas In Druid Theology

The Nature Of The gods

by Ian Corrigan

This short article is an effort to outline some of the basic concepts of Pagan theology on which ADF's work has traditionally been based. These ideas were developed be early Pagan reconstructionist thinkers, including Isaac Bonewits, and have been the basis of the work of our leaders and Groves through the first decade of our history. These ideas are instrumental in the development of our religious work, and I feel it is important to state them clearly for our newer members.

ADF's goal has always been to create religious systems that actually resemble those of ancient Paganism. In order to do that we have had to look past the conceptions brought from more popular Pagan systems, from the hermetic systems, from Qabala or Theosophy or New Age philosophy. Instead we try to examine the remnants of Pagan lore directly, and discover patterns therein that can be distilled into a few simple teachings.

The results of that examination have led us away from some of the more common Pagan theological positions. Our experience in applying those results has taught us that the positions we've arrived at are both scholastically accurate and spiritually functional.

Of course I do not present these ideas as prerequisite for membership or involvement in ADF, or as dogmas to be accepted with unthinking faith. But they are the results of our best understanding of the Old Lore, and have been proven to be workable and useful by more than a decade of practical application, and we hope our folk will give them serious consideration.

The Nature Of The gods

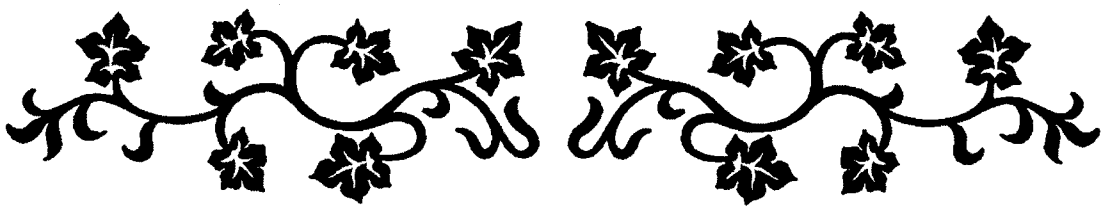
Neo-Paganism is, at its base, an effort to restore to post-European society the worship of the many gods and goddesses that sustained human beings for untold generations before the Christian era.

The names and forms of these Divine Powers have their origin in unknown ages, long before the known tribes and nations of Iron Age Europe. As our memory of lore fades into the mist of pre-literate history, we find our selves presented with a fait accompli. The god/desses come to us full-grown, with their tales, symbols and histories partially known and partially hidden. We share with the ancients the pleasure of philosophizing on the origins, nature and meaning of all of existence, including that of the gods and Spirits, but we can have very limited concept of their ancient origin and development.

The very idea of speaking of the 'origin and development' of the gods bespeaks a certain attitude toward their nature. It suggests that through the human scholarship of history, folklore and mythography we can understand the truth of the gods' and Spirits' nature.

In ADF we pursue this path of scholarship, but not exclusively. While we seek an intellectual understanding of the history and cultural context of the many Powers of Indo-European Paganism we don't stop there. We also try to take the Old Religions at their face value to practice within the assumptions apparent in the lore.

By every bit of this old lore we are convinced that Paleo-Pagans believed their gods to be independent, self-willed, individual entities. They did not think them to be unified in will or intention, but supposed that the gods and Spirits might be in conflict or in accord, as nature or as humankind may be. The gods are not always shown as images of moral perfection; they are neither all-knowing nor all-powerful. They sometimes need humankind to help them accomplish their goals, and to need the worship and offerings of mortals to support their very existence. In exchange for the worship and offerings of mortals the gods use their power to make human life better and the human soul stronger. They play a vast role in determining the way the world goes forward, and may pay greater or lesser attention to humankind, but humankind, and all other beings, are also part of the Way of the World, and can become Powers themselves. Humans, animals, non-animal nature and the many



kin of spirit beings all dwell together in the worlds, in patterns of interrelation and mutual benefit.

That said, the gods are clearly understood as the Oldest and Mightiest, Wisest and Best of the Spirits. The relative positions of gods and Mortals varied widely from culture to culture. In some of the early cities of Sumer and Egypt humans were considered the slaves of the Deities, created by them to provide food and service in their temples. But even in such an extreme case the labor and cooperation of mortals was needed to maintain the Deities' existence.

Rejection of Duotheism

Much of the Neo-Pagan world has accepted the maxim "All gods are one god, and all goddesses one goddess". This theological maxim was first expressed by early 20th century magician Dion Fortune. She based it on the teachings of the Hermetic Order of the Golden Dawn and the patterns of the Hermetic Qabala. The assumption at that time was that the esoteric teachings of that system could be used to 'explain' all other religious and magical traditions. They taught a system that was, at its heart, monotheistic even as they gave more honor to the Many gods than previous generations of Christian magicians. While the ideas and techniques of the Golden Dawn were an important inspiration to our movement, some of their theologies don't stand up to the measure of scholarship.

There is simply no evidence of a Pagan culture that conceived of the many gods and goddesses as aspects of a single pair of higher Deities. The Powers are truly multiple, really a large (if debated) number of different entities. Attempts to resolve all the figures of the many Powers into cosmic generalizations fail to do justice to the Deities' multiple potential. It is in the relationships between the Powers that their mysteries lie, and relationship happens only within multiplicity.

So ADF's rites and meditations address the Powers as individuals. We don't address entities known as 'The Lady' or 'The Lord', or symbolize the many Powers as aspects of a 'greater' single being. Instead we give each Deity the honor that is their due.

Monism and Monotheism

Pagan Indo-European philosophers have often explored the question of whether all individuals in the universe, whether physical beings, spirits or gods and goddesses are, at their root, unified in one system or even in one being. The many cultures that share the Indo-European heritage have conceived many answers to that question. Some mystical systems have taught that the only Truth in the spiritual cosmos is ultimate and undifferentiated Unity. Others find that the human soul can rise only near to the divine, and that in the end souls are separate though related. Some find Unity in relatedness—teaching that every being and every action are parts of one great weaving, one great dance made of separate individuals.

We are building Pagan institutions that we hope will serve our own members and the larger community.

One notion that does not seem to have a Pagan basis is that the Cosmic Unity is in some way a single being, with a single will and intention. That idea comes only through the monotheistic religions and their influence on Pagan cultures. That influence has been very great, and of course the incessant assertion that 'God is One' is still hard to escape in our modern culture. It can be difficult for Westerners to conceive of 'god' or 'divinity' as anything but single, or at most, dual. Modern Pagans will often feel a need to rationalize our polytheism by holding to the idea that each god or goddess is 'only an aspect' of a greater whole, which is what is truly being worshipped.

It is clear that the ancients felt no such need. While some Pagan philosophers posited the existence of a kind of 'god behind the gods', the idea clearly never gained popularity among the people. There are no temples to a unified 'god' found in any Indo-European culture, and simply no lore to suggest that the god/desses are other than independent persons. Of course they are persons of such vastly greater intelligence, consciousness and ability that their essential nature is beyond any certain common human comprehension. We can only look to what we are taught by the Old Ways to guide us, and the Old Ways make it clear that the philosophical idea of a Unity had no real impact on Pagan worship and spirituality.

So in ADF's worship and magic we do not commonly address our worship to any single Divine source, or Unity, or any 'god beyond the gods'. Since there is no evidence that our Pagan forbearers felt a need to make such a concept part of their religion, we see no need for us to do so. There remains a lively debate among our thinkers about the place of monism and Pagan models of cosmic unity. Many feel that the idea has great potential for personal spiritual work, while others find the entire concept a concession to monotheism, with no real place in our Pagan religion.

Ar nDraiocht Fein is fully committed to the Pagan movement. We are building Pagan institutions that we hope will serve our own members and the larger community. But ADF is not wide open, eclectic Paganism. We have a small list of traditions and practices that we feel are definitive of Our Druidry.

Again, it is not our intention to tell anyone what to believe. We encourage our members to go to the sources and to test our conclusions in light of what they find there. In the same way we encourage our members not to accept the common doctrines of the Neo-Pagan movement unquestioningly. We think that an unbiased examination of the evidence will lead to conclusions very similar to ours.

For the past 15 years ADF has done research into what the Old Religions were really like. We have applied that research experimentally in an evolving religious system of ritual, meditation and devotion. The results have convinced us that these few doctrines can be broadly applied across the many Indo-European cultures.. We are also convinced that by applying these doctrines to our work we are helping to grow Neo-Pagan religions that more closely resemble the ways of our Pagan forbearers.

Seers in the Rite

by Lion's Dream
Chief Seer
ADF Seer's Guild
with much help from
Paradox, Pandora, Lisa Kamp, Jim Hoyt, Kestrel, Chris Ottolini, and Annette Ottolini

The ADF Seers Guild has provided a place where folk interested in Divination, Counseling and Trancework can work together to expand their skill, serve the general community, and contribute to the re-forging of our relationships with the three Mighty Kindred. During Triple-Guild, and again at Wellspring, the Seers were called by the Kindred with messages and guidance for our community. The story of these exciting, and sometimes disturbing callings is described below.

Exactly 3 weeks before the Main Rite at Wellspring, at the Triple Guild Weekend on the 9th of May, 3 women became very ill at 3:00 in the morning.

Skip Ellison, the host, immediately asked the Seers Guild to look into whether this was an omen, and if so, to interpret the possible meanings of it. My first impression was that this was more a matter of food poisoning than a message, but Paradox, our Guild Preceptor, clearly saw it as an Omen and began asking Guild Members to take readings to determine it's significance.

Several members offered their interpretations and several others agreed with me that it was most likely just a mundane consequence of sloppy camp-craft. (It didn't occur to some of us that it might have been both.)

Paradox was not satisfied by the interpretations she collected and pushed the Guild for more. When she received those she was still unsatisfied, so she took a trance journey to ask for more specific guidance.

Here's her account:

> I tried using my intuition to get an answer to the three women getting sick at 3 am, and got a blank, as I had at Triple Guild. When I cannot get a full intuitive answer, I can almost always get yes/no answers about what I'm investigating. But you need a method of elimination by categories to get anywhere with that. Had this been a single person, I would've first asked if the cause was internal (her unconscious trying to tell her something for instance) or external (any source not under her control).
>
> I asked if the Deities were responsible: No
> The ancestors: Yes
> The Nature Spirits: No
>
> Had these all been negative, I would've asked if the source was Outsiders (demons and suchlike), living humans or non-human species (animals, plants, minerals)
>
> Knowing the answer to be among the ancestors, I took a trance journey to the realm of the dead. It was strange. I went down into the tunnel I had opened before me and flew down to the edge of a river. A woman kept watch in front of a bridge. She said as I approached "You're not dead." I said, "No, I'm alive." The ancestors have sent us a message, and I need to find out what it means. She then stepped aside, and I crossed a wooden bridge.
>
> On the other side, the ground was a dry, lifeless yellowish brown. There were a few scattered trees and bushes, all of them completely dried out.
>
> People were wandering about with dreamy expression, eyes unfocused, looking at things that weren't there. My vision kept shifting back and forth between this semi-desert, and a beautiful landscape of green trees and grass filled with life. The green lands seemed unreal, and were surrounded by a hazy mist at the edge of my field of vision, whereas the wasteland seemed quite real.
>
> I found a man and said, "Hello. We have received a message from the dead, and I've come here to find out what it means. Can you help me?"
>
> A host of them gathered. Their answer came as a feeling and a complete message, not as words. Here is my translation of it:

We're pissed off because we aren't being included in the guild development process. The guilds are not of the gods or the Nature Spirits. They are revivals of human crafts. We are the ones who were the seers and mages and bards (etc.) How dare you make these guilds without asking us for advice!?"

"You are the mothers who will give birth to these guilds, raise them, care for them, and share your life and loves with them. We are the seed that will fertilize them, the result of generations of experience bringing life to the next generation. We must do this together or the guilds will be born empty, hollow and dead. This is why we picked three women to make you pay attention. It had to be strong enough to make you wonder. Hopefully, we will not need to be so forceful in the future to be heard."

I then invited them to guide us and teach us. They said: "You of all people should know better! That's what seers are for, and you're in charge of their education!" After that rebuke, I felt a multitude of hands on my shoulders, back, arms, and back of legs. "We will support you. Allow us to help your people with our knowledge advice and guidance. We will support all those who ask in the same way we now support you." These last two sentences were aimed at all of us. I thanked them and returned to my body.

(It should be mentioned that some of the Guilds were more respectful of the Ancestors than others. The Bards, to mention just one example, did considerable research into the structure and training of the old Guilds and performed Rituals and made sacrifices to the Ancestors from the beginning. But speaking only for the Seers, I would say we, at least, were quite negligent.)

When Paradox told Ian about this message, he immediately made plans to rectify the situation. Drawing upon his skills as a Liturgist and a Magician, he arranged a special ceremony to be integrated in the Main Rite at Wellspring (exactly three weeks to the day after the women became sick).

About an hour before the Main Ritual, Myrddin, who was camping with the ADF Seers Guild Officers, found a small fossil in the camp site and brought it to Lion's Dream and Paradox. We all felt that this was a sign that the Ancestors were pleased with the actions we were preparing.

During the Ritual the Seers played an important part in establishing the level of Trance that was required to support the Magical Working. Lion's Dream led a pre-ritual Trance Induction that recalled the most powerful connection with the Kindred and amplified it. He and Paradox used an advanced Double Induction technique during the Tree Meditation, with Paradox speaking the left-brain, logical role, while Dream took the more intuitive, emotional role. During the induction, they both rotated around the inside of the circle, causing their voices to constantly come from different directions.

At the Ritual itself, after the Three Kindred were invoked and sacrifices were made to them, Paradox said:

"Let the Guilds step forward!"

A representative from each Guild stepped forward to the edge of the ring of stones. She continued:

"We stand before you as children, Guild members of the distant past. Generations gone, the link broken, We reach out to you across time.

(all of the representatives reached out with one hand, across the edge, into the circle of stone)

"Guide us, teach us, help us be worthy in your eyes of the titles we claim. Accept our hospitality!"

(repeated: Accept our hospitality!)

"May you stand behind us as we stand before those we teach!"

Paradox called for representatives of each Guild to step forward and make a short statement. For example, I said, "I, Lion's Dream, on behalf of the ADF Seers Guild, humbly ask the Ancestors for their Blessings and assistance."

The representatives pulled out their hand from the center, each bringing in an Ancestor among us. As the representative of the Seers Guild, I saw Ogma, of the Honeyed Mouth, inventor of the Ogham script. He gladly stepped behind me to offer His aid and support to the Seers.

Paradox then added:

"We are the mothers—we pledge to nurture and raise the guilds. You are the fathers —you bring the seed of generations of experience. The guilds are the children born of our love. By the triple truth, the gap is bridged. And by this sacrifice, the link is forged anew!"

A beautiful copper torq was then Ritually 'killed' with a hammer and attached to the Bile as an offering to the Ancestors.

Later in the Rite, three Seers took the Omen of Return. They drew these Runes: first Ansuz was drawn (the gods, the source of blessings), then Pertho (the cauldron, signifying bounty and rebirth), and finally Ehwaz (the horse, signifying partnership and companionship). Taken together, this reading was interpreted to mean: We will have Divine blessings and good, bountiful destiny in our partnership.

Paradox then drew a special Rune to find out how the Ancestors received our Offerings and Sacrifice. She was very pleased to draw Uruz, the auroch, or wild ox, which signifies strength and vitality. She interpreted this reading to mean:

The Ancestors were very pleased with our sacrifice and are now lending their strength, vitality and determination to the Guilds.

After the Ritual everyone we spoke with felt that we had successfully re-forged our relationship with the Ancestors and that it was now stronger than ever.

There was another situation that came up in this Ritual, and this one was far more disturbing. Again, the Seers stepped in and worked together to achieve a solution for the community. During the Ritual planning meetings, a couple of people suggested that a different sort of Outsider's Acknowledgement be used. They had tried it a few times and liked it and wanted to show it to the rest of us. Basically, it consisted of the Invocation of several strong Warrior Deities, the positioning of armed Warriors around the Circle at crucial points and a declaration that Outsiders were not to cross a particular line or else.

Several other people at the planning meetings felt this was far too provocative and antagonistic and was actually asking for trouble. But, for whatever reasons, we agreed to try this form. This was a major mistake, as you will see. There was an uneasy feeling around the Nemeton from the very beginning. Many people independently reported that their Shields went up to an unusual degree. Lisa Kamp described it like this:

> Then we arrived at the Nemeton. I immediately felt a tension in the air. My personal shields snapped instinctively into place. Since I was near the end of the procession, I assumed that this was due to so many people crowding into the ritual space. I was mistaken. The sense of something being wrong stayed with me through the opening of the rites. When we did the challenge to the outsiders, drawing a line with staff and spear and warning them not to cross it, I felt a huge welling of the pressure on my shields. It made my skin crawl. I could sense the rage from the entity we had, apparently, seriously angered.

[illegible] it this way:

> I remember being shocked by the ritual form of banishing the outsiders. It felt like a provocation, an insult, and a begging for trouble. I remember thinking "now *this* should be interesting..." And my shields crystallized.

Kestrel wrote:

> Everything seemed to be fine until we did the Outsiders invocation. The moment I put my staff down, I felt the pressure snap and all my shields went up. My reaction was "Oh shit we have really pissed the Outdwellers off big time!" I felt the temperature drop immediately and was feeling very cold. From that point on I felt that I was only partially participating in the ritual.

Many people at the Ritual felt it was the Nature Spirits that were upset, this time. Some heard rustlings in the under-brush and some saw glowing eyes staring at them.

After the Ritual the Shining Lakes Seers Guild got together and compared notes. They soon found that each of them had sensed almost the exact same things during the Ritual.

They returned to the Nemeton to see if they could undo some of the damage. They performed a banishment on the negative Spiritual Energy that was disturbing the area and offered apologies to other Spirits that were unfairly disturbed by us. They also found a Portal to the Otherworld that was left open (by another person or group) and they closed it.

Jim described his experience this way:

> I walked the circle anti-clockwise, feeling the congested energy piled up around the perimeter. It felt both old and new. This affront has occurred before. And each time the pattern was pressed harder. The process is akin to compressing a leaf spring, though this is a living pattern, one with a sentience and will. A goodly amount of energy was piled up and it, the pattern of nature, was in pain. I spoke as I walked, giving voice to what I perceived, the form, the age, the hurt. When I returned to my starting point I turned again outward and, with apologies for the harm that had been inflicted, drew a silver channel between the berm and the Earth. The energy coursed through this channel and the pattern began to relax to its natural form.

(By the way, after getting home I heard from an ADF member with a long history at Brushwood, that one of her friends once found the remains of an animal sacrifice there, near where our Nemeton now is. Perhaps this was the "affront" Jim sensed.)

They came and found Paradox and I at our camp and told us the story. We weren't surprised, because we had both felt it too, to different extents. We spent a long time carefully getting the information and sorting out various parts of the story. I found that my counseling skills were very helpful in establishing a positive, productive mood in the group.

We gathered an assortment of ritual tools and offerings and returned to the Nemeton. We re-kindled the Sacred Fire and Blessed it. We re-purified all the participants with sage. We offered oil, whisky and herbs to the Nature Spirits and Outsiders. We acknowledged that many of us had felt the form of our Rite had been rude and inappropriate but that we had not spoken up to oppose it. We pledged to have more courage of our convictions in the future and to do what we felt to be right.

We made an offering of flower seeds to the Nature Spirits and watered them with the combined water of the Groves, purified and sanctified during the Ritual.

We talked about the Portal that had been found open. (It was a large Triskele, woven of twigs, hanging between two trees.) We discussed the possibility and correctness of closing it, and any others, permanently. But we felt that that would make the area spiritually dead, so we just closed any open Gates, as we usually do.

We all felt immediate relief after we had done all this and knew the offerings had been accepted. Further proof arrived the next morning when we awoke to heavy skies and the promise of a major storm. The storm was due to begin by 10:00 but it held off and allowed us to completely take down and pack up our camp. When we were all finished we assembled once more for a closing ceremony and to say good-bye. Still the rain held off. It waited until we had said good-bye to everyone and were getting into our cars for the final time. At that precise moment, the skies opened up and it rained fiercely for a long time. But by then, we were driving off the mountain, thankful that we had helped the community again with our skills.

In conclusion, the ADF Seers Guild is very proud of the cooperation and teamwork that was practiced by all our members, and the members of the Shining Lakes Seers Guild, during and after this Ritual. Working together, we served the community by offering powerful Trance-working, Divination and Counseling skills. We sensed a long-standing problem with our relationships with both the Ancestors and the Nature Spirits and took positive steps to repair and re-forge those relationships.

In closing, may we strongly recommend that every Grove and Guild employ a more gentle, respectful attitude toward our Spiritual neighbors. Below are three different Outsider Invocations that have been found to be agreeable to purpose of the Rite while being acceptable to the Outsiders:

Here's one used by Silver Fox Grove:

> *This place I name, this land I do claim, while me and my own are upon it.*
>
> *You who choose not to assist us in our stated purpose, whose voice will not harmonize with the tune we play this day. Your function we honor. Your purpose we respect. For you are among the many faces of the great mystery. As a gift calls for a gift, we offer and pray, asking only this:*
>
> *Till the bell is rung, and the rite is done, let there be peace between us!*

This one is from Shining Lakes Grove:

> *Outsiders!*
>
> *You who are both Chaos and Potential,*
>
> *The force which destroys, the spark of Creativity, We ask that you stand aside from our rites, Trouble us not!*
>
> *We honor you and give to you this offering (some tangible offering is made: an artifact, food, flowers, etc.)*
>
> *That you not go unrecognized,*
>
> *For though you are that which Life itself needs, in our workings this day,*
>
> *We ask that you leave and trouble us not!*
>
> *And this is a very simple one that we currently use at Red Oak Grove:*
>
> *To all of those who do not yet hear the call inside them to honor our gods,*
>
> *We ask you just to be silent for a while and leave us alone.*
>
> *In the same way, all of the noisy parts of ourselves can remain silent at this time,*
>
> *So we may be left alone with our loving thoughts, words and deeds.*

A Celtic Lughnasad Module continued from page 19

They rejoin the others, and D2 says:

D2: *Outsiders, and Spirits of the Land, you see here the high king and the chieftains of the people. We have offered to you as the law requires.*

The Diviner goes to beside the mound, where there the bowl of wild food has been placed before the ritual. He brings it to D2 and says:

Diviner: *The Outsiders and Nature Spirits know the law as well:*
A gift for a gift, and a bond of hospitality with them.
A treaty peace is established.

D2 takes the wild food and says:

D2: *A gift has been offered, a gift has been accepted.*
A gift has been offered, a gift has been accepted.
The peace is established between us indeed.

All except the Diviner returns to the nemeton. The Diviner sits at or on the mound, and covers himself with the cloth from the bull and divines. The order of the others this time is D2 (with wild food), chieftains, and champion (with spear). At the gateway they stop and a child of the grove comes to the gate and says:

Child: *Have the Children of Danu made peace with the Land Dwellers?*

D2: *With gift and gift, a hospitable peace is established.*

They enter the nemeton and the drumming resumes. The wild food is passed around. When all have eaten some of it, the rest is placed on the clar. It must be consumed at the feast afterwards.

Offerings

After all the praise offerings are made, D1 goes to the champion, who gives him the spear. He takes the spear and transfixes the bull's head with it. He holds the head high for a moment, pointing it towards the top of the bile. He then puts it into the fire and says:

D1: *Beheaded, buried, and burnt.*
Crom Dubh, you have well undergone the necessary sacrifices.
Go, now, to the celestial realms, to the land of sky, where dwell the shining ones.
Take your place amongst them, as ruler beside Lugh.

D2: *Has the Diviner received the omens?*

The Diviner removes the cloth and returns to the nemeton.
He stands at its edge and gives the omens.

The ritual then continues in the normal way.

Commentary

This ritual is based almost entirely on the one suggested by Maire MacNeill (p. 426). Of course, hers involves an entire village, takes about a week, requires an agricultural community, and includes the sacrifice of an actual bull. Some adaptation was necessary.

This ritual is a continuation of the Beltane ritual, in which the Outsiders are offered to so they will allow us to build our fields in their midst. At Beltane we approach them in fear; we are so young, and they are so old. By Lughnasad, we have earned the right to approach them as equals. As equals, we can form a treaty with them, with exchange of gifts and the establishment of a reciprocal relationship between us.

According to MacNeil, the Lughnasad ritual involved a replacement of Crom Dubh, the original ruler, with Lugh. I combined this with some Vedic concepts, in which Varuna, originally one of the asuras, or Outsiders, becomes promoted to the status of celestial deity, where he joins with Mitra to maintain law and order. Crom Dubh is a chthonic figure, and Lugh has many parallels with Mitra. There is a possibility that the Crom Dubh/Lugh interaction may be similar to that of Mitra-Varuna.

The ritual identifies Crom Dubh with the bull that is sacrificed. Through a triple death, he is elevated to the status of celestial deity. Thus the treaty is established not only by the exchange of food, but also through the promotion of one of the chthonic deities to the status of a celestial one.

References

MacNeill, Maire. The Festival of Lughnasa. Oxford: The Oxford University Press, 1962.
Rig Veda. ed. and tr. O'Flaherty, Wendy Doniger. Harmondsworth, UK: Penguin Books, 1981.

Lughnassadh Rite continued from page 17

14: Hallowing the Blessing - as usual, but while the cup is passing, bring out the Loaf on the Spear, saying:

Bright Lugh, Queen of Phantoms, here is the Head of the Grain, the Body of the Shield of the Sky. Let this be as the First Loaf of Harvest, shared between us and you.

Half the Loaf is broken and put into the Offering Shaft or Bowl.

Now Shining Ones, we pray you, hallow this bread. Let it be the bounty of the Earth, the Generosity of the Mother, the Strength of the Hero to us.
Let it be the growth of wealth, the soundness of flesh, the delight of wisdom to us. Let it be the food of our bones, of our flesh, of our lights.
Behold, the Bread of Life!

The Loaf is shared.

15: Final Blessing – after the Loaf and Cup, before closing:
May the Life of the Earth be in us.
May the Strength of the Earth be in us.
May the Wisdom of the Earth be in us.
Until the Harvest is brought in.

16: Closing – as usual.

Chronicler's Other Corner continued from page 4

In closing, I would like to thank Kit for the work she has done on her watch in this position. Next I would like thank the Mother Grove for appointing me Chronicler to replace Kit. And I especially would like to thank Matt Ducar for putting out the call for proofreaders; Chris Sherbac for picking up the ball to help manage the final stages of this issue; the proofreaders, Rob Henderson, Rob and Brenda Stumpp, Marae Price the early proofreaders in my grove, Pandora, Woodlark, Caitlyn, Paradox, and Newt. Thanks to René and his better half for putting up with me while assembling this issue. And I would like to thank you, the kind person who is reading this. You make it all worth while.

And finally, I would to thank our ArchDruid, Fox for having the confidence in me when the chips were down. Thank you all!

ttyl

Farrell J. McGovern
Chronicler
Ár nDraíocht Féin

First Steps on the Path of Our Druidry

Part Two: Introduction to ADF

by Anthony R. Thompson

Druidry, Then & Now

A Brief History of Druidry

Druids were the Celtic priests of 2,000 years ago, who came into the British Isles with the Tuatha De Danaan (the "People of Danu"). According to mythological tradition, they arrived in the fifth wave of Irish Invasions, spreading into the British Isles and the lands of the Sons of Mil (Gaul and the European continent); the last contemporary reference to the Druids was from the 5th century by Christian missionaries in Ireland. The word "Druid" itself may have derived from the Greek word Drus which means "an oak". In Ireland, they were called Draoi which means "sorcerer" or "magician". In Wales, they were called Derwydd, which means "body of the oak". A relatively new theory on the derivation of "Druid" is that it came from the Old Irish "Deru", an oak, and "Hud", an enchantment. One thing we know for sure, however, is that they were only associated with the ending phase of the La Tène culture of the late Iron Age.

Who were the Celts? Linguistically, they were a group of people who spoke languages of great antiquity and Indo-European origin. Archeologically, they were a group of people who inhabited the Europe and the British Isles and were noted for a distinctive material culture. They are usually associated with the Hallstat and La Tène period of history. By the start of the 5th century B.C.E., the Celts had spread to most of modern day Germany, France, Spain, Portugal and parts of Britain. By the middle of the 3rd century B.C.E., they had spread to all of the British Isles, as far East as Northern Africa, most of Italy, and into a large part of the old Soviet Union.

In terms of our sources of knowledge about the Druids, the writings of classical authors range in time from around the end of the third century B.C.E to the fourth century C.E. They are mostly from Greek sources (Julius Caesar, Posidonian, Hesiod, and others) with some Roman writers (Seneca, Diogenes Laertius, and Dio Chrysostum) also mentioning them. For early Irish sources, one problem is that they tend to have a heavy Christian gloss over them, having been written down by Christian monks who omitted overt pagan details. The Druids were, however, referred to in many of the Irish Tales, such as the "Book of Invasions", "The Cattle Raid of Cuailnge" (pronounced "cooley"), and several others. These texts, written in Old Irish, were the written record of an oral tradition going back to shortly before the fifth century C.E. There is a similar problem with written records from Wales, as they were also by Christians. The Welsh records do show, though, that the oral tradition that kept the tales alive persisted far longer in Wales than in Ireland, and so are probably more accurate. The main Welsh source about the Druids is the Mabinogion (pronounced Ma-bin-og-ion).

For what the Druids of old actually believed, we're pretty sure they believed in reincarnation (mostly from Greek sources), the Socratic method of teaching (teaching by asking questions), an oral tradition (nothing written down), and a long period of learning (at least 20 years). We also know that they believed in divination (using several different methods) and had control over the Elements (Wind, Rain, Etc.), and we do have some descriptions of some of their rituals (divinations and such), but unfortunately we do not have much detail of either.

Modern Druidry and its Relation to the Historical Druids

Mesopagan Druid groups first became active in England in 1694 in Snowdonia, Wales, led by John Aubrey. Most of the Mesopagan Druids were actually Christians and considered their organizations to be no more than Masonic lodges. In fact, some of the organizations could have easily been considered only "friends societies", though they nonetheless often did much good charity work. Others used the organization to

spread the ideals of the Hermetics, Rosicrucians, and Cabbalists. It is important to note that much information of the history of the Druids was published during this time. Some of those Mesopagan Druid groups have been active in various forms up to the present day through the UDB (Universal Druid Body) and organizations like OBOD (Order of Bards, Ovates, and Druids), and at one time there were over 30 active organizations, but most simply disappeared after World War I. Today, there are nine active Druid organizations in the British Isles, which are for the greater part still mostly fraternal, masonic type organizations.

Neopagan Druidism loosely started at Carleton College (Northfield, MN) in 1963. One of the requirements of the school was a credit for religion. This meant attending services on a weekly basis. Some of the students didn't like the idea of attending organized services, so they decided to form their own religion. Thus was born the Reformed Druids of North America (RDNA). They held their own services on a weekly basis, usually on Saturday night, honoring the old gods and drinking heavily of the "Waters of Life" (whiskey). None of these students were Pagan in the beginning, but many soon found that it was something they really enjoyed. In 1964 when the college repealed the religion requirement, RDNA continued holding their "services" on a weekly basis and soon followed the modern eight holiday cycle of Neopaganism. Isaac Bonewits was initiated as a priest in the Berkeley Grove and eventually became the ArchDruid of the RDNA. While he saw great potential in the organization, he also realized that its biggest shortcoming was that a large number of the members refused to call themselves Neopagan. He thus decided to form his own Neopagan Druid organization, Ár Draíocht Féin: A Druid Fellowship.

ADF Druidry, Neopaganism, and Other Druid Organizations

ADF stands for Ár Draíocht Féin, which is Modern Irish for "Our Own Druidism" and is also a play on words for "Our Own Magic". Led today by our ArchDruid "Fox" (Rev. John Adlemann), ADF was founded by Isaac Bonewits in 1984 and incorporated as a 501(c)3 non-profit religious organization in 1990. Our administrative leadership is comprised of a "Mother Grove" that acts as its board of directors, and due to ADF's international nature the Mother Grove meets online in a continuous electronic board meeting. Local congregations are called "groves", and there are currently over 30 ADF groves in the United States and abroad.

ADF is somewhat unique among modern Druid organizations in that its focus encompasses the entire Indo-European spectrum—in our spiritual work, we honor all the Indo-European pantheons (Celtic, Norse, Hellenic, Roman, Slavic, Baltic, etc.), not just the Celtic one. This differentiates us from the Henge of Keltria, an off-shoot of ADF which focuses on the Celts only, and the Order of Bards, Ovates, and Druids (OBOD), which has a mail-order course and also focuses only on the Celts. The reason that ADF's "Druidry" doesn't have an exclusively Celtic orientation is that ADF's founder, Isaac Bonewits, was familiar with a great deal of research indicating that various ancient religions in Europe and India actually had quite a bit in common, even appearing to have common roots some time before the beginning of history. This similarity, combined with the great tendency toward migration exhibited by the Celts and other Indo-European peoples, led Isaac to found ADF as a religion of Indo-European Neopaganism. Our use of the term "druid" actually refers to its meaning as "priest" and the Indo-European roots of both the word and the Celtic peoples. Thus, ADF members are Druids in the sense that we each serve as our own priests in our relationships with the gods and Spirits of the Indo-European pantheons. This is in fact related to part of the original ADF vision, specifically having competent Neopagan clergy and the quality training necessary to achieve it.

Core Beliefs of ADF True Polytheism and the Three Kindreds

In ADF, we believe in a multiplicity of gods and goddesses, as well as lesser beings, many of whom are worthy of respect, love and worship. We have a wide variety of nonexclusive concepts as to the nature of these entities. While some of us believe in a "Supreme Being," Neopagan Druidism is emphatically polytheistic, and we have no figure of ultimate Evil. As well as our many mortal kindreds, there are countless tribes of Otherworld beings, and as Druids we work with and make offering to many kinds of Spirits. In particular, we regularly honor three "Kindreds" in our rites, the Shining Ones, the Mighty Ones, and the Noble Ones, though these are not hard and fast categories; the greatest spirits may be reckoned as gods and goddesses, even though they come from other kins, and one folk's Deity may be the Ancestor of another.

The gods and goddesses are known as the Shining Ones, and are the eldest, mightiest and wisest of the beings. The First Mother and First Father, the Triple Kingship and the goddesses of Sovereignty, Inspiration and Bounty; the powers of Love, Artisanry and Healing, the Children of Light and Shadow; all are reflected in the many cultural pantheons of the Indo-European peoples. (As mentioned previously, a pantheon is simply a group of gods and goddesses who originate in the same general cultural-religious context.)

The Mighty Ones are the Ancestors, those of our folk who are presently resting in the Land of the Dead. They watch over their descendants and lend their power to aid us. It is proper for every Druidic worshipper to honor her immediate ancestors, her Grandmothers and Grandfathers, as well as the Heroes, those great women and men who are honored by her folk. The latter are often referred to as the Honored Dead.

The Noble Ones are the Spirits of non-human evolutions, both mortal and never-born. They are of a multitude of kinds, from small spirits of stone and herb and beast to the Queen Under the Hill and Her Consort. They also include Spirits of land, rivers, and lakes, and especially the faeries of Celtic traditions (often referred to as the "Sidhe", pronounced "shee"). Each has their own power and should be approached with respect, whether it is a simple herb-spirit or a mighty mountain.

Genuine Scholastic Foundations and Solid Training

ADF is working to combine in-depth scholarship with the inspiration of artistry and spiritual practice to create a powerful modern Paganism. We're researching and interpreting sound modern scholarship (rather than romantic fantasies) about the ancient Indo-European Pagans—the Celts, Norse, Slavs, Balts, Greeks, Romans, Persians, Vedics, and others. Upon these cultural foundations we are working to build a religion that these ancient people would appreciate and understand yet one which has depth and power for modern people. We're working to develop genuine skills in composition and presentation in the musical, dramatic, graphic, textile and other arts, and we're bringing together people

trained in ritual, psychic skills and applied mythology to bring the remnants of the old ways to life. We're creating a nonsexist, nonracist, organic, flexible and publicly available religion to practice as a way of life and to hand on to future generations.

We're also creating a system of training for solitary Druidic Pagans, so that those who have no grove nearby can participate in our work, and benefit from communion with the gods and Spirits. ADF has long worked to build a solid, professional training program for Pagan clergy—in fact, it was part of our founder's original Vision, and it remains one of our most central goals. That's why we're building a system of Guilds, bodies of teachers and students devoted to teaching and learning traditional spiritual, physical and artistic skills. Together we are striving to make our training system the most complete and effective in the Pagan movement.

Devotional Excellence and Public Celebrations

Sound scholarship (especially historical and mythological), beautiful art, genuinely competent clergy, and people who are ready, willing, and able to channel divine energies are all crucial to creating the powerful religious and magical ceremonies that we and the Earth so desperately need. That is why ADF's motto is, "Why not excellence?" We believe excellence in scholarship is vitally important, but we believe that artistic excellence is equally important, both in ritual and outside of it. The gods and goddesses deserve the very best that we can give them, so we encourage our members to develop their creative skills to the highest levels that each can attain. Our bards, painters, woodcarvers, needle-workers, and liturgists are among the best in the Neopagan community. Everyone in ADF is also expected to communicate with the goddesses and gods in her or his own way—spiritual growth is not a monopoly of the clergy, and every human being needs to learn how to contact the divine fire within, how to talk with trees, and how to unleash the power of magic to save the Earth. If there is such a thing as "spiritual excellence," we are striving to express that as well.

We believe that Neopaganism is eventually going to become a mainstream religious movement, with hundreds of thousands (if not millions) of members, and that this will be a good thing, both for the individuals involved and for the survival of the Earth Mother. Neopaganism is riding the crest of the "baby boom." Many people who grew up in the 60's and 70's are discovering us at about the same time that they are realizing both the desperate state of our planet and the eternal relevance of our youthful ideals. Membership in the Neopagan community is quietly growing at a geometric rate, both through word of mouth and the many do-it-yourself books now available, giving us an ever-greater impact on the mainstream culture as a whole.

All these Neopagans are going to need publicly accessible worship, teaching, counseling, and healing. Within thirty years we expect to see indoor temples and sacred groves throughout North America and Europe, staffed by full-time paid professional clergy. They'll provide the full range of needed services to the Neopagan community, with no more "corruption" than the Unitarians, the Buddhists, or the Quakers experience. We see globally-televised Samhain rites at Stonehenge, and Beltane ceremonies attended by thousands in every major city. We see Neopagan clergy taking part as equals in international religious conferences with clergy from other faiths. We see our children wearing pentacles, Druid sigils, and Thor hammers to school as easily as others now wear crosses, Stars of David, or Hands of Fatima.

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This vision is very different from that of most current Neopagans, who are primarily focussed on small groups as their ideal. Those small groups will always be an essential part of the Neopagan religious community, operating both within and apart from larger organizations, just as their equivalents have throughout human history. As we see it, the future of Neopaganism will require a wide variety of different group sizes, structures, and ritual styles, so we are definitely not out to "replace" other Neopagan traditions. We do, however, think that we have something unique and wonderful to share with the world. We believe that ADF has an important role to play in the future of Neopaganism and the survival of the Earth, and we believe a good part of that role involves bringing Our Druidry and Neopaganism into the mainstream. Membership in ADF means supporting and working towards the vision, and for groves it means performing public High Day rituals and works of charity. We believe that together we can make this vision a reality, creating a brighter future for ourselves, our children, and our planet.

Core Practices of ADF

Regular Celebrations

In ADF, we believe in a multiplicity of gods and goddesses, as well as lesser beings. We believe that it is right to give them worship, and that by so doing we strengthen our bonds with them and help ensure their protection, guidance, and assistance in the future. In fact, ADF ritual could be described succinctly as an even exchange in which we remember and honor those ancient powers so that they may give us their blessings in return.

When do we honor the gods and Spirits? As always, we seek to draw our inspiration from the ancient Indo-Europeans, and in this it seems fairly clear that many IE cultures followed a solar-based calendar for their main public rituals. In many Celtic lands, for instance, the "cross-quarters" (the points between the solstices and equinoxes) were times of high celebration, and included the well-known Beltaine and Samhain. It is for this solar-based historical precedent that much of modern Neopaganism follows an eight-ritual "Wheel of the Year", as the times of celebration and ritual are located on the solstices, equinoxes, and points between. While this calendar is actually a composite of many different Indo-European cultural celebration times, we have adopted it both because it conforms to our general Indo-European and multi-cultural focus, and because it allows us to stay in the mainstream of Neopagan work. Thus, in ADF we celebrate the same eight High Days per year as the rest of Neopaganism, and all ADF groves are required to have at least one public ritual per High Day.

While we view the High Days as our most important times of worship, we recognize that the ancients continued their worship on other occasions, and so it is not uncommon for ADF members and groves to celebrate and honor the powers at times other than the High Days. For example, lunar cycles also held varying significance to the ancient Indo-European peoples, and as a result some of us do rites according to lunar cycles, the first-crescent and full moons being the most common. These monthly rites can be quite fulfilling and uplifting on an individual or group basis, but aren't required of our groves specifically as are the High Day rites.

Personal Work with the Kindreds

In addition to large public rituals, our ancient ancestors also had fairly regular and well-developed personal religious practices, oriented especially towards the home and family. Similarly, in ADF we place high importance on the individual's ongoing and personal relationship with the Kindreds. While not required per se, ADF has always emphasized that such works of personal devotion as performing libations and home shrines were central to the religions of our ancestors, and hence should be central to our religion as well. For inspiration on how we may enrich our personal religious practices and work with the powers, we look to ancient religious practices, to other contemporary Pagan and Neopagan religions (e.g., Hinduism and Wicca), and to other ADF members who have traveled similar paths while deepening their experience of Our Druidry.

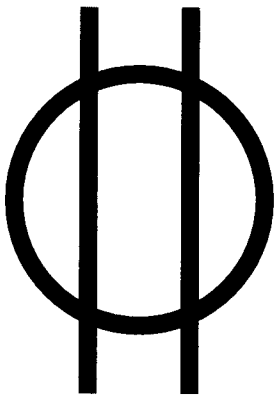
Perhaps the most personal of relationships with the Kindreds is that of patronage. The culmination of much private work and devotion, obtaining patronage involves searching for a particular god or goddess whom one feels drawn to, and beseeching that deity to act as a teacher and guide. Often, after immersing oneself in the work of Our Druidry, students find that particular deities have an interest in them, and their search is thus relatively brief, while for others it may require a good deal of meditation and inner work. However she or he is found, one's patron deity acts as friend and protector, providing strength and guidance in times of woe, and wisdom and blessings in times of weal. Finding a patron is the final element in ADF's Dedicant Program, which is available to ADF members and provides a year-long working introduction to Neopaganism and ADF Druidry.

Study of Mythology and Culture

It has been said that one can read more about ADF's roots and inspiration in the anthropology and history sections of a bookstore that in the occult section, and for good reason. As described previously in the "Genuine Scholastic Foundations and Solid Training" section, it is one of ADF's central tenets that wherever possible we should seek our inspiration and guidance from the beliefs and practices of our ancient ancestors. While as an organization, ADF has done that as much as allowed by modern scholarship, we strongly encourage individual ADF members to seek out the same scholarship that our founders used and examine it with a critical eye. We don't have all the answers, and we know it, but by emphasizing continued research and analysis, we hope to approximate the real ways of the ancient Indo-Europeans as best as we can.

In ADF, we are not "pure reconstructionists" and will not blindly follow what our ancestors did simply because they did things in a certain way. We recognize that there have been good and positive developments of modern society that our ancestors would probably have readily adopted if given the opportunity. We are, however, "liberal reconstructionists", and after earnestly seeking out the best knowledge available concerning the old ways, we follow them as closely as possible given the realities of modern life. Toward this end, we don't expect all or even most of our members to be scholars, but we do hold a high ideal of personal study and research, and we firmly believe that such work provides immeasurable enhancement to one's experience of Our Druidry. We feel that as part of the excellence we strive for, it is important for our members to enrich themselves personally through study of ancient mythology and culture, as well as contemporary Neopaganism, and we thus encourage this as much as possible.

Thistle's Pagan Products



The Druid's Vine

A board game that tests your knowledge of Druidry

Pagan Puzzles (Vol. 1)

Over 30 pagan-centric word puzzles

Stellar Clouds

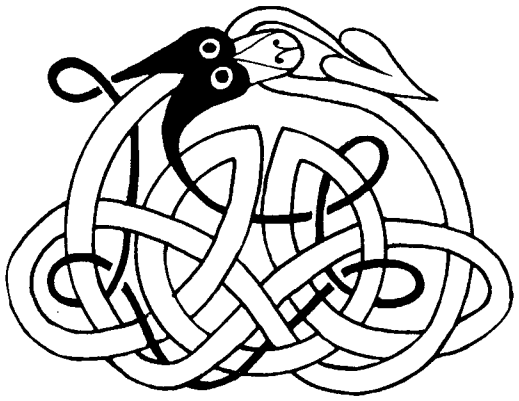
A musical voyage

For more infomation contact Thistle at:
e-mail: herridge@herridge.ca
Tel: 514-937-1702
Web-site: http://thistles.hypermart.net/

The Dedicant's Program

Essay on the Nine Pagan Virtues

by Melissa "Pooka" Jenkins



Then it came to be in the Northeastern parts of Ohio and to all the lands; After committees enslaved in arguments and discussions that led round in circles, and questing done of mind and heart. The proposals unfolded and lists were scrolled; three functions of three ways and within each three virtues of Indo European Pagan ways. The committees, advisors, orgainizers, and all sat on the high end of one's mind.

And so began with the function of the Providers, the keepers of the land, of hearth, of home. With a deep rumble that shook from within and poured out, an asking of all to wonder;

What use have you of INDUSTRY?

Not hard,
my checkbook balanced,
a work week worked,
food in the bellies, clothes on the back,
a place called home,
goals of career,
the rationale of earning a living.

What use have you of SENSUALITY?

Not hard,
the touch of skin and sweat to soil,
the joy of my son, the pleasures of my husband,
feasting of what has come and what is to come,
the company of friends,
the eye candy of earthly landscapes,
a cosmic interconnectedness of all of life.

What use have you of HOSPITALITY?

Not hard,
the recipient, and the provider,
a respect of stranger and friend,
the bounty shared by community,
aiding the king in peasant rags,
compassion eyes view thy neighbor,
Caed Mille Failte.

And the step was taken toward the function of the Warriors, the protectors of our lands, of clan, of self. The deep rumble loudens to a roar, crying from the outside to touch within, an asking of all to wonder;

What use have you of COURAGE?

Not hard,
to stand straight for ones ideals,
facing adversity with just cause,
fulfilling duty of thy word,
casting fear away,
fighting for the underdog,
for mind, and heart, and body, to move into action.

What use have you of STRENGTH?

Not hard,
for bone, flesh, and muscle,
for heart, compassion, and understanding,
to battle the demons within,
to force the hand of courage,
shaping of thy fate,
to balance and temper the multifacets of life.

What use have you of HONOR?

Not hard,
to keep the ebb and flow of respect,
that the mouth, tongue, and lips speak truthfully,
that thy word is upheld,
thy family is marked honestly in history,
to bond the clan together,
so thy spirit will shine.

And the motion continued toward the function of the Wise, the learned of our land, of lore, of intellect. The roar wanes to a whisper, hushing and slipping around all inside and out, an asking of all to wonder;

What use have you of MEMORY?

Not hard,
for the keeping of tradition,
mistakes of folly not remade,
embrass the hand of knowledge,
to hold in our hearts the places in whence we came,
the grace of our ancestors,
the touch of Earth Mother.

What use have you of REASON?

Not hard,
the sake of balance,
in search of truth,
for small steps and not leaps of faith,
understanding the natural order,
keeping heads on their shoulders,
to calculate and discern fact from fiction.

What use have you of VISION?

Not hard,
looking toward the future,
insight from within,
the scope of plans,
imagination taking shape,
to see through the clutter, clearly,
the singular as part of the whole.

And the motion slowed to a halt as the wonders were answered once more; the rumble, the roar, the whisper, pause and then rise up in unison, an asking of all to wonder; what function do you have use of?

Not hard,
the wealth of the provider,
the whole of the warrior,
the way of the wise.

Outreach Committee Chair's Report

by Anthony R. Thompson

As I write this, the Outreach Committee is finishing its strategic planning phase and preparing to launch several outreach initiatives. Topics of discussion to date have included refining the purpose of the Outreach Committee (OC), reasons why someone would join ADF, the different market segments we might target, core marketing messages which should be consistent in all our outreach efforts, and various media and places we may conduct our outreach activities.

We have defined the purpose of the OC as the following:

- To define and prioritize our target market segments (people we want to join ADF)
- To define and prioritize (for marketing purposes) what ADF can offer to people
- To define and prioritize our marketing channels & media
- To define our core marketing messages and develop standards which will apply to all our marketing efforts
- To increase ADF's exposure and new membership rate as much as possible given our limted resources, consistent with accurately representing what ADF can provide to its members

The top things we feel ADF can offer to its members right now are:

- The Dedicant Program
- High Day and other rituals
- Grove involvement (where available)
- Electronic mailing lists

The three core elements that we believe should be part of any ADF outreach effort are:

- Our Steadfast Devotion to Excellence
- Our Solidity—That We are a Full and Real Religion
- Our (Liberal) Reconstruction of the Old Ways

We are still discussing our market segments and marketing channels, and after finishing that we will draft plans to pursue what we feel are the most valuable market segments through the most valuable channels, and make specific recommendations to the Mother Grove on the basis of those plans.

National Membership Meeting

Meeting held Friday 5/29/98
Wellspring 1998

submitted by
Skip Ellison,
Scribe

Agenda for meeting:

Opening prayer, Review of past year, Officer reports, Plans for the coming year, Open issues (if time allows), Closing prayer.

Opening prayer was led by Ian.

Review of past year:

Presented by Fox.
This has been a good year, a year of growth.
Lots of hard work has been done on the Study Program.
Our membership is up to 500+ members. By next year, Fox predicts that we will be over 1000 members. Our biggest change this year was with the improvement in renewal rate.
There has been little growth in the groves during the past year. We are up to 19 groves now, with another 3 to be voted on by the Grove Organizing Committee (GOC) this week. The GOC was established this year and is meeting this week to decide on ways to improve their process.
Regalia sales have improved dramatically over the past year.
The ArchDruid's job description was revised.
Legal issues with Gwydion were settled.
The Mother Grove (MG) made e-mail capability mandatory for its members.
Fox has started working on and organization chart for the organization, per IRS requirements, but found he doesn't have current data on most of the groves. All groves need to send in reports with all their current officers listed.
The old Board of Advisors was removed and their jobs were added into the guild structure. The guild structures were finalized and the election process has started. The Dedicant Program (DP) was made mandatory for the Study Program.
The national ADF office was established in Ann Arbor, MI. Working in the office are: Lisa, putting in about 4 or 5 hours per week, Janet, putting in a few hours a week right now with more expected as quarterly reports are due, Annette, putting in about 30 hours a week, and Fox, putting in about 20 hours per week. There was a short discussion on how the office ran, i.e., who was handling each job.
Ian is doing a re-write on the Membership Guide and will start working on the Grove Organizer's Handbook as soon as the Membership Guide is finished.
Several appointments were made to the MG to replace members that had resigned.
The Outreach Committee was established to help spread the word about ADF in as many formats as we can, electronically, in print, at festivals, etc.

Officer reports:

Richard mac Kelley (Non Officer Director (NOD) - He has been very busy on the lists. The e-mail volume is very large.
Ian Corrigan (Vice Arch-druid) - He is very pleased with what he sees. He has started setting up mentors for the Dedicant Program. He is also spending large amounts of time on-line with the lists.

Sue Parker (Acting Member's Advocate) - Not very much to report because she's only had the job for the past month, since the resignation of Windweaver. Fox briefly told about Windweaver's resignation and the reasons behind it.
Kit (Chronicler) - It's been a very good year for Oak Leaves (OL). Four issues have come out with good content in all of them. Oak Leaves is now starting to get paid ads and we are honoring our agreements on

exchange ads. She has had several assistant editors who have help out greatly. Due to changes in her life situation, she has been forced to turn in her resignation as Chronicler. She has had one volunteer to take her place for the remainder for her term. He is Farrell of Silver For Grove in Montreal.

Linda Demissy (NOD) - She has been very busy with lots of e-mail. As well as being a NOD, she is also Preceptor of the Seer's Guild and on the Council of Honor for the Warrior's Guild.

Anthony Thompson (NOD) - As well as being a NOD, he is also our Webmaster. There will be lots of changes coming to the web site this summer. He wants to make a member's only section. His first priority right now is the Outreach Committee, of which he is the chairman. There has been a lot of work done on it in the past few weeks, with many good ideas put forth.

Paul Maurice (NOD) - He's been busy lately networking with the Ring of Troth and other Norse organizations. He's also been networking on IRC almost every night. He was recently elected as Chief of the Liturgist Guild.

Skip Ellison (Scribe) - His job became much easier after the office moved his house to Ann Arbor. He is currently serving as head of the GOC, the Council of Senior Druids, and the Magicians Guild.

Fox (for Pursewarden and Registrar) - All the income is up over the past year. Our income has increased by 72% from $9,784.18 in 1996/7 to $16,816.86 in 1997/8. Our expenses increased by 55% from $9,349.58 in 1996/7 to $14,546.29 in 1997/8. This resulted in a net income increase of 422% from $434.60 in 1996/7 to $2,270.57 in 1997/8. Membership has risen from 331 last year to 500+ right now. Half of the mail stream currently is renewals.

Plans for the coming year: Discussion was put on hold due to time for the meeting running short. Another meeting will be held on Sunday morning to finish discussing plans. (Meeting was canceled due to the storm that came in on Sunday morning.)

Open Issues:

Gwydion's theft repayment: Fox told us what had happened in the courts. Gwydion had pled no contest, in return for being allowed to repay us in monthly installments. Right now he is behind in the payments. There was a discussion on the floor about which option we should follow now. A question was asked by White Owl about the status of the motion she had made at last years meeting to get the Pursewarden bonded. Fox has been unable to find out the process for this, but is still working on it. It was pointed out that what had happened with Gwydion couldn't happen now because too many people handle and check the money. It's checked by 4 or 5 people now where he used to handle it alone. A suggestion was made to the MG that they should decide to prosecute him if he falls "X" number of months behind. Another suggest was made to the MG that someone should be calling him on a regular basis to see where the money is.

Officer appointments: A motion was made by Ian, seconded by Anthony, to appoint Farrell to fill the remainder of Kit's term as Chronicler. Approved unanimously by all nine MG members present (Black Tiger & Deborah Kest absent). Fox talked about the search for someone to fill the Pursewarden position and the low response. One member present was willing to take the position - Janet Knaiz from Shining Lakes Grove. A discussion was held about her qualifications. She works as a bookkeeper for a medium size book store and handles about $2,000,000 annually. She handles all aspects of their accounts. She is also currently pursuing her degree in accounting. A straw poll was taken of the members present to appoint her as Pursewarden. The results were 48 for, 0 against, and 3 abstain. Her appointment will be voted on by the MG in the next week.

A suggestion was made by Pandora that at each years member's meeting, an election is held for any officers that have been appointed during the year. This would give the member a chance to vote on appointed people. People elected at this election would fill the remainder of the term elected for.

Fox gave a five minute overview of some new organization changes he would like to see made. Further discussion and an in-depth look was put off till the Sunday morning meeting due to time constraints. (Meeting was canceled due to the storm that came in on Sunday morning.)

An announcement was made by the Scribe that voting hours had been extended until Saturday morning at 12:00 to give people arriving on Friday evening a chance to vote.

Meeting ended.

Election results:

For Member's Advocate: Dimitra Bernard - 219 (Elected) Sean Miller - 196

Next years member's meeting: Wellspring - 262 (Won) SLG Lughnassadh - 146

Respectfully submitted,
Skip Ellison (Scribe)

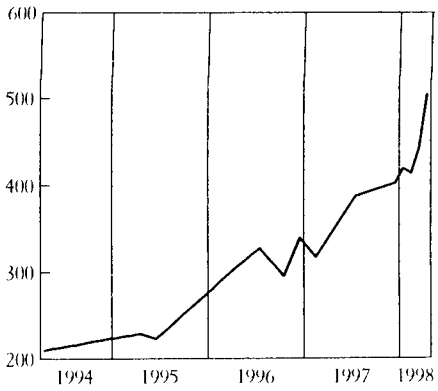
Memberships Statistics

Current Membership: 503
Regular: 399
Associate: 15
Family: 48
Lifetime: 33
Prisoner: 6
Complimentary: 2

1st Quarter 1998
New Members: 76
Expired w/o renew: 68
Renewals: 33

2nd Quarter 1998
Expiring Memberships: 107

Memberships for the past 4 years



May-94	210	Jun-96	312
Jun-94	212	Jul-96	320
Jul-94	213	Aug-96	327
Aug-94	215	Sep-96	316
Sep-94	216	Oct-96	306
Oct-94	218	Nov-96	295
Nov-94	220	Dec-96	317
Dec-94	221	Jan-97	339
Jan-95	223	Feb-97	328
Feb-95	224	Mar-97	317
Mar-95	226	Apr-97	331
Apr-95	227	May-97	345
May-95	229	Jun-97	359
Jun-95	226	Jul-97	373
Jul-95	223	Aug-97	387
Aug-95	231	Sep-97	390
Sep-95	239	Oct-97	393
Oct-95	248	Nov-97	396
Nov-95	256	Dec-97	399
Dec-95	264	Jan-98	402
Jan-96	272	Feb-98	419
Feb-96	280	Mar-98	413
Mar-96	289	Apr-98	442
Apr-96	297	May-98	503
May-96	305		

On-Line Mother Grove Minutes

from the 3rd of January '98 to the 24th of November '98

by Skip Ellison

Motion:

Temporary Clergy Credentials for Flite and Grant
Motion that the Mother Grove approve the issuance of ADF Lay Clergy Credentials to Deja Flite and Camille Grant. These credentials will be valid for a period of one year and will be primarily for the purpose of enabling them to minister to an ADF member who will be executed by the State of Texas in the coming year.

Results:

Motion Carried: 8 Approved, 3 Absent (Kit, Black Tiger & Sue).

Motion:

Creation of the Council of the Druidic Order
Motion that the Mother Grove approve the creation of the Council of the Druidic Order. This council will be composed of the following officers: Archdruid, Vice Archdruid, Chief of the Seers' Guild, Chief of the Bardic Guild, Chief of the Magicians' Guild, Chief of the Liturgists' Guild, and the elected head of the Council of Priests. Among the council's responsibilities will be oversight of the Guilds of the Order and administration of the ADF Dedicant Program.

Results:

Motion Carried: Unanimous Approval

Motion:

Approval of Naturalist Specialty
Motion that the section of the "Revision of Study Program" policy which reads:

STUDY PROGRAM SPECIALIZATIONS

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

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

Be revised to read:

STUDY PROGRAM SPECIALIZATIONS

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

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

Results:

Motion Carried: 8 Approved, 1 Opposed (Paul), 1 Absent (Kit)

Motion:

Mother Grove Decision Making Procedure
Motion that the following procedure be adopted to govern the decision making process of the Mother Grove (Board of Directors):

1) Any Board member may start discussion on a new topic at any time.

2) The Scribe or a delegate will maintain a list of agenda items by which any board member may view the subjects that are being discussed and the status of each. This list shall only contain items that have been posted to the Mother Grove mailist.

3) The Scribe or a delegate will post a notice of current topics being discussed by the board to ADF-Leadership at least every three weeks. Efforts will be made to preserve the privacy of individuals who are the subject of board discussions of a sensitive or confidential nature.

4) All Board members should participate in the discussions in an effort to reach agreement or at least to make their opinion known.

5) When the topic appears to have been discussed thoroughly any member may post proposed wording for a motion under the subject heading "WORDING: (subject)". The author of the wording of a particular motion will remain responsible for carrying that particular motion to resolution.

6) Only one set of wording on a particular subject will be permitted at any given time. All suggestions for modification to proposed wording must be submitted to the original author who may incorporate them into revised wording under the subject heading "REVISED WORDING: (subject)".

7) If a subject can not be resolved to the point that a clear majority opinion has been reached the subject may be tabled for a specified period of time. Any member may call for a vote to table an issue by posting a message under the heading "TABLE VOTE:(subject)". The tabling of a motion must be approved by 1/2 of the Board members.

8) All Board members should express their approval or suggest changes to proposed wording. All proposed wording must remain open for comment for a minimum of two weeks before it can be posted for a vote.

9) When at least half of the Board members have expressed their approval of the wording the author of the wording will post the motion for a vote under the heading "VOTE: (subject)" The bottom of the vote message must contain a closing date of two weeks from the beginning of the vote.

10) Any subject before the board, including proposed wording that fails to gain approval, that has not been discussed for more than 30 days shall become inactive. Inactive subjects

y be reintroduced by any board member as a new subject.

11) All Board members must submit their votes on each motion under the original "VOTE:" heading. No voting by proxy will be permitted.

12) After the closing date of the vote the Scribe will summarize the results of the vote under a heading that begins with the word "RESULTS:" This results message must contain the original motion wording plus the vote data expressed in the form: "RESULTS: Motion Carried (or Failed): #Approved, #Opposed, #Abstain, #Absent

13) "Absent" for purposes of voting will be defined as failing to vote on a motion.

14) The results of votes may be amended to correct errors for a period of one week following the posting of the results.

15) The Scribe will post the result message to ADF-Announce under the subject heading "News from the Mother Grove (date)" within two weeks of the closing of the result correction period.

16) Following the posting of the final results to the membership the Scribe will issue a revised edition of the "ADF Policy and Procedure Manual" or the "ADF By Laws" accordingly. These documents will be distributed electronically to each Board member and will be posted on the ADF website.

Results:

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

Motion:

Appointment of Acting Member's Advocate
Motion that Sue Parker/Liafal be appointed to fill out the remainder of Windweaver's term as Members' Advocate.

Results:

Motion Carried: 9 Approved, 1 Absent (Kit)

Motion:

Faster MG decision making
Motion made by Fox that the following revisions be made to the Mother Grove Decision Making Policy:

Paragraph 8, which reads:

"All Board members should express their approval or suggest changes to proposed wording. All proposed wording must remain open for comment for a minimum of two weeks before it can be posted for a vote."

Be revised to read:

"All Board members should express their approval or suggest changes to proposed wording. Proposed wording that is approved by the entire membership of the board may be posted immediately for a vote. Wording that fails to garner the approval of the entire board must remain open for comment for a minimum of two weeks. All wording must receive approval from at least 50% of the board to qualify for posting for a vote."

And paragraph 9, which reads:

"When at least half of the Board members have expressed their approval of the wording the author of the wording will post the motion for a vote under the heading "VOTE: (subject)" The bottom of the vote message must contain a closing date of two weeks from the beginning of the vote."

Be revised to read:

"When the wording has been approved, the author will post the motion for a vote under the heading "VOTE: (subject)" The bottom of the vote message must contain a closing date of two weeks from the beginning of the vote. All votes will become effective immediately following the closing date, or after receiving a vote from each member of the board, whichever comes first."

And paragraph 11, which reads:

"All Board members must submit their votes on each motion under the original "VOTE:" heading. No voting by proxy will be permitted."

Be revised to read:

"All Board members must submit their votes on each motion under the original "VOTE:" heading."

Results:

Motion Carried: 8 Approved, 3 Absent (Deborah, Kit & Sue)

Motion:

Mandatory Board Committees
Motion made by Fox that ADF By Law article 14:1, which reads:

"In addition to the Executive Committee and the Council of Lore, the Mother Grove shall create and staff the following committees with such members as may be willing and appropriate: the Finance & Fund Raising Committee, the Publications Committee, the Grove Organizing Committee. "

Be revised to read:

"In addition to the Executive Committee and the Council of Lore, the Mother Grove may create and staff the following committees with such members as may be willing and appropriate: the Finance & Fund Raising Committee, the Publications Committee, the Grove Organizing Committee. "

Results:

Motion Carried: 9 Approved, 1 Opposed (Black Tiger) and 2 Absent (Farrell McGovern & Paul Maurice).

Motion:

Decision-Making Method Bylaw Removal
Motion made by Fox that ADF By Laws Article 9:6, which reads:

"At the Archdruid's choice, consensus decision making or Roberts Rules of Order may be adopted for all or part of any given meeting."

Be removed.

Results:

Motion Carried: 9 Approved, 3 Absent (Ian Corrigan, Farrell McGovern & Paul Maurice).

Motion:

Aboriginal Traditions
Motion made by Fox that ADF bylaw article 15:4, which reads:

"Each local grove may choose any Indo-European ethnic focus, pantheon, and liturgical language of interest to the majority of its members. Non-Indo-European ethnic focuses, pantheons, and liturgical languages are not appropriate to official A.D.F. activities, except that local Native American traditions may be respectfully integrated into a local grove's official activities, according to policies set by the Mother Grove."

Be revised to read:

"Each local grove may choose any Indo-European ethnic focus, pantheon, and liturgical language of interest to the majority of its members. Non-Indo-European ethnic focuses, pantheons, and liturgical languages are not appropriate to official A.D.F. activities, except that local aboriginal traditions may be respectfully integrated into a local grove's official activities, according to policies set by the Mother Grove."

Results:

Motion Carried: 10 Approved, 2 Absent (Farrell McGovern & Paul Maurice).

Motion:

Appointment of Janet Kniaz as Pursewarden
Motion made by Skip Ellison that Janet Kniaz be appointed to fill the position of Pursewarden left vacant after the removal of Gwydion ap'Morrygan.

Results:

Motion Carried: 9 Approved, 1 Opposed (Black Tiger), 1 Abstain (Fox).

Motion:

Approval of 3 Groves to Provisional status
Motion made by Skip Ellison that the following ADF Groves be granted Provisional Status: Peachtree Grove ADF, Tyr's Hand Grove ADF, and Healing Stories Grove ADF.

Results:

Motion Carried: 10 Approved, 1 Opposed (Black Tiger)

Motion:

Archdruid Emeritus Eligibility
Motion made by Fox that ADF By Laws article 11:10, which reads:

"The original Archdruid upon his retirement may take the position of Archdruid Emeritus which shall entitle him to attend and speak, but not vote; at all Board and committee meetings he may choose, and to publish his thoughts in any Mother Grove publication."

Be revised to read:

"Each Archdruid who serves at least one full term before retirement may take the title of Archdruid Emeritus. This title will permit them to attend and speak, but not vote; at all Board and committee meetings they may choose, and to publish their thoughts in any Mother Grove publication."

Results:

Motion Carried: 8 Approved, 2 Opposed (Paul Maurice & Anthony Thompson), 1 Abstain (Fox), & 1 Absent (Janet Kniaz)

Motion:

Policy on Censure of Leaders for Poor Conduct
Motion made by Fox that the following policy be adopted to govern the process of censure of ADF leaders for poor conduct in public or private print communications:

1. This policy shall be applied equally to persons in positions of leadership at all levels of the organization.

2. The definition of conduct that is sufficiently harmful for censure will be determined on a case-by-case basis by the Mother Grove. The Mother Grove must make every effort to understand the context of the communication in question before making a determination. Examples of poor conduct include the use of profanity, threat, insult, excessive sarcasm, and unfounded accusation to create a hostile communications environment.

3. This policy shall not be used to suppress polite discourse of any sort including the expression of dissent or dissatisfaction with the organization, its policies or leadership. It will also not be applied to respectful disagreement such as in the course of a debate.

4. In the event of an offending remark on the part of an ADF officer, said communication and sufficient contextual material to convey the circumstance will be submitted to any Mother Grove officer.

5. Offensive communication shall not be excused due to the conduct of other participants in the communication. ADF Officers are expected to conduct themselves in a manner complimentary to the organization at all times and are intentionally held to a higher standard than the general membership and public.

6. The Mother Grove will examine the information and determine if censure is warranted by a majority vote.

7. Upon the approval of censure, the Scribe shall draft a private letter to the officer expressing the Mother Grove's dissatisfaction with the officer's performance. This letter will contain an explanation of the censure and appeal process, a transcription of the offending comment, and advice to the officer to help avoid repeat offenses.

8. The process of censure will be carried out as follows based upon the number of offenses in a 12-month period:

1 offense	1st warning
2 offenses	2nd warning
3 offenses	60 day suspension from all ADF electronic mailing lists
4 offenses	4th warning
5 offenses	5th warning
6 offenses	Removal from all positions of leadership in ADF for a period of one year

9. The censured officer may request an appeal of a Mother Grove decision within 30 days of the receipt of notification by submitting a written request to the Members' Advocate. A vote to censure may be overturned if the officer can convince a majority of the Mother Grove that the communication in question was misrepresented or justified by extenuating circumstances.

Results:

Motion Carried: 9 Approved, 1 Opposed (Black Tiger), & 2 Absent (Janet Kniaz & Richard Uhler)

Motion:

Anthony as Temp Preceptor
Motion made by Ian Corrigan to appoint Anthony Thompson as Interim Preceptor, for the duration of the current term.

Results:

Motion carried: 7 Approved, 1 Abstained (Anthony Thompson) and 3 Absent (Farrell McGovern, Black Tiger, And Paul Maurice)

Motion:

Appointment of Bardd Dafydd (David GoWell) as NOD
Motion made by Anthony Thompson that Bardd Dafydd (David GoWell) be appointed to the office of Non-Officer Director per ADF Bylaws Article 8:14 to fill the seat vacated by the appointment of Anthony Thompson to Preceptor.

Results:

Motion Carried: 6 Approved, 2 Opposed (Black Tiger & Richard Uhler), 3 Absent (Fox, Janet Kniaz & Paul Maurice)

Financial Report

(April 1997 – March 1998)

Income:

	1997/8	1996/7	% Change
Membership Dues	**9,363.17**	4,647.75	
Regalia Sales	**3,843.80**	366.00	
Theft Repayment	**2,279.11**	0.00	
Donations:			
General Fund	**845.85**	948.33	
Land Fund	**130.00**	63.75	
Publications	**105.00**	1,223.58	
Mag. Subscriptions	**167.00**	637.50	
Product Referrals	**31.68**	0.00	
Mag. Advertising Sales	**31.25**	0.00	
Email Access Fees	**20.00**	30.00	
Study Program Fees	**0.00**	20.00	
Unidentified Deposits	**0.00**	1,847.27	
Total Income:	**16,816.86**	9,784.18	72% increase

Expense:

Printing Costs	**7,591.94**	3,770.17	
Regalia Stock	**1,758.80**	0.00	
Postage	**1,657.70**	965.32	
Banking Fees	**931.61**	513.27	
Theft Return to SLG	**550.00**	0.00	
Office Supplies	**496.17**	483.20	
Website Costs	**430.00**	282.50	
P.O. Box Rental	**315.00**	144.00	
Legal Fees	**264.00**	0.00	
Telephone Charges	**232.33**	7.90	
Governmental Fees	**142.25**	65.50	
Freight Charges	**52.74**	0.00	
Email Provider Fees	**50.00**	59.72	
Refunds to Members	**48.75**	0.00	
Advertising	**25.00**	0.00	
Theft Losses	**0.00**	3,058.00	
Total Expense:	**14,546.29**	9,349.58	55% increase

Net Income: **2,270.57** 434.604 422% increase

Asset Summary (as of 05/24/98)

Acorn Fund	0.00	(1,000.00 outstanding)
Endowment	500.00	(1,503.81 outstanding)
Land Fund	581.75	
Cash on hand	1,029.83	
Regalia Inventory	1,852.61	
Total Assets	3,964.19	

LoCland

Letters of Comment

We want to hear from you! Most of the time, editors, writers and other strange people who produce this publication live in a vacuum...and it takes feedback to fill that vacuum. Please, let us know what you liked, what you didn't, and what you would like to see in this publication.
To do so, write to:

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

ADF Directory

Below is the current listing of ADF Groves, Protogroves, SIGs, and ADF officers. Groves are listed alphabetically by state/province, and as of this writing there are a total of 30 groves (27 in the U.S., 3 abroad). If you find errors, please contact Anthony Thompson at athomps@adf.org or 978-439-5515.

Groves

An Bhandia Protogrove
Grove Organizer: Mica Stonewolf
P.O. Box 56981
Hayward, CA 94545
Areas: CA
Phone: (510) 293-9244
E-Mail: mica@bandia.org
Web: www.bandia.org
Culture(s): Celtic

FireLit MisTrees Protogrove
Grove Organizer: Hazel Firewind
P.O. Box 15344
Gainesville, FL 32604
Areas: FL
Phone: (352) 489-0512
E-Mail: mlmilton@ufl.edu

Peachtree Protogrove
Grove Organizer: Taliesin Llyr
P.O. Box 1146
Clarkston, GA 30021-1146
Areas: GA
Phone: (404) 508-4745
E-Mail: taliesin@druid.org
Web: www.druid.org
Culture(s): Celtic, Native

Wild Onion Grove
Senior Druid: Chris Sherbak
P.O. Box 87651
Chicago, IL 60680
Areas: IL, IN, MI, WI
Phone: (773) 489-5766
E-Mail: sherbak@ibm.net
Web: www.adf.org/groves/wild-onion

Grove of the Sacred Crows – Garrán ná bPréachain Naomh
Senior Druid: Gwynne Green
P.O. Box 388
East Bridgewater, MA 02333
Areas: MA
Phone: (508) 378-2870
E-Mail: ardbard@aol.com
Web: www.dastream.com/crows/
Publication: The Cacklin' Crow

Hearthfire Grove
230 River St.
Billerica, MA 01821
Areas: MA, NH
Phone: (978) 439-5515
E-Mail: ivydruid@mediaone.net
Web: www.adf.org/groves/hearth-fire
Culture(s): Celtic, Norse

White Willow Protogrove
Grove Organizer: Turtle Woman
25 Martin St # 8
Attleboro, MA 02703
Areas: MA
Phone: (508) 226-3675
E-Mail: turtle@ici.net

CedarLight Grove
Senior Druid: Will Pierson
P.O. Box 21723
Baltimore, MD 21222
Areas: MD
Phone: (410) 319-8981
E-Mail: cedarlight@juno.com
Web: www.adf.org/groves/cedar-light
Publication: A Walk with the Old Ones

Mugwort Grove
Senior Druid: Nathair bheag
P.O. Box 835
Greenbelt, MD 20768-0835
Areas: MD, DC, VA
E-Mail: nathair@oceanstar.com
Web: www.adf.org/groves/mugwort
Publication: What's Brewing
Culture(s): Celtic, Norse, Hellenic

Crescent Dragon Protogrove – Urbana IL Area
Grove Organizer: Hawke
c/o ADF P.O. Box 15259
Ann Arbor, MI 48106
Areas: MI
E-Mail: windstrm@asylum.sf.ca.us

Shining Lakes Grove – Garrán Lochanna Gealla
Senior Druid: Fox
P.O. Box 15585
Ann Arbor, MI 48106-5585
Areas: MI
Phone: (734) 434-7444
E-Mail: foxadf@mindspring.com
Web: www.adf.org/groves/shining-lakes
Publication: Ripples, $5/yr

Whispering Pines Protogrove
Grove Organizer: Craig Lemonds
P.O. Box 302
Lawton, MI 49065-0302
Areas: MI
Phone: (616) 624-1122
E-Mail: smalldruid@aol.com
Culture(s): Celtic

Willow Marsh Protogrove
Grove Organizer: Mark Gabriel
P.O. Box 447
St. Clair Shores, MI 48080-0447
Areas: MI
Phone: (313) 881-4578
E-Mail: Willowmars@aol.com
Web: www.adf.org/groves/willow-marsh
Culture(s): Poly

Green Man Grove
Senior Druid: Bryan Perrin
P.O. Box 3495
Jersey City, NJ 07303
Areas: NJ
Phone: (732) 249-6680
E-Mail: eternalansw@earthlink.net
Publication: MetroDruid Nuz

Grove of Tyr's Hand
Senior Druid: Tammarigan Silverwater
P.O. Box 1123
Forked River, NJ 08731-6123
Areas: NJ
E-Mail: tgale@erols.com
Culture(s): Norse, Celtic

Red Oak Grove
Senior Druid: Bardd Dafydd
P.O. Box 327
Mount Laurel, NJ 08054
Areas: NJ, PA, DE
Phone: (609) 261-1048
E-Mail: dream@uscom.com
Web: www.adf.org/groves/red-oak
Culture(s): Celtic

Grove of the Midnight Sun
Senior Druid: Emerald Dragyn
P.O. Box 6503
Bridgewater, NJ 08807
Areas: NJ, PA, NY
Phone: (908) 658-9322
E-Mail: dragyn@earthlink.net
Web: home.earthlink.net/~dragyn/
Culture(s): Norse

Healing Stories Grove
Senior Druid: Bill Elston
P.O. Box 4344
Ithaca, NY 14852-4344
Areas: NY
Phone: (607) 256-3643
E-Mail: gealtinne1@aol.com
Web: www.adf.org/groves/healing-stories

Muin Mound Grove
Senior Druid: Skip Ellison
P.O. Box 592
E. Syracuse, NY 13057
Areas: NY
E-Mail: treloreadf@aol.com
Web: www.adf.org/groves/muin-mound
Publication: Muin Light
Culture(s): Celtic

MudFireWindSpirit Grove
Senior Druid: Dylara Cole
P.O. Box 16412
Columbus, OH 43216-0412
Areas: OH
E-Mail: dylaracole@netwalk.com

Stone Creed Grove
Senior Druid: Ian Corrigan
P.O. Box 18727
Cleveland Hts., OH 44118
Areas: OH
E-Mail: sueparker@ncweb.com
Web: www.stonecreed.org
Publication: Stone Facts
Culture(s): Celtic, Norse, Hellenic, Baltic

The 6th Night Grove
Senior Druid: Amergin Aryson
P.O. Box 1521
Dayton, OH 45401
Areas: OH
Phone: (937) 228-7866
E-Mail: Amergin9@aol.com

Triskele River Grove – Garrán Abhainn Triskele
Senior Druid: Antonyus Kaleal
P.O. Box 54081
Cincinnati, OH 45254
Areas: OH
Phone: (513) 939-1434
E-Mail: lordantonyus@prodigy.net
Publication: Portal of the Well

White Water Grove
Senior Druid: Joy Cathcart
P.O.Box 5636
Grants Pass, OR 97527
Areas: OR
Phone: (541) 474-3270
E-Mail: artfuljoy@yahoo.com

Sassafras Grove
Senior Druid: Earrach
P.O. Box 100091
Pittsburgh, PA 15233
Areas: PA
E-Mail: earrach@sgi.net

Clairière du Renard Argenté – Silver Fox Grove
Senior Druid: Paradox
2624 Jeanne d'Arc
Montreal, Quebec H1W 3V9, Canada
Areas: Quebec
Phone: (514) 259-8916
E-Mail: one@cedep.com
Web: www.adf.org/groves/silver-fox
Culture(s): Celtic, Norse

World Tree Grove
Senior Druid: Paul Maurice
P.O. Box 10036
Cranston, RI 02910
Areas: RI, MA
Phone: (401) 785-9605
E-Mail: pmaurice@adf.org
Culture(s): Norse

Little Acorn Grove – Garrán Mesen Bach
Senior Druid: Sylvan
P.O. Box 7515
Fredericksburg, VA 22404
Areas: VA, MD
E-Mail: gwyndewin@aol.com

Sun Raven Protogrove
Grove Organizer: Beket-Asar Edithsdatter
P.O. Box 8212
Madison, WI 53708
Areas: WI
E-Mail: hueschen@students.wics.edu

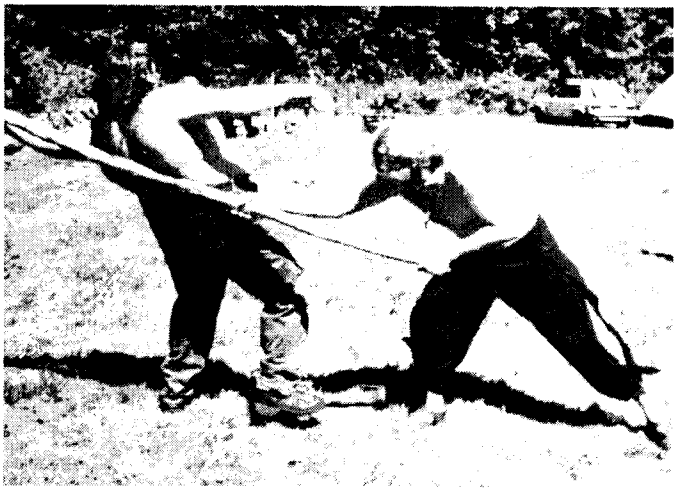
Schevia Castle Protogrove
Grove Organizer: Bran
Flyvägen 18
S-280 22
Vittsjö, , Sweden
E-Mail: starman9@algonet.se

Guilds

Artisans Guild
Chief: Karen Dougherty
Preceptor: Jimmy Smith
E-Mail: jsmith@resdgw12.er.usgs.gov (Preceptor)
Mailing list: adf-artisans@adf.org
Web: www.adf.org/members/guilds/artisans

Bardic Guild
Chief: Gwynne Green
Preceptor: Gwynne Green
E-Mail: ardbard@aol.com (Preceptor)
Mailing list: adf-bards@adf.org
Web: www.adf.org/members/guilds/bards

Healers Guild
Chief: Jan Curran
Preceptor: Jay Tibbles
E-Mail: ivydruid@mediaone.net (Chief)
Mailing list: adf-healers@adf.org
Web: www.adf.org/members/guilds/healers



Druids discussing one of the finer theological dilemmas.

Liturgists Guild
Chief: Paul Maurice
Preceptor: Pete Gold
E-Mail: petegold@bandia.org (Preceptor)
Mailing list: adf-liturgists@adf.org
Web: www.adf.org/members/guilds/liturgists

Magicians Guild
Chief: Skip Ellison
Co-Preceptor 1: Ian Corrigan
Co-Preceptor 2: Liafal
E-Mail: treloreadf@aol.com (Chief)
Mailing list: adf-magicians@adf.org
Web: www.adf.org/members/guilds/magicians

Naturalists Guild
Chief: Matt Ducar
Preceptor: Marae Price
E-Mail: dreamsinger@juno.com (Preceptor)
Mailing list: adf-naturalists@adf.org
Web: www.adf.org/members/guilds/naturalists

Scholars Guild
Guild Organizer: Buck Shomo
E-Mail: sherbak@ibm.net
Mailing list: adf-scholars@adf.org
Web: www.adf.org/members/guilds/scholars

Seers Guild
Chief: Bardd Dafydd
Preceptor: Paradox
E-Mail: dream@uscom.com (Chief)
Mailing list: adf-seers@adf.org
Web: www.adf.org/members/guilds/seers

Warriors Guild
Guild Organizer: Robert Barton
E-Mail: robtbarton@aol.com (Guild Organizer)
Mailing list: adf-warriors@adf.org
Web: www.adf.org/members/guilds/warriors

Special Interest Groups

Alternative Gender & Sexuality SIG
Coordinator: Callista
E-Mail: evenstar@frognet.net

Anthro-Archaeology SIG
Coordinator: Londubh
E-Mail: ga_druid@email.msn.com

Children's Education SIG
Coordinator: Pete Gold
E-Mail: petegold@bandia.org
Mailing list: adf-parents@adf.org

Fire and Ice Kindred
Coordinator: Paul Maurice
E-Mail: pmaurice@adf.org
Mailing list: adf-norse@adf.org

Classifieds

Green Witches and goddesses learn Wise Woman spirit healing and herbal medicine with Susan Weed, Vivki Noble, Z Budapest, more! Send $1 for info: Wise Woman, P O Box 64KL, Woodstock NY 12498

Solitaires
Coordinator: Chris Sherbak
E-Mail: sherbak@ibm.net
Mailing list: adf-solitaries@adf.org

TechnoDruids
Coordinator: Londubh
E-Mail: ga_druid@email.msn.com

Online Forums

The lists included below are only those which have moderators; a complete set of ADF lists can be seen on the web at http://www.adf.org/forums/lists.html For questions or comments about the list, including requests to be added or removed, please mail our Listmistress Jan Curran at ADF-Listmaster@ADF.ORG.

ADF-Announce
Moderator: Jan Curran
(ivydruid@mediaone.net)

ADF-Discuss
Moderator: Jan Curran
(ivydruid@mediaone.net)

ADF-Religion
Moderator: Jan Curran
(ivydruid@mediaone.net)

ADF-Study
Moderator: Jan Curran
(ivydruid@mediaone.net)

IRC Chat on DALNet
Moderator: Rob Henderson
(robh@cyberspace.org)

The Mother Grove

Archdruid: Fox
(foxadf@mindspring.com)
Phone: (313) 434-7444

Vice-Archdruid: Ian Corrigan
(tredara@ncweb.com)

Interim Preceptor: Anthony Thompson
(athomps@adf.org)
Phone: (978) 439-5515

Scribe: Skip Ellison
(treloreadf@aol.com)

Pursewarden: Janet Kniaz
(janet42@mindspring.com)

Registrar: Black Tiger
(blktiger@blkbox.com)

Chronicler: Farrell J. McGovern
(adf-chronicler@adf.org)

Members' Advocate: Pandora
(earthsea@total.net)
Phone: (514) 484-5186

Non-Officer Director 1: Paul Maurice
(pmaurice@adf.org)

Non-Officer Director 2: Richard MacKelley
(rwu61@aol.com)

Non-Officer Director 3: Paradox
(one@cedep.com)

Non-Officer Director 4: Bardd Daffyd
(dafydd@bardd.com)

* Other Officers *

Chief of the Council of Senior Druids: Skip Ellison
(treloreadf@aol.com)

Webmaster: Anthony Thompson
(athomps@adf.org)
Phone: (978) 439-5515

Listmaster: Jan Curran
(ivydruid@mediaone.net)
Phone: (978) 439-5515

Archdruid Emeritus: Isaac Bonewits
(ibonewits@aol.com)

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/Postal Code: _____ Country: _____

Phone: _____ Birth Date: ___/ ___/ ___(mm/dd/yy)

E-mail Address: _____ ❑P ❑S ❑C

In Which ADF Grove do you intend to participate, if any? _____
If none, are you interested in starting your own grove? ❑ Yes ❑ No

Beside your name, address, phone and e-mail address, please indicate wether 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 change, indicate previous: _____)

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

ADF Membership rates

Regular Membership (includes Oak Leaves): _____years @ $30.00 = $ _____

Family Membership* (no duplicate mailings): _____years @ $15.00 = $ _____

Prisoner Membership (includes Oak Leaves): _____years @ $20.00 = $ _____

Associate Membership** (does not include Oak Leaves): _____years @ $15.00 = $ _____

Subscription to Oak Leaves: _____years @ $20.00 = $ _____

*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 and 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 Donations..... = $ _____

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 signatory must be notarized.

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

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

Notary Seal

_____
Parent or Guardian's signed name

_____
Parent or Guardian's printed name

Please allow 4 to 6 weeks for membership processing.

Version 3.0.1 01/12/98

Club Dagda

(no cover, 9 drink min.)

by Lyin' Stream

Rindile Candidate, ADF

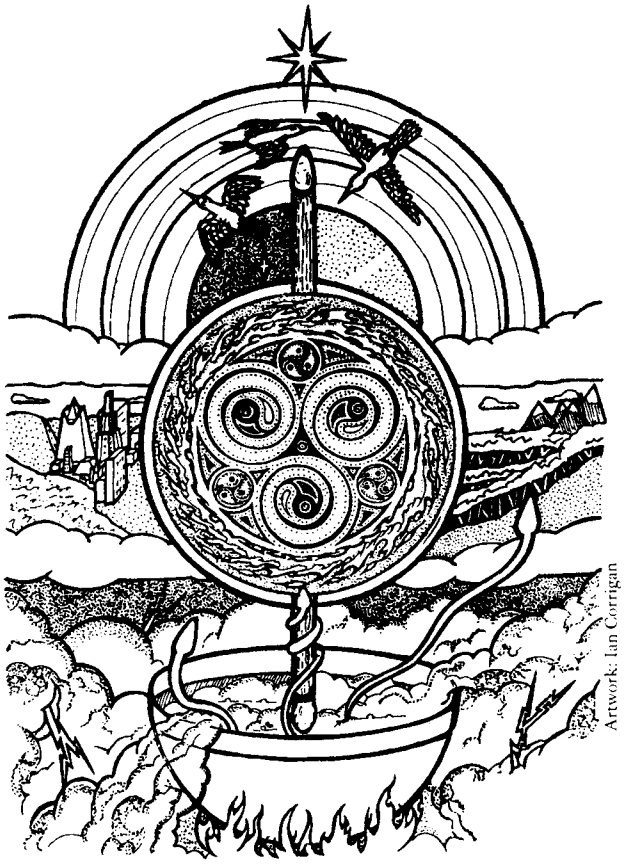
Bardic Guild

Once upon a Wellspring cheery, while I listened, weak and weary,
To many a quaint and curious chant of Ian's Neopagan lore,
As I guzzled ale, (or something), suddenly there came a thumping,
As of something heavy bumping, bumping on the wooden floor.
" 'Tis some drummer," people muttered,
"thumping on the Bard Stage floor —
Only this, and nothing more."

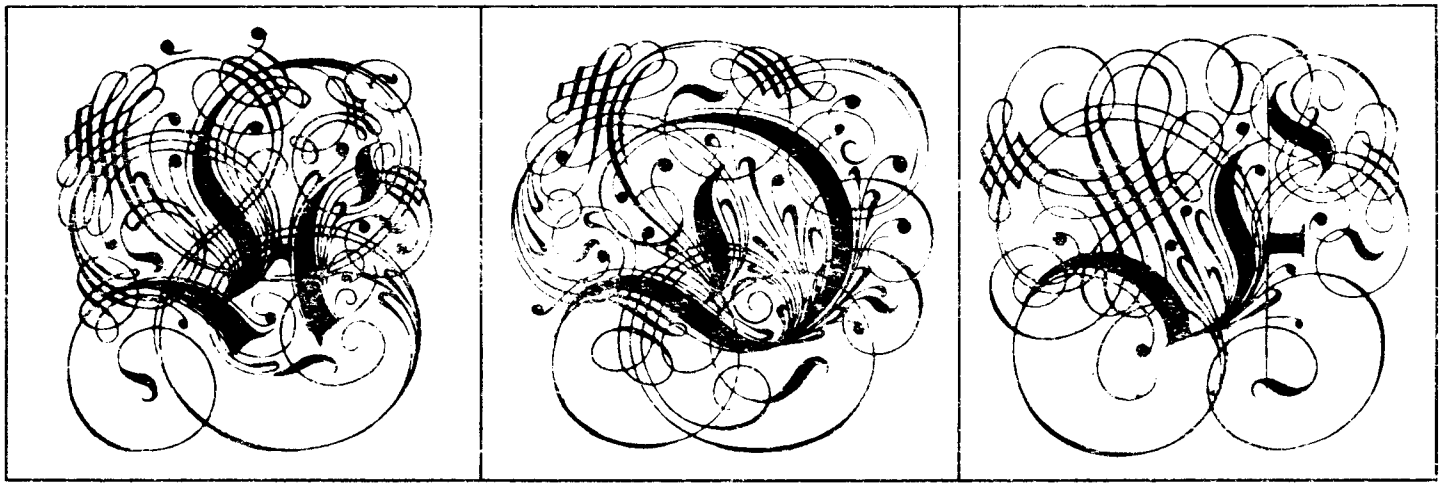
My mind was foggy, I must say - (perhaps it was the end of May),
With drunken Druids plopped or lying, prone upon the stony floor
Eagerly I wished an ending, (or perhaps a story:
Bardd Dafydd's sending),
My brain was broke and nearly bending,
emotions fraught, and thought a-rending,
Then another sacred song he taught us, Druidized from Wiccan lore,
To be chanted here, for evermore.

As massive foot banged out the rhythm, hard upon the hollow floor,
His skirt rode up his manly thighs, forcing us to view his prize.
It thrilled me - filled me with fantastic terrors, never ever seen before;
"'Tis some magical tool he's hidden, peeking out of cloth, unbidden
Perhaps some cauldron, ancient wand or sacred sack of runes, I'm sure,
This it is, and nothing more."

But no, my friends, as more was bared,
all saw more clearly, all were scared,
Mothers hid their precious children, as Ian's goods grew more and more,
Fathers fled with younger daughters, many hid their eyes, (you oughter),
You may question, if you please, this tale as huge as those of yore,
But something massive knocked his knees:
Was it Dagda's Club, of forgotten lore?
'Twas Ian's Jewel Sack, nothing more.



Artwork: Ian Corrigan



Oak Leaves is an ADF production