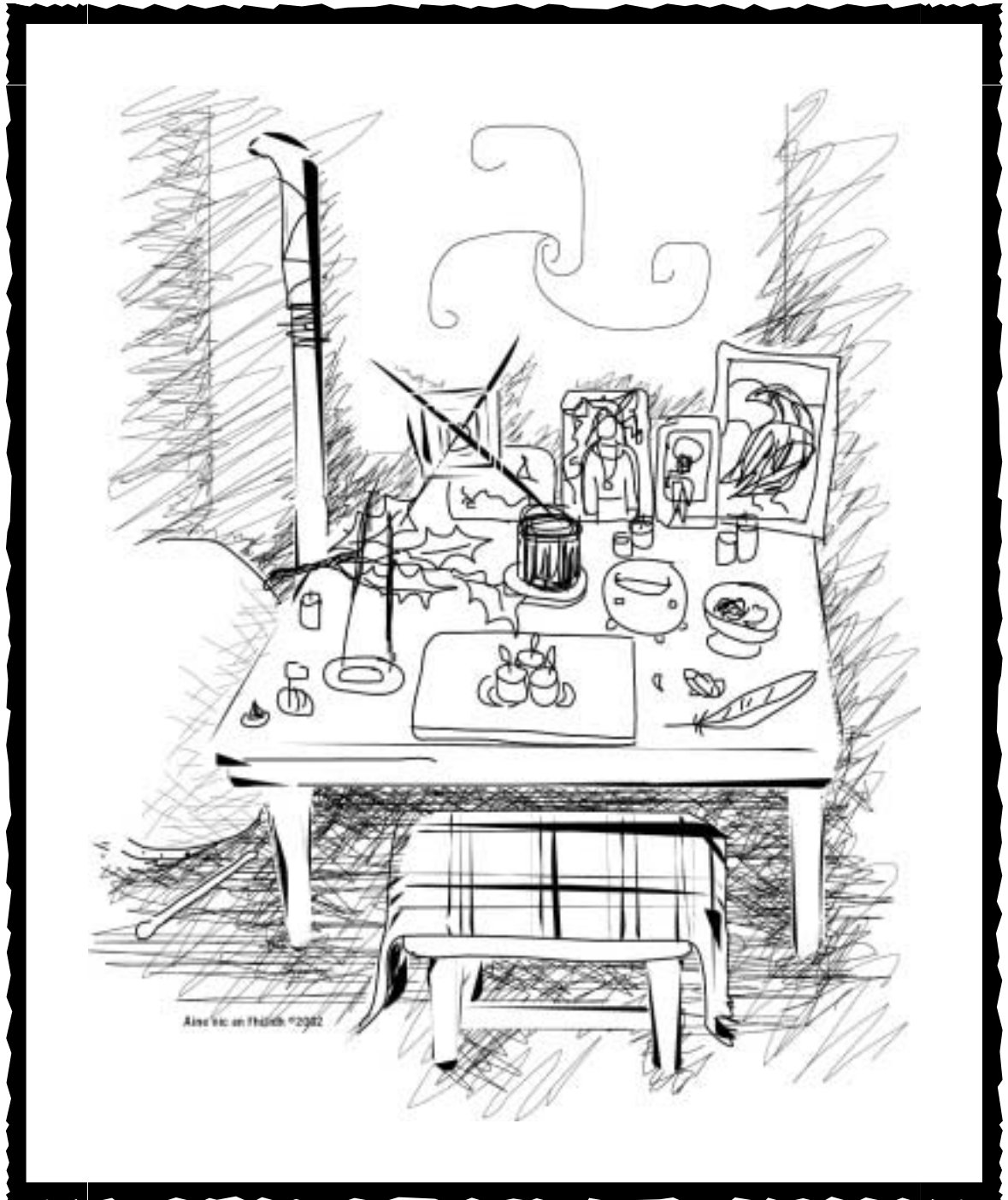


OAK LEAVES

THE QUARTERLY JOURNAL OF ÁR NDRAÍOCHT FÉIN

ISSUE NO. 17



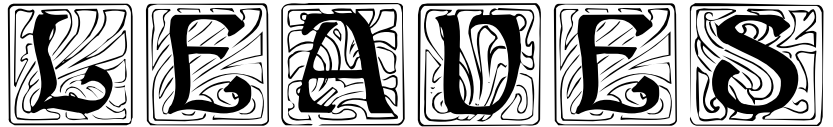


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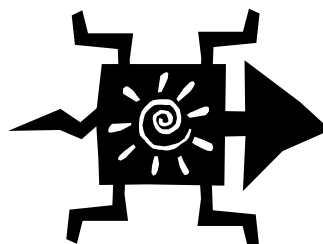
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Sinal Fox Tracks



Last Wellspring I informed the Mother Grove of my intention to step down as your Archdruid in 2001 rather than to complete my original nine-year term. This decision was difficult for me and much too long in coming. I have been in the leadership of ADF and/or my local community for most of the last decade, unfortunately the rigors of the past years have taken their toll.

The role of Archdruid is a rewarding but demanding one. I recall watching Isaac slowly wear down under the strain, now I find myself there as well. Over the last several years the balancing of the role of Archdruid with that of father, husband and globetrotting business professional has slowly burned me out. I kept telling myself that I could shake it, and a number of times I managed to reinvigorate my enthusiasm for the work. Alas, it was always short-lived.

The reason that I have struggled with this decision is my belief in ADF and its goals. I remain convinced that our fellowship is a noble cause and am disappointed

that I find my energies spent. In the end it simply became clear that it was not in the best interest of ADF, myself nor my family to continue.

At Wellspring I suggested to the Mother Grove that the traditional nine-year term of office of the Archdruid is far too long. This fall the Board reduced the term to three years with the possibility of re-election. My experience tells me that this is a wise move and will prove best for our future. We need strong leaders who have plenty of fresh energy for the work ahead.

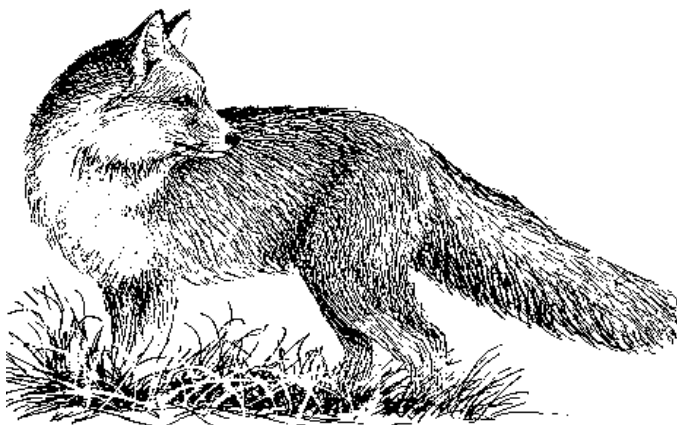
I hope that this election will see many of our very capable leaders stepping forward for your consideration for the next post at the helm. ADF is a fine organization with a strong vision and an important role to play. I urge all of you to take an active role in the process as well, to voice your opinion, to consult your gods and to cast your

votes accordingly. The lifeblood of this fellowship is the faith and enthusiasm of the individual members, especially when they step up to take an active role as leaders.

I am grateful to every one of you for your dedication and friendship. In these cold months my heart is warmed by the memories...of ritual, of drumming, of debate, of friendly conversation, of parting and greeting hugs all around. You are all very fine people, dear friends, and I have been greatly honored to serve this community. I look forward to continuing those experiences beside you as a contributing member, to embrace you in the light of a summer's fire, to talk fondly of the past and excitedly of our fellowship's future.

May the gods smile upon you until we meet again,

Fox 



At Wellspring we started the custom of including all the ADF Groves and Proto-groves in the return flow at the main ritual, to aid in bringing unity and growth to ADF. I feel that it is in the best interest of our organization to continue with this idea.

We know that by praying to and giving offerings to the Kindreds, that they will in turn give us what we need. In light of this, here is a ritual that a group of us here in Syracuse will be doing today to help the organization grow. This ritual, or one like it, will be done on or near each of High Days by either myself or Fox.

I'll be writing an article for OL about this ritual and the purpose behind it and will include a list of dates and times we'll be doing it for the rest of the year, so that other members can do this ritual or a similar ritual at the same time if they wish. And many thanks to Rob Barton for starting this idea last fall!

ADF Unity Ritual

1. *Musical Signal* – 9 long tolls of a bell
2. *Earth Mother* “Oh Earth Mother, you are our foundation, our roots. Without you this ritual would not be able to occur. We ask that you support us in our work as an organization and that you support our peoples and our tribes.”
3. *Bardic Calling* “We call upon the bards of old. May the remembrance of their tales, poems and songs fill us with inspiration for this work.”
4. *Three Realms*
Land – A container of mud or ocher is passed from person to person and everyone puts a daub on the person to his or her left. “The land is under us in all that we do. It is our support. We ask that the land not open up and swallow us.”

Sea – A cup of salt water is passed from person to person and everyone sprinkles a few drops on the person to their left. “The sea is the chaos that sur-



ADF Unity Ritual

by Skip Ellison

round us. The wild forces that impinge upon us from all directions. We ask that the seas not rise up and drown us.”

Sky – An incense stick is passed from person to person and each person wafts some incense over the person to the left of him or her. “The skies are above our work and look down at all we do. We ask that the skies not fall upon us.”

5. *Three Ways To the Other Worlds* – “The Portal Son” is sung.

Well – Offering of Silver

Fire – Offering of Oil

Tree – Offering of Oil

6. *Gate Keeper Calling* -- (Oil offering) “We call now upon all the gatekeepers of our tribes. Manannan, Hermes, Mercury, Heimdall and all others who keep the ways for us. We ask that you aid us now in our work by lending your might to mine to open the gates and ward the ways between for us.”

7. *Outsiders Offering* - A cup of ale is placed to the South as the following is declared:

“Outsiders, we know that you are still here and around us on a daily basis. We ask that you accept this offering of ale and trouble not our work. We also ask that the people of ADF put aside their bickering that does nothing but harm the organization.”

8. *Three Kindreds*

Nature Spirits (Offering of Herbs) – “Nature Spirits, we ask that you join us in our ritual today and aid us in our

working to bring ADF strength and to strengthen our bonds to the Earth and all the creatures that inhabit the Earth. Nature Spirits, we call upon all who live under the Earth, swim and walk upon the Earth and who fly above the Earth, join us in our work today.”

Ancestors (Offering of Cornmeal)-- “We are here in remembrance today. We remember your aid to us in all of our past work and ask that you aid us again today as we strive to make our organization grow and prosper.”

Shining Ones (Offering of Whiskey or Oil) – “Shining Ones, you of all of our tribes, we call upon all of you to witness this ritual. And to aid us in our work to make our organization grow strong and prosper.”

9. *Main Sacrifice* -- As many offerings of whiskey and oil are poured to the fire, the following is said: “Our organization grows stronger every day. We are here today, doing this work, to allow all members to grow closer and to make our organization stronger. Nature Spirits, Ancestors, Shinning Ones, these offerings are for you. We ask that you help make ADF grow strong, grow together and prosper. So be it!”

10. *Divination*

11. *Return Flow* -- To be scattered to the four directions so that everyone in the organization can benefit from it as the Grove list is read. (Note: the dates are

not read, they are just for ordering purposes.) Grove List (Oldest to Youngest, as of 6/00) –

Stone Creed Grove (9/1/90)

Cedar Light Grove (1/1/91)

Muin Mound Grove (7/2/91)

Green Man Grove (9/1/91)

Mugwort Grove (3/1/92)

World Tree Grove (7/1/92)

Sassafras Grove (10/1/92)

Grove of the Sacred Crows (7/1/94)

Shining Lakes Grove (7/1/94)

Wild Onion Grove (12/1/95)

Silver Fox grove (5/1/97)

Red Oak Grove (6/1/97)

Little Acorn Grove (7/1/97)

Triskele River Grove (12/1/97?)

Willow Marsh PG (1/1/98)

Peachtree Grove (7/30/98)

Grove of the Midnight Sun (9/1/98?)

Hearth Fire Grove (10/1/98)

Crescent Dragon PG (11/30/98?)

The 6th Night Grove (12/1/98)

White Rose Grove (1/18/99)

Seven Rivers Grove (1/26/99)

Song of the Hounds PG (2/12/99)

Flickering Shadows PG (2/13/99)

Red Maple PG (2/13/99)

Burning Skies PG (2/21/99)

Dogwood PG (2/28/99)

Druid Heart Spirited PG (3/5/99)

Burning Skies PG (3/6/99)

Stoned Ground Round PG (4/24/99)

White Birch PG (4/28/99)

Rocky Meadows PG (4/28/99)

Cascade Dragonsong PG (4/28/99)

Rose Triskele PG (4/28/99)

River of Fire PG (4/28/99)

Loch Shea Meara PG (4/29/99)

Three Songs PG (7/16/99)

Raven's Cry PG (8/4/99)
 Raven Hawk PG (8/7/99)
 Almond Tree PG (11/24/99)
 Sun Raven Grove (12/7/99)
 Stone Glen PG (12/9/99)
 Tear of the Cloud PG (12/9/00)
 Crystalwood PG (2/9/00)
 Merlyn's Grove (2/25/00)
 Whispering Oaks Grove
 (2/25/00)
 River of Night PG (2/25/00)
 Black Dirt PG (2/27/00)
 Third Coast PG (3/7/00)
 Earth Song Grove (5/10/00)
 Druid's Healing PG (5/9/00)
 Nemos Ognios PG (5/22/00)

12. *Thanking the Kindreds*
 Shining Ones – “Shining ones,
 you of all our tribes, we thank
 you for aiding us in our rite to
 strengthen our organization and

to make it prosper.”

Ancestors – “Ancestors, we
 thank you for aiding us in our
 rite to strengthen our organiza-
 tion and to make it prosper.”

Nature Spirits – “Nature Spirits,
 we thank you for aiding us in our
 rite to strengthen our
 organization and to make it
 prosper.”

13. *Thanking the Gatekeepers and
 Closing the Gates* -- “One last time
 today we call upon all of the
 gatekeepers of our tribes.
 Manannan, Hermes, Mercury,
 Heimdal and all others who keep
 the ways for us. We ask that you
 aid us now in our work by lend-
 ing your might to mine to close

the gates.”

14. *Thanking the Bards* -- “We
 give thanks to all of the Bards of
 Old that have helped us today in
 our work. Your words have
 given us the inspiration needed
 to make this ritual strong.”

15. *Thanking the Earth Mother* --
 “Earth Mother, we thank you
 again for the support that you
 given to us and pledge to always
 honor and respect you.”

16. *Announcement of Continuity
 and End* -- “This ritual has been
 started this year at Wellspring
 and will continue on all the High
 Days. So be it! The ritual is
 ended.”





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Major Holidays of Rome

April to June

by Jenni Hunt

One of the most daunting tasks I have procrastinated undertaking with respect to my writing on the *Religio Romana* is the Roman “Wheel of the Year.” Depending on which version of the calendar one consults, somewhere from two-thirds to three-quarters of the year in the Roman calendar is dedicated to festivals of some sort or another. Rather than make any attempt to practice a religion with so many holy days in the twenty-first century, what I have attempted to do is to determine which holidays were most important to the Roman populace, based not only on which seemed to be the most popular festivals, but also on the survival of ancient and agricultural traditions into the late Republic and Empire. In doing so, I have omitted holidays that are seemed simply commemorative in nature, such as festivals celebrating the dedication of a temple or a military victory. I certainly hope I have caused no great offense to any Roman entities, whether they be deities, ancestors, or spirits, but I cannot imagine how a modern pagan could do otherwise.

Many of the ancient agricultural based festivals survived into the Republican and Imperial ages, it would seem, because their focus shifted in part from seeking the blessings and purification on behalf of the crops and fields to the blessing and purification of the people, community, and state. For example, the purpose of the Ambarvalia was originally to purify the fields and corn as it ripened, and farmers would lead the sacrifices around the boundaries of the fields. Later, people in the cities also celebrated the festival, but instead of circling the sacrifices around the fields, they were led around people gathered outside the city by their tribe or district. In any case, even in Rome’s most prosperous days, she was still reliant upon the goodwill of the deities involved with the harvesting of grain and grapes. So even though the focus of the *Religio Romana* is less agriculturally based than most ancient Indo-European traditions, it retains much more than I would have expected.

Much information about the practice of these festivals has been lost or distorted, but there is an amazing amount of writings from primary sources like Ovid and Cicero who offer all kinds of tidbits and details of religious particulars. Most of the research for this article comes from secondary sources which reference contemporary writers, and I will describe

each of the following Holy Days as well as I can.

April

April is quite possibly the busiest month of the year in the Roman calendar. Of the 29 days in the month, only three are *dies fastus* [DEE-ays FAHS-toos], days when legal action is permitted, and only seven are *dies comitalis* [DEE-ays comb-it-TAL-ees), days when votes may be taken on political or criminal matters. There are five *nefastus publicus* [nay-FAHS-toos POOB-li-coos] when public festivals are celebrated, and 14 *dies nefastus* [DEE-ays nay-FAHS-toos], on which no legal action or voting of any kind may occur. A very busy month, full of festivals and games. In any case, I was able to narrow down my more modern version of the Roman calendar to include a mere seven major festivals for the month of April.

The fourth day of April marks the beginning of the **Ludi Megalesia** [LOO-dee meg-al-EE-see-uh], a seven day celebration. The Megalesian Games are dedicated to the Great Mother Goddess, *Cybele* [kib-AY-lay], a Phrygian goddess imported from Asia Minor. The cult is said to have been introduced in 204 BCE, when the sacred black stone of the goddess was brought to Rome in hopes of gaining assistance against the military threat of Hannibal and his armies. Cybele's importation also emphasizes the Trojan origins of Rome, a tradition many Roman historians and politicians sought to perpetuate. Conservative Romans were rarely tolerant of foreign cults, although over time,

most Romans grudgingly accepted Cybele, who was sometimes associated with the Roman mother goddess, Magna Mater [MAHG-na MA-tair].

During the festival, games were held in honor of the Great Mother, including spectacles and theatrical performances, which were welcomed and well-attended by crowds of Romans in search of entertainment. The more aristocratic Romans gave elaborate private parties on the first day of the festival and avoided the noisy crowds as much as possible. Oriental eunuchs, called *galii* [GALL-ee-ee], were effeminate priests who paraded around the streets making a racket with their noisy cymbals, tambourines, and drums. They sang hymns in Greek, while carrying a crowned statue of the goddess on a litter throughout the city and flagellated themselves in ecstasy for the duration of the festival. Of course, respectable Romans did not participate in such gaudy displays that were entirely lacking in decorum.

Shortly after the end of the Megalesian Games, the eight-day **Ludi Cereri** [LOO-dee kair-AIR-ee], games to honor Ceres [KAIR-ays], begin on 12 April. The **Ceralia** [kair-AH-lee-uh], the festival that closes the games on 19 April, seems to have been established some time prior to 202 BCE. But Ceres had her own *flamen*, or priest from much earlier times, and her temple, located on the Aventine Hill, was dedicated in 493 BCE. Ceres was worshiped at that site along with Liber [LEE-bair] and Libera [lee-BAIR-uh], ancient Italian deities, from time immemorial in a man-

ner that may have been similar to the Eleusinian Mysteries; however, little information remains of their details.

Ovid indicates that farmers could make offerings of spelt and salt to Ceres, as well as incense, while Virgil mentions offerings of milk, honey, and wine. As for the rituals performed at her temple, we have no information, but we do know of one peculiar tradition at the opening of the games that involved releasing foxes with burning brands tied to their tails. No one really knows the significance of this tradition, but Ovid suggests a tale where a fox's tale was set afire as a warning to other vermin to keep away from the crops.

On 15 April is the **Fordicidia** [for-DIK-ee-uh], a very ancient festival to promote the fertility of the fields and herds. Ovid gives an account involving the offering of a pregnant cow (*forda*) to the Earth, *Tellus*. One cow was offered by the pontiffs on the Capital, as well as one in each of the 30 *curiae* [CURE-ee-eye], or city wards. The unborn calves were removed from each cow by the Vestal Virgins and burned. They saved the ashes, which were then used in the Parilia.

The **Parilia** [pahr-REEL-ee-uh], 21 April, also an ancient agricultural festival to purify and protect flocks, is held in honor of the *Pales* [PAH-lays]. There has been much speculation as to the nature of the Pales, whether the Pales are singular or plural, masculine or feminine. In any case, the original purpose of the festival was the purification of the sheep and shepherds and to keep them free

from disease. To this end, the sheep and sheep folds were thoroughly cleansed, fumigated, and decorated with laurel. The spring tradition of jumping over or between bonfires or leading the flocks between them derives from this purification; the fire was made of olive and pine wood with laurel branches thrown in to purify the sheep, as well as the shepherds. Offerings of millet cakes, food, and milk were made while the shepherds prayed to Pales, asking for protection. In their prayers, they also begged the Pales' forgiveness in case they had accidentally grazed on holy land, cut wood, or sullied any sacred waters. The celebration culminates in a large feast.

One of the most interesting things about the Parilia is that what began as a purely agricultural celebration evolved into an urban festival as well. The focus, rather than sheep, became the birth and renewal of the city. People decorated their houses with greenery, just as the shepherds decorated the sheep folds. They built a large bonfire in the city, made from bean straw and laurel, into which were thrown the ashes of the unborn calves that were sacrificed at the Fordicidia, as well as the blood of the October horse sacrificed the previous year.

The next festival is not a particularly prominent one, although its focus is one very near and dear to the hearts of all Romans. On 23 April is the *Vinalia Priora* [vee-NAH-lee-uh pree-OR-ee-uh], the first of two wine festivals (the other being the *Vinalia Rustica* [vee-NAH-lee-uh ROOS-tee-cuh] on 19 August) celebrated by Romans. The main feature of this celebration was the ritual first opening of wine made last autumn. The origins and focus of the *Vinalia* are somewhat obscure; however, a libation of the first wine out of the cask was made to Jupiter. Only then could they be sampled by mere men. This was followed by much celebration, and farmers or merchants were then permitted to bring into the city their previous year's wine for distribution and sale.

Another festival with an agricultural focus comes on 25 April. The *Robigalia* [robe-I-GALL-ee-uh] is celebrated in honor of (or as a deterrent to) the spirit of corn blight, Robigus [ROBE-I-goos]. April may seem like an unlikely time to worry about corn rust, until one considers the growing season in Italy.

Most grain was harvested in early June, and so it would have been most vulnerable to rust during late April, just as it was coming out of sheath. Lest rust or mildew harm the crop, a rust-colored dog and a sheep are sacrificed as appeasement to Robigus. Ovid tells of encountering a crowd all wearing white robes on its way to the grove of Robigus to throw the entrails of a dog and sheep that the *flamen Quirinalis* [FLA-men queer-I-NAH-lee] was carrying. Whether the red or rust color relates to the disease or the color of the grain itself, the Robigalia seems to be a survival of sympathetic magic designed to protect the corn so that it could mature.

The last major holiday in April is the six-day *Ludi Florae* [LOO-dee FLOOR-eye], from 27 April to 2 May. Flora is an ancient Italian goddess of vegetation. As such, a spring festival and six days of games held in her honor. At some time during the third century BCE, and due to a recommendation derived from a consultation of the Sibylline Books, these games were instituted. The idea was that if the crops flowered well in April, one could expect harvest to be good. Accordingly, during the games, spectators were showered with vetches, beans, and lupines presumably as a magical stimulating fertility. On the last day of the games, hundreds of hares and goats (animals notable for their reproductive stamina) were released.

By the time of Augustus, the focus of the festival had (understandably) evolved from the flowering of grain to sex and licentiousness. Prostitutes claimed the Floralia as their own holiday, and Juvenal claims that some prostitutes performed in the nude and even fought as gladiators in the games. Many of the more popular, albeit less respectable theatrical performances involved strip-tease plays. Ovid also mentions that all women wore garments of many colors, as opposed to the customary white clothing worn during Cerialia. We continue this tradition of getting out our colorful spring clothing this time of year to this day.

At the same time, and by way of contrast, occurs the *Feriae Latinae* [FAIR-ee-eye lah-TEEN-eye], the Latin Festival, which survived from the time of the Latin League. This festival was a joint celebration of Romans and Latins who gathered in Alban hills,

normally before consuls took off for campaigning season. Originally, all states sent representatives (Pliny the Elder listed some 47 states in attendance), who made offerings of milk and sacrificed a white heifer which they later shared as a communal meal. In early times, it would probably have been a somber ritual, with each delegate pledging loyalty to each other and to their gods and honoring the kinship among them. By the time Rome had reached prominence in Latium, the festival had probably become more of an opportunity for other communities to offer allegiance to Rome, while Rome recognized each state's contribution to the rise of the Roman state.

May

May is a somewhat gloomy month, given the somber nature of its key celebrations. In May, there are four *dies nefastus*, days on which no legal or political business could take place; three *dies nefastus publicus*, public festival days; six *dies fastus*, on which legal action was permitted; and 17 *dies comitiales*, which were open to all legal and political business. May was considered a unlucky month to marry, possibly because of darkness of festivals like the Lemuria.

The *Lemuria* [lee-MER-ee-uh] is a festival of the dead, occurring on 3 non-successive days, on 9, 11, and 13 May. While there is no extant information on the public rites involved, we have access to details of the domestic cult rituals. These rituals, performed by the *paterfamilias* [pah-tair-fam-ILL-EE-US], or head of the family, appease the spirits of deceased household members so they won't haunt the house. At midnight, the *paterfamilias* rises, washes his hands, makes the *mano fico* [MAH-no FEE-ko] sign (making a sort of fist with the thumb sticking out between the second and third fingers), and walks barefoot through the house spitting out nine black beans (or casting them over his shoulder). With his eyes averted, for each bean cast, he says "With this I ransom me and mine." Then he washes his hands again, hits a loud gong, and repeats nine times, "Ancestral ghosts, depart!" At this point, he looks around and any ghosts are gone. Perhaps the beans act as some sort of bribe or a ransom for members of the living household that the lemures might otherwise carry off, and I liken this practice to ADF's

outsider offerings.

In Italy, grains ripen toward the end of May and are cut in early June, so that May is a busy month for farmers, who must keep their fields clear of weeds and anticipate the coming harvest. Meanwhile, in the city, after the busy month of April when precious little business could be conducted, politicians and businessmen tried to accomplish as much as possible before the hot, dry months of summer. While there are also the festivals of *Agonalia* [ah-go-NAH-lee-uh], which also occurs in March and December, and the *Tubilustrium* [too-bee-LOOS-tree-um], the purification of the assembly trumpets, the main celebration of *Ambarvalia* [ahm-bar-WALL-ee-uh] occurs during the *Feriae Conceptivae* [FAIR-ee-eye konep-TEE-why} , a moveable feast at the end of May.

The Ambarvalia is the annual "beating of the bounds," a means of purifying the fields by leading sacrificial victims around boundaries. There were both both public and private rites involving the agricultural deities Ceres, goddess of growth, and Mars, god of strength, Rome continued the rural tradition involving a public procession with pigs, sheep, oxen around the old boundaries of Rome with sacrifices at particular locations. Tradition has it that Romulus, when he founded Rome, performed just such a lustration in plowing around the site to create the *pomerium*, or sacred boundary.

In the countryside, the Ambarvalia was performed by every farm and every village, its citizens leading the sacrificial victims around their homestead or town to purify it. In the city, such a lustration was also performed to conclude the census; a bull, a sheep, and a pig were lead three times around the Roman people, who had gathered and grouped themselves by *curiae* outside the city.

June

During the 30 days of June, there are eight *dies nefasti* days on which no legal or political business could take place; two *dies nefastus publicus*, public festival days; two *dies fastus*, on which legal action was permitted; and 17 *dies comitiales*, which were open to all legal and political business. Like May, the first part was considered an unlucky time to get married, until

the end of the *Vestalia* [west-AHL-ee-uh], the first major festival in June, at which time the refuse from the temple of Vesta [WES-tah] was cleaned out and dumped into the Tiber.

The Vestalia is a seven day festival, although on 7 June is the *Vesta aperitur* [WES-tah ah-PAIR-ee-tour] two days before Vestalia is actually consecrated to Vesta. On that day the *penus* [PAY-noos] (literally, “storehouse”), the inner sanctum of the temple of Vesta, was opened for women. Usually, it was open only to Vestals and to the Pontifex Maximus; men were forbidden to enter the temple at any time, which would then be closed at the culmination of the festival, on 15 June.

The Vestalia begins officially on 9 June. Vesta is one of the most ancient and revered of all Roman deities, hearkening back to the times when families lived in huts and kept their own hearth as sacred. As people began to gather in villages, a community hearth was its central focus, and in Rome, the temple of Vesta, home of the state hearth, was in a round building, much like the huts ancients would have occupied in pre-urban times. Ovid describes meeting married Roman women in bare feet coming and going from the temple of Vesta with simple offerings of food.

The state temple of Vesta’s importance is demonstrated by the fact that in addition to the eternal flame maintained by the Vestals, along with the *Penates* [pen-AH-tays] (guardians of the storehouse) of the Roman People, and the *Palladium* [pah-LAY-dee-um], the statue of Pallas Athene that had been rescued from the fires of Troy by Aeneas. Vesta represented the prosperity of Rome and the eternal flame was symbolic of Rome’s eternal power. The Vestalia was also considered a holiday period for bakers and millers because of the *mola salsa* [MO-lah SAL-suh} , a special offering bread prepared by the Vestals with water they carried by hand from a sacred spring



On 15 June was the *Vesta clauditur* [WES-tuh clow-DEE-tour], the day dirt was swept from temple of Vesta, and taken to be dumped in the Tiber River. At that time, the temple was again closed to the public, and business could continue. In fact, the day is designated on calendars as “Q.S.D.F.” (*Quando Stercus Delatum Fas*), meaning “as soon as the rubbish is cleared out.” So in addition to the annual tradition of getting out Spring clothes and Easter bonnets, we can also attribute our penchant for spring cleaning.

Finally, there are two remaining festivals in June worth mentioning. On 11 June is the *Matralia* [mah-TRAL-ee-uh], a festival for mothers, in honor of Mater Matuta, an ancient Italian goddess. On 24

June, the festival of *Fors Fortuna* [FORS for-TUNE-uh] was celebrated in commemoration of a temple dedication in 293BCE. The temple had been vowed in gratitude for and celebration of a Roman victory over the Etruscans and Samnites, but is noteworthy since slaves could participate. Most rituals prohibited slaves and women from attending, but Fortuna was a very popular deity, in part because of

uniquely class-free favor she grants to those of all walks of life.



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Music Review

In the Nemeton by Amergin

Reviewed by Gwynne Green

This CD from Amergin (member of ADF's Mother Grove) entitled *In the Nemeton* is a fine offering in the genre of modern, Celtic-influenced folk music. With his strong, clear voice and straight-forward arrangements, Amergin proceeds through each track to ably involve the listener.

There is a sense of great expectancy that occurs with the first notes of the first track, "When They Hanged the Fiddler," brought on by the clean, haunting sounds of guitar, violin and vocals gliding through this tune. The story is framed in a classic acoustic setting to great advantage and, while being lyrically clever without being coy, here sadness filled with resignation is conveyed to us through sound.

In the ensuing tracks, Amergin moves through various stylistic statements: the Crosby, Stills & Nashesque "Desert Song"; "Now and Then" has guitar work that puts one in mind of "Blue" period Joni Mitchell {percussive and persuasive!}; "Chrysalis" has a much more modern feel with its synthesizer, ringing major-seven chords and New-Age tinges (whether or not this track sweetens the mix to the

point of becoming trite is a matter of personal taste) but some unusual changes in the midst of this arrangement make it fit more smoothly with the rest of the project. The next 3 tracks are the lullaby-like "Topaz Suite"; "Standing at Delphi" with its melodic hints of Led Zeppelin's "Kashmir" (and with a more adept use of synthesizer as a backing instrument than on "Chrysalis") and then the truly fresh treatment of the traditional folk song, "A Drunken Sailor." This cut has the right blend of fine acoustic guitar work, raging fiddle and superb, edgy vocal that wails itself between Appalachian music and the feel of the famine songs of Ireland. "Brid's Song," "NaDoire aDan" and the title-cut "In the Nemeton" close the CD from this talented bard and his fellow musicians.

A lyric sheet would have been appreciated but the unusual front cover art does leave (pardon the pun) a memorable visual note. This is a high quality project from one of our own ADF folk that is a worthy addition to one's sonic collection. The only question left for me here is this: why hasn't he joined the Bardic Guild?



In the Nemeton by Amergin

Now Available on CD

\$15 + \$3 Shipping

contact:

Amergin9@aol.com

937-228-7866



A Dedicant's Calendar

by Dóbran

The following is a calendar of bi-weekly meeting agendas and assignments to allow a group to complete the ADF Dedicants Program in a year. Red Oak Grove used this syllabus for study over the course of one Celtic year. Our grove has a strong Welsh focus, so other groups should feel free to tailor their reading lists to fit their individual needs.

November 5 Samhain "Convocation"

- Introductory meditation instruction
- Choose first book (*The Mabinogion*)
- Discuss first virtue (Hospitality)
- Finish draft of Samhain ritual description

Assignments:

- Begin meditating & keeping a journal
- Begin reading *The Mabinogion*
- Write a description of Samhain
- Write 1/2 page essay on Hospitality (bring to next meeting)

November 19

- Share first virtue essays
- Compare meditation experiences & journals
- Discuss first book (you don't have to have finished reading the whole book)
- Pick the second virtue to discuss

Assignments:

- Continue with meditation/journal
- Continue reading the *Mabinogion*
- Begin writing 1/2 page Yule essay

December 3

- Discuss Yule
- Discuss Yule essays (whatever you've written so far)
- Compare meditation experiences & journals
- Discuss second virtue

Assignments:

- Continue with meditation/journal
- Finish reading *The Mabinogion*
- Finish writing Yule essay

- Write second virtue essay

December 15-17 Yule weekend

- Share second virtue essays
- Compare meditation experiences & journals
- Introductory talk on home shrines
- Discuss *The Mabinogion*
- Write Yule description before leaving
- Pick third and fourth virtues

Assignments:

- Continue with meditation/journal
- Write a short book report on *The Mabinogion* (1-2 pages)
- Either begin writing a description of your home shrine, or begin considering what you would like to have for a home shrine

January 7

- Review meditation instruction, questions & problems
- Two Powers Discussion
- Revisit home shrine discussion, if desired
- Discuss third virtue

Assignments:

- Continue with meditation/journal
- Write third virtue essay
- Begin writing 1/2 page Imbolc essay

January 21

- Share third virtue essays
- Revisit shrine discussion, if desired
- Discuss Imbolc
- Share Imbolc essays

Assignments:

- Continue with meditation/journal
- Finish writing Imbolc essay
- Finish home shrine descriptions (either describing your existing shrine or the shrine you want to have someday)

February 2-4 Imbolc weekend

- Share home shrine descriptions
- Evaluate the “official” ADF virtues list, & make a virtues list that the class will use
- Discuss fourth virtue
- Finish draft of Imbolc ritual description before leaving

Assignments:

- Continue with meditation/journal
- Write fourth virtue essay

February 18

- Share fourth virtue essays
- Review meditation instruction, questions & problems

Assignments:

- Continue with meditation/journal
- Begin writing 1/2 page Eostre essay

March 4

- Choose second book (either Indo-European study or General Paganism study)
- Discuss Eostre
- Share Eostre essays
- Discuss fifth virtue

Assignments:

- Continue with meditation/journal
- Begin reading the second book
- Finish writing Eostre essay
- Write fifth virtue essay

March 16-18 Eostre weekend

- Share fifth virtue essays
- Discuss second book (you don't have to have finished reading the whole book)
- Finish draft of Eostre ritual description before leaving

Assignments:

- Continue with meditation/journal

- Continue reading second book

April 1

- Discuss second book
- Discuss sixth virtue
- Discuss Patronage

Assignments:

- Continue with meditation/journal
- Write 6th virtue essay
- Begin writing 1/2 page Beltaine essay
- Finish reading second book

April 15

- Share sixth virtue essays
- Discuss second book
- Discuss Beltaine
- Share Beltaine essays

Assignments:

- Continue with meditation/journal
- Finish writing Beltaine essay
- Bring journal to Beltaine for discussions (not to share unless you want to)
- Write book report on the second book (1-2 pages)

May 4-6 Beltaine weekend

- Discuss 5+ months of meditation & journaling experiences
- Guided meditation to seek a Patron
- Discuss seventh virtue
- Choose third book (modern paganism)
- Finish draft of Beltaine description before leaving

Assignments:

- Continue with meditation/journal (if you want to; by now you should have five months worth of journal entries which satisfies the DP requirements)
- Write seventh virtue essay
- Begin reading third book

May 20

- Share seventh virtue essays
- In-depth discussion of Two Powers
- Discuss third book

Assignments:

- Continue reading third book
- Begin writing 1/2 page Midsummer essay

June 3

- Discuss eighth virtue
- Discuss third book
- Discuss Midsummer
- Share Midsummer essays

Assignments:

- Finish reading third book
- Write eighth virtue essay
- Finish Midsummer essay
- Bring photos of home altar &/or notes on home worship experiences

June 15-17 Midsummer weekend

- Share eighth virtue essays
- Discuss third book
- Share six months of experience with home shrines and home worship
- Finish draft of Midsummer description before leaving

Assignments:

- Write third book report

July 1

- Discuss ninth virtue
- Recommend books for future individual study

Assignments:

- Write ninth virtue essay
- Begin writing 1/2 page Lughnassadh essay

July 15

- Share 9th virtue essays

- Discuss Lughnassadh
- Share Lughnassadh essays

Assignments:

- Finish Lughnassadh essay
- Prepare some notes on your Patron search to the next meeting
- Bring your DP "check-off list" to the next meeting

August 3-5 Lughnassadh weekend

- 3/4 Review: check on everyone's progress
- Make suggestions for improving the class structure
- Discuss Patron searches
- Finish draft of Lughnassadh ritual description before leaving

Assignments:

- Write your Two Powers essay, which should be "a one page discussion of the Dedicant's understanding of the meaning of the "Two Powers" as used in meditation and ritual. This account should include impressions and experiences that the Dedicant gained from practical experience."

August 19

- Discuss Patron Rites, if anyone has done one
- Share Two Powers essays

Assignment:

- Begin writing 1/2 page Mabon essay

September 2

- Discuss Mabon
- Share Mabon essays

Assignment:

- Finish Mabon essay

September 21-23 Mabon weekend

- Begin planning class Dedicant's Oath ritual
- Finished Mabon essay

- Finish draft of Mabon ritual description before leaving

Assignments:

- AS A CLASS: Draft an outline for the Dedicant's Oath Ritual
- Bring your DP "check-off list" to the next meeting

October 7

- Continue planning/practicing/scripting Dedicant's Oath ritual
- Last check on everyone's progress

Assignment:

- Begin writing 1/2 page Samhain essay

October 21

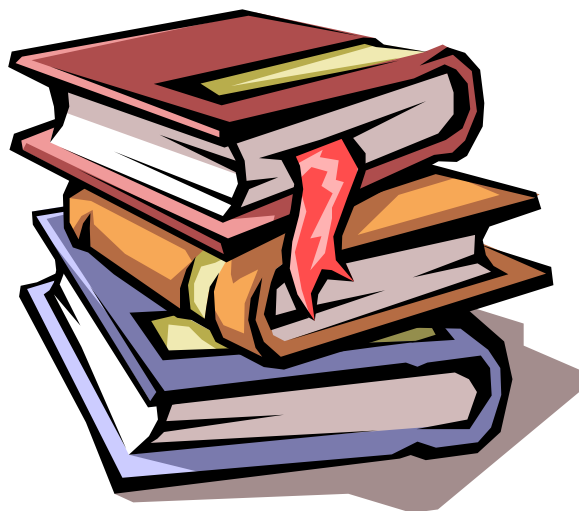
- Discuss Samhain
- Share Samhain essays

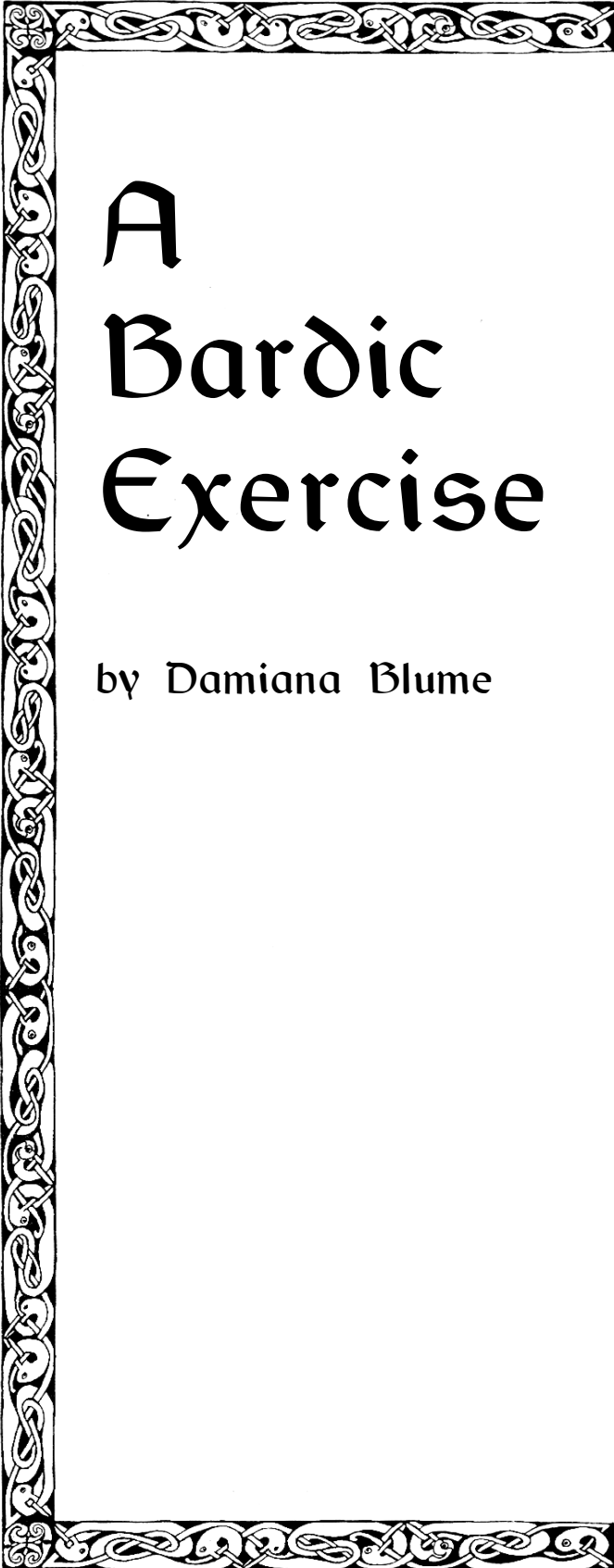
Assignments:

- Finish Samhain essay
- Bring supplies/sacrifices for ritual

October 26-28 Samhain "Graduation"

- DEDICANT'S OATH RITUAL
- Sign up next year's Class!





A Bardic Exercise

by Damiana Blume

There are two calendars in use today based on the Celtic tree alphabet. One begins the month on the new moon and the other on the full moon. Robert Graves based the Celtic Tree Calendar on an ancient "Song of Amergin."

Here is an example from the "Song of Amergin":

line of the song.....month

I am the stag of seven tinesBirch
 I am a wide flood on a plainRowan
 I am a wind on the deep waters.....Ash
 I am a shining tear of the sun.....Alder
 I am a hawk on a cliff.....Willow
 I am a fair amongst flowers.....Hawthorn
 I am a god who sets the head afire
 with smoke.....Oak
 I am the battle-waging spear.....Holly
 I am a salmon in a pool.....Hazel
 I am a hill of poetry.....Vine
 I am a ruthless boar.....Ivy
 I am a threatening noise from the sea.....Reed
 I am a wave on the seaElder

Amergin was the leader of the first humans to inhabit what is now Ireland. Amergin and his followers battled the race of Gods who lived there. These Gods we recognize as the Tuatha de Danann. The Gods left the land to the humans and retired to the underworld. In many ways "The Song of Amergin" is a declaration by the humans of their arrival. A declaration that they are masters of their domain, that even the trees in their cycles are not hidden from them. The last line of the song is "Who but I knows the secret of the unhewn dolmen?"

A dolmen is a rock formation, a manmade rock formation. It is upon this template that the calendar of the Celts is based. These trees are all Old World (European) trees. Much of the imagery here is Celtic or Welsh folklore. What would the song of America sound like? What trees would you choose to represent the seasons in your home? The American southwest would have Joshua and Yucca and Ponderosa Pine. The Pacific northwest would have giant Redwoods. The deep south would boast Magnolia and Baldcypress. Here in the northeast no Tree Calendar would be complete without Maples

and Lindens and Aspen. So how would you make your Tree Calendar? And what song would you write to compliment it?

As I look to the trees around me I too can predict their cycles. And while I did not have the great task of battling Gods for my homeland, I too can observe the seasons of trees around me. Here is my "Song of Damiana":

I am five stars dusted with snow.....White Pine
I am fire in the open hearth.....Paper Birch
I am haven of nuthatch and chickadee.....Cedar
I am the lifeblood of frozen nightsMaple
I am fertile and pink and speak of love..... Apple
I am the nectar that entices the honeybee.....Lilac
I am the GOD whose shade shelters from
summer's heat.....Oak
I am fragrant like tea with honey..... Linden
I am a whispered song on a gentle breeze.....Aspen
I am the kneeling one who sheds many
tears.....Willow
I am knurled and naked and beautiful.....Plum
I am in orange finery for the Samhain
feast.....Rowan
I am a fresh breath on new-fallen
snow.....Scotch Pine

Who should know her wisdom all the trees of the year?

Here is an approximate date for the beginning of each month (it varies with the moon):
12/24, 1/22, 2/19, 3/19, 4/16, 5/14, 6/11, 7/9,
8/6, 9/3, 10/1, 10/29, 11/28.

Notice that here are thirteen moons in the year and therefore thirteen months. So folks, have at it. Look around you. Remember what tree, shrub, bush, plant is the highlight of the time of the moon and bring it to life in a phrase. For example:

I am the sweet blood of winter-end.....Maple
I am the violet trumpeter on the gentle
breeze.....Lilac
I am a whisper on a quivering summer night...Aspen

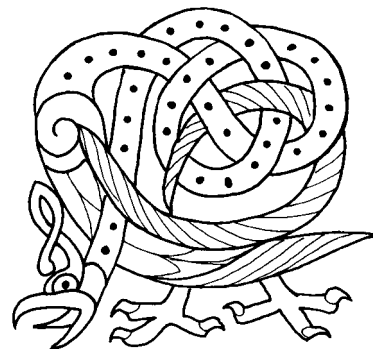
There you have it...an exercise for idle minds on cold winter nights. Go write the seasons with trees! An-

other option would be to do this with flowers or birds. A good friend of mine, a fellow Goddess Worshiper, painted a cycle in feathered friends:

"Emma's Seasons of Birds":

I am the keen eyed flying night hunter over
moonlit snow covered land.....Owl
I am the cheerful splash of color perched in
leafless sleeping trees.....Cardinal
I am the raucous voiced gleaner of last
season's grains under melting snow.....Crow
I am the singer of early promises
of approaching spring.....Robin
I am the randy gentleman shedding his drab
winter apparel for my courting attire of
brilliant gold.....Goldfinch
I am your patio friend, hovering at your window
demanding the planting of flowers
and sweet nectar for my feeder.....Hummingbird
I am the trusting comical waddler, who
takes over your yard to raise my young.....Mallard
I am the tiny songstress who fills your bird
houses with my chirping babies.....Wren
I am the drummer who teaches my children
to eat from your suet feeders and to cling
to your insect rich trees.....Woodpecker
I am the noisy visitor gorging on the acorns
falling from your mighty oaks.....Blue Jay
I am the traveler who rests on your pond
as night falls and flies away in perfect formation
come dawn.....Geese
I am the scavenger soaring gracefully overhead and
roosting in the newly bared trees...Turkey Vulture
I am the cheerful guest at your winter feeders of
seeds, nuts, and suet..... Black Capped Chickadee

With these guidelines in mind, you can sing the seasons that best fit you!



The Vision

by Dennis
Sariello



This is a vision that I saw very early on my Path. That morning, at work, I was talking to my Teacher about meditation. I'd heard people talking about visualizing being in a safe place, someplace one likes to go to, and I didn't feel that I knew of any place really safe. He told me "Yes, you do." I didn't understand, but he just said, in his illuminatingly cryptic way of his, that I'd find out. So, that evening at meditation class, I asked the Kindreds to show me someplace safe.

The first thing I saw was this little creek I know of in the mountains northeast of Phoenix. I thought "Okay, yes, this is a safe place." I hadn't been there since 1974, and hadn't even thought about it since then, but I did immediately recognize it.

I was standing in the creek. The water was quite cool. I could feel the rocks and pebbles in the creek bed, and the cold water flowing around my ankles. I was barefoot. I walked up the creek a ways, around a bend, to where I remembered there was a large stand of cattails. I walked back to where I'd started, turned around, and sat down in the creek. I could feel the cold water coming up to my waist, and flowing around me. I could feel little fish coming up to check me out.

As I sat there for a while, looking at the mountain peaks nearby, and enjoying the shade, dappled on the water, and the trees, I looked to my right, and there was this little General Store that I remembered from my first visit there. There was even the old nickel coke machine that looked like a chest freezer, it held the little eight-ounce bottles.

I got a coke, opened it, and walked

inside the store. In the back of the store, behind the counter, were an old Navajo couple. They said "It's about time you got here, we've been waiting for you" as they directed me to join them behind the counter. They took my hands, turned around, and we three walked right through the back wall of the store.

We were in a cave, with prehistoric art on the walls. The woman held my hand and sang to me, soothing songs, telling me that there was nothing to be afraid of. The man started explaining things to me. He explained to me that whilst the Arizona desert is my home, for now there are things that I need to do in Florida, so that is where I need to be. He then told me that he was going to send me elsewhere, and I found myself no longer in the presence of the Elders.

I was now in Florida, deep in the woods. Directly in front of me was a tall Seminole, with a dog and a wolf, one on either side of him. He told me that I'd been sent there to learn from him. One of the things he told me was that "The growing things of the Earth, it is allowed to take them, to use them. Use them wisely. Do not waste them." Then, "This is Dog. This is Wolf. These are two of your totems, they will be with you forever" and the Dog and Wolf came to sit on either side of me.

He pointed up into the sky, where Hawk was flying. He said to me "Spirit of Hawk is also with you. Fly with Hawk" and I found myself flying. I felt my wings, I felt the air currents flowing through my feathers. I felt how I could move my feathers and make myself swoop and dive. I could see tiny rodents running on the ground far, far below me - I had the

sight of Hawk. I had become Hawk. We flew along, up to an ancient Bald Cypress tree known nowadays as "The Senator." This tree is believed to be 3,000 to 3,500 years old - the oldest known Bald Cypress in the U.S.

We landed on the top of the tree. I could feel my talons gripping into the bark. I saw a grub under a loose piece of bark. I reached under the bark with my beak, prying away the bark and scooping up the grub. I threw back my head and felt the grub going down my throat.

I then found myself back in Arizona, in the store with the old Navajo couple again. The woman sang to me, more soothing songs, as the old man packed the peace pipe, which we smoked, as he explained more things to me.

As I came up out of the trance, as our meditation time was ended, after a few minutes I put my elbows on my knees and leaned forward, and held my face in my hands. I could smell the smoke. I held my hands up to the person sitting next to me, and she could smell it too.

As you can imagine, I didn't know what to make of this vision, and to this day I'm still learning more and more about what it meant. There were many things taught to me in this vision that I am no longer able to relate - it has been about a year and a half since the vision, and I no longer remember everything about it. I do, however, occasionally have flashbacks to it when I learn something that was foretold in the vision.



Whether exploring a forest, walking an ocean dune, climbing a mountain or surveying a desert, we are druids and there are others we must first consider.

Entering

Earth mother where all life begins,
I honor you
And ask permission to journey
amongst your splendor
And to learn from you as I roam

I come in peace and love
With open heart and mind
Guide me and protect me.

Nature spirits that are home to this land,
I honor you
And ask permission
to wander among you
And in the surrounding beauty may you
reveal yourself to me.

I come in peace and love
With open heart and mind
Guide me and protect me.

Leaving

Earth Mother I thank you
for allowing me
To share in your beauty and knowledge
Thank you Earth Mother

Nature Spirits I thank you
for allowing me
To walk among you and
to share your world
Thank you Nature Spirits

A Hiker's Prayer

by Francesca



The Canary

A cag-ed bird will cease to sing
Unless he joins the 'Rights of Spring'
Years long spent, he soon forgets
And un-recalled, he can't regret.
On perch he silently doth sit, pretty but devoid of wit.
For summer tune he can't recall while staring at a
blank-ed wall.
And then one day, a twist of fate!
The master opens up the grate.
And summer smells caress the cage
And curtains flutter in a
rage.
Then song so sweet, a symphony!
Rides the breeze in har-
mony.
Then He remembered...
A song it croaks in withered throat
Yet swells strong, filling
Castle's moat.
From heart erupted song so true
That swelled and swelled
and grew and grew
and grew and grew and grew and grew.

Vermont to Virginia

We have felt a part of everything,
And been so alone our spirits shrank.
We have stood in the surf
On both sides of this land; felt the vastness behind us,
And the vastness before us.
We have borne mountain spirits to the sea,
To return with water nymphs to the hills.
We have heard our blood sing
With the music of memory;
We have heard our blood sing
With the memory of matter,
And passed those notes of our ancestors
On to our children.

by Nancy McAndrew

Beltaine Fire

On the swift feet
Of the servants
Of Uisneach
Flies an ember
Which is the news
Of Beltaine
To all the Land
The first blessing
Of Summer
Lies in the glow
From the bonfire
Of the Draoi
Bring forth the King
As the consort
Of Eriú
Let all rejoice
In the first light
Of the May

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The Measure of Our Love

Humans have an innate need
to count and sort and class...
they count the stars, in the sky,
and even blades of grass.

We measure length and breadth and depth
in Metric and Kings Rule...
Yet love in all it's beauteous role,
defies both learned and fool.

With arms outstretched we say,
"I love you all this much".
While stretching arms so splay'd
around the Earth our fingers'd touch...

The Measure of Our Love

We seek the distance lover mine,
To show how much we care.
Our words are useless in our mouth
...like trying to taste air.

Intangible as love can be
we seek to harness word
exemplify and try to speak
of something felt, not heard.

To measure love - to measure Gods
inadequate we are...
Our calibration awful for
the distance is too far...

The Measure of Our Love

"I love you THIS much..."

by RevTCW

This Special Time

Come lend me your wisdom,
Come lend me your ear.
Come lend me your aid,
At this special time of the year.

O Ancestors, I call to you,
To come to me this night.
To share the warmth of this fire,
Until the first rays of morning light.

Come tell me your secrets,
And I'll tell you mine,
Come join me, come join me,
At the very special time

by Selene Tawny

The Children of May

Cauldron of the Night
We drink your enchanting brew
Pearl of the Goddesses
We dance your radiant song
The Horn is flowing
And the Lord is mischievous
Stirring laughter in his playful children
The Eyes of Belenos shine upon us
As we give reverence before your altars
A place that is not a place
A time that is not a time
We weave that which shall be
And honor that which is before
A circle of love that is our own
Sacred land, embracing home

by Inish an Banfili

Call For Papers

Recreating the Cosmos

by Jenni Hunt

Recently, I decided to take upon myself an extensive, long-term project on behalf of ADF. My vision is to collect and publish material on ritual theory and practice from the most thoughtful and experienced liturgists in ADF (ergo, in the neopagan world). I am specifically targeting Senior Druids, grove liturgists, and practicing solitaries, particularly those who have been innovative in developing their own style of ADF liturgy. Not only should such information be available to members of ADF, but to anyone with an interest in paganism, ancient rituals, culture-specific liturgy, and reconstructionism.

I plan to study each submission with an editorial eye towards a) publishing one or two carefully chosen essays in each issue of *Oak Leaves*; b) creating and printing a “chapbook” of sorts for each quarterly topic, which includes all (or most, if prohibitive) of those collected essays (presumably available through ADF Regalia); and c) eventually, producing one or more anthologies of ADF liturgical essays, the proceeds of which will all go to ADF.

Three things I need from ADF folks to get the ball rolling for this project:

- Blessings and prayers for its success,
- Well-planned papers with permission to use them in this context, and
- Confidence in my editorial skills

and judgment.

The first in this series of liturgical topics will be a collection of various perceptions of the Cosmos and how it is reconstructed in ritual.

Since I know what teeth-pulling this project may entail in the long run, I tried to simplify the requests for papers as much as possible, so there is very little excuse for those experienced liturgists to neglect their community duty and put pencil to paper. Quite simply, by answering the following questions in some detail, you will soon find that you have produced a paper on the topic:

PREFACE/BIO

Please include your name, grove affiliation(s), how long you have been a) a member of ADF, and b) writing and/or leading rituals. You might also include any other liturgical or scholarly credentials you believe are relevant.

INTRODUCTION

Explain/describe your cultural focus. For the purposes of this particular essay, please focus on a single culture, even if you might study and/or practice more than one.

LORE: THE NATURE OF THE COSMOS

What is the traditional view of the cosmos for your cultural focus? How did the ancients perceive their world? What is the nature of the heavens, the earth, and who/what

dwells where? (Try not to go into great detail on the nature of beings here - that's another essay we'll get to later.)

SPIRITUALITY IN PRACTICE

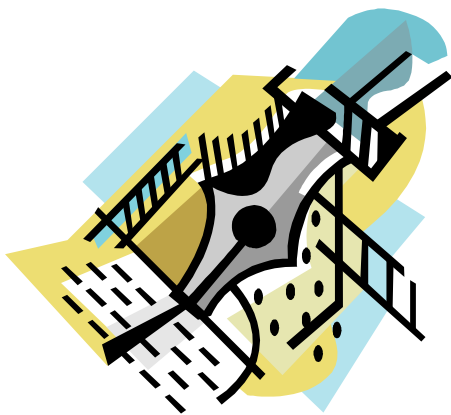
As neopagan practitioners, how do adapt for modern sensibilities that which the ancients took for granted? How do you ritually construct the Cosmos in ritual?

CONCLUSION

What significance and/or importance is a recreation of the Cosmos in ritual?

Please be sure to include all the above points in your paper, and elaborate as you see fit. If appropriate, include a list of Works Cited and use paranthetical citations with the author's last name and page number of the work cited. As this particular topic is the guinea pig of this project, I'm thinking that a desirable length would be 400 - 800 words, give or take. Keep in mind the audience, and feel free to write in the first person.

You may email submissions to Oh-turtle@aol.com, in MS Word or .rtf format or mail them to Jenni Hunt, c/o ADF, P.O. Box 15259, Ann Arbor, MI 48106-5259. Authors will retain the copyright to submitted ar-

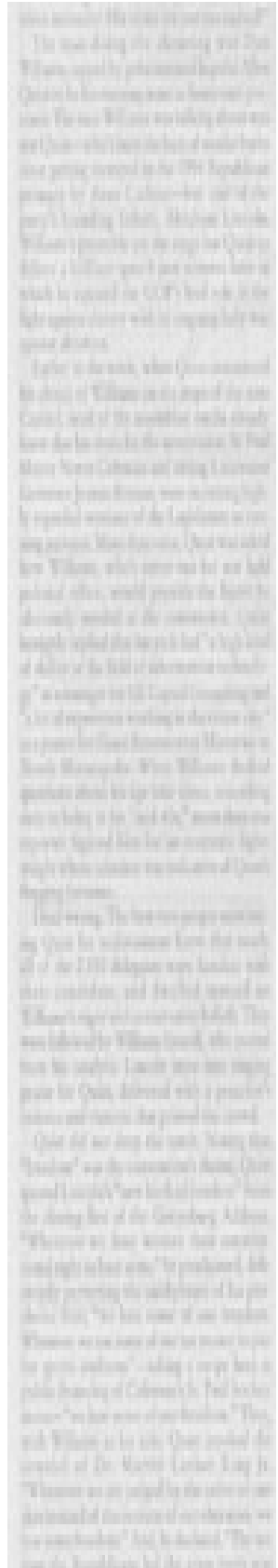


ticles with the following permissions granted to ADF: 1) publication in *Oak Leaves*, 2) electronic publication on the ADF website, 3) publication in "chapbook" style form available through ADF Regalia, and 4) publication in a collection of other such papers from ADF liturgists. (I don't mean to get bogged down in copyright details at this time, but please feel free to contact me about any concerns you have.)

Future topics (not necessarily in this order, and I am open to further suggestions):

- The Earth Mother
- The "Kindred"
- The Outsiders/Outwellers
- The role and invocation of the Gatekeeper
- Historical purpose and ritual function
- The use of meditation in ritual
- The function of praise offerings in ritual
- Sacrifice and/or offering
- The role of the Bard in ritual
- The role of the Seer in ritual
- Omen of return
- Waters of Life
- Ritual briefings
- Wheel of the Year
- Uses of Magick in ritual (or not)
- Creating a sacred space

We have amongst us some of the most experienced and knowledgeable liturgists in the neopagandom. We really CAN bottle and sell it! By means of what amounts to relatively small contributions from a variety of liturgists -- who, I might add, *will be needing to articulate most of this stuff in writing anyway, if they want to become credentialed clergyfolk* - this project can become a reality in relatively short order. Let's get busy folks!



Grove Report

Raven's Cry Grove • September 1, 2000 to November 27, 2000 by Ravenbard, Senior Druid

This is the initial report by the Senior Druid of Raven's Cry Grove, ADF, located in the Los Angeles area, following the approval of our provisional charter request on November 2, 2000.

The ADF members of the Grove voted to submit a provisional charter request and approved Bylaws at a meeting in Burbank on September 9, 2000. At that time the following officers (all ADF members) were elected:

Todd Covert (Ravenbard),
Senior Druid
James Adlhoch, Grove
Scribe
Kimberly Berger, Grove
Pursewarden
Elizabeth Carlson, Grove
Preceptor

Our public ritual for the Autumn Equinox was held on Sunday, September 24, at Stough Park in Burbank, and was attended by 16 people, including 4 Grove members and 12 guests. Subsequently, one attendee joined the Grove and re-joined ADF (after a lapse of about 7 years).

On October 1, members of the Grove manned an informational table at the "Pagan Day Festival" held adjacent to the Federal Building in Los Angeles. This table provided information about the Grove and ADF as part of an "interfaith" Pagan awareness event, sponsored by a local esoteric shop.

ADF Vice-Archdruid Skip Ellison was hosted by the Grove, October 6-8. Grove members took Skip out for a dinner and socializing on the evening of Oct. 6.

The next day, the Grove celebrated its first anniversary of public activity with a Grove blessings ritual attended by Skip (and ADF member Amber Ferguson, visiting from Arizona). Later that day, Skip led a public workshop on "Getting in Touch with your Land" and joined several members at a fundraising party for a local Pagan charitable organization.

Our public Samhain ritual was held on November 4 at Raven's Flight in North Hollywood (a Pagan/Wiccan shop & community center). There were 36 people in attendance, including 8 Grove members and 28 guests. Three people joined the Grove following the ritual.

Our membership at the time of the Sept. 9 organizational meeting stood at 6, including 4 ADF members. Our current membership (as of 11/20) is 11, including 7 ADF members.



Activities for the coming quarter include a presence at the Long Beach Womanspirit Solstice Festival on Dec. 2 and at the annual Yule Craft Faire in North Hollywood and our public Yule ritual at a Unitarian church in Pasadena on Dec. 23. We have also been invited to participate in a Pagan "Millenium" multimedia event on Dec. 21. A monthly Grove discussion group begins Dec. 10.

Regional Report

Ohio River Region

• August 1, 2000 to

Dear fellow members of ADF,

My sincerest apologies for not filing a Director's report for the quarter ending Samhain, 2000. Events in my personal and professional life conspired to cause me to miss the filing deadline.

Much has happened in the Ohio River Region of ADF since my last report. The SummerLand Gathering festival, the "official" ADF event for this region, was a tremendous success last year. We had 97 folk in attendance, making our second annual festival one of the largest ADF-sponsored events in the US! We held a very moving Regional Unity Rite on Saturday, and the Warriors Guild of Triskele Rivers Grove hosted the 1st annual Lugh Games of the region. Skip Ellison, the current Vice Archdruid of ADF, presented a wonderful workshop, and we all shared a great potluck feast and were entertained by a great band on Saturday night. The proceeds from the event were equally shared between the 6th Night Grove, and Triskele Rivers Grove, ADF, the co-sponsors of the event, and \$347.00 was donated to ADF national, earmarked for a Travel Fund for Mother Grove officers.

Planning for Summerland Gathering III is well under way. The dates for this year's event are August 24, 25, 26. Please check out our full-page ad and pre-registration form in *Oak Leaves* #17 for details. Our workshop presenters this year are Ian Corrigan and Liafal, and we will be adopting a new bardic theme for the festival this year. Look for several great bands to play, and an open Bardic circle on Saturday. As always, a Regional Rite will be held, and a potluck feast is planned. Much fun and fellowship for all!

As of January 15, 2001, there were 81 ADF members in the Ohio River Region of ADF, making us the fifth largest region in the US, in ratio of individ-

ual members. The majority of the membership of the region is still concentrated in the southwestern Ohio area, although many new solitary members have joined across the entire watershed. It is still my hope that new Protogroves will form in Indiana, Kentucky, and Tennessee. On a sad note, Whispering Oaks Grove, which was based in Louisville, KY, is no longer in existence, but I have heard that some members there are considering founding a new Protogrove in that area. That makes the total number of Groves in the Ohio River Region once again three: Sassafras Grove, in Pittsburgh, Triskele Rivers Grove, in Cincinnati, and 6th Night Grove, in Dayton. Not to be negative, but I strongly believe that all new Groves should go through the Protogrove phase when they first start, rather than immediately applying for a Provisional Grove charter. It takes a tremendous amount of time and effort to get a Grove off to a good start, and beginning as a Protogrove is the best way to ensure that a strong base of core members gets established to carry out the work.

I am announcing my decision to not run for a second term as the Regional Director of the Ohio River Region. I am hoping to serve the Fellowship in a new role, as Chief of the Council of Senior Druids of ADF. In that role, I believe I can best utilize the leadership experience I have gained these past two years to the benefit of all of ADF. I have nominated Antonyus Kaliel, Senior Druid of Triskele Rivers Grove, to run as the new Regional Director of the Ohio River Region. I hope all the members of our region will join me in supporting Antonyus for this important position, and stand united in our common goal and purpose of seeing ADF grow and flourish in the region.

Yours in Fellowship,
Amergin Aryson,

Groves

Sonoran Sunrise Protogrove, ADF

Grove Organizer: David Foster
7014 E. Golf Links, Box 34
Tucson, AZ 85730-1064
Areas: AZ
Phone: (520) 298-0694
E-Mail: thedruid@theriver.com

Raven's Cry Grove, ADF

Senior Druid: Ravenbard
859 N. Hollywood Way, Box 368
Burbank, CA 91505
Areas: CA
E-Mail: RavensCryADF@aol.com
Web: <http://www.adf.org/groves/ravens-cry>

White Birch Protogrove, ADF

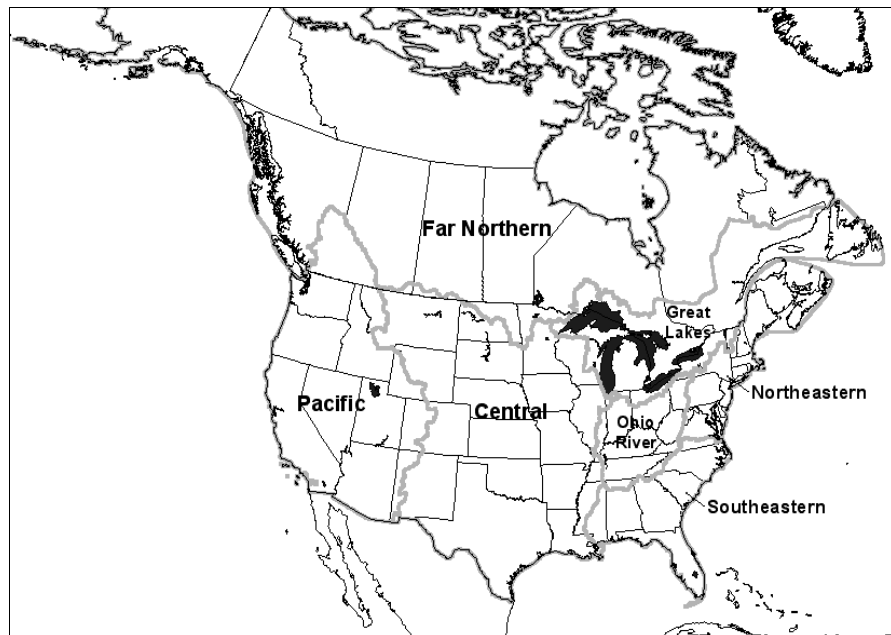
Grove Organizer: Beithe
35 Park Place 1st Floor
Middletown, CT 06457
Areas: CT
Phone: (860) 346-3195
E-Mail: beithe@earthlink.net

Peachtree Grove, ADF

Senior Druid: Martin Parker
PO Box 1146
Clarkston, GA 30021-1146
Areas: GA
Phone: (770) 499-0901
E-Mail: martin00@mindspring.com
Web: <http://www.adf.org/groves/peachtree>

Stone Glen Protogrove, ADF

Grove Organizer: Atemlos
622 Atlantic Avenue
Bremen, GA 30110
Areas: GA, AL
E-Mail: atemlos@ivillage.com



ADF's system of Regional Representation includes seven regions related by common watersheds rather than artificial political boundaries.

Awen Wyrd Protogrove, ADF

Grove Organizer: Banurra
P.O. Box 6293
Bloomington, IL 61702-6293
Areas: IL
E-Mail: autumnopal@onemain.com

Protogrove of the Kha-dyota Rsi, ADF

Grove Organizer: Oroboros Catilyne
1555 Sherman Ave., PMB #126
Evanston, IL 60201-4421
Areas: IL
Phone: (773) 377-5001
E-Mail: catilyne@icicle.net
Web: <http://www.adf.org/groves/kha-dyota-rsi>

Raven Wood Grove, ADF

Senior Druid: Patrick Donlea
P.O. Box 1635
Crystal Lake, IL 60039-1635
Areas: IL
E-Mail: pdonlea@mc.net

Wild Onion Grove, ADF

Senior Druid: Barbara Wright
PO Box 87651
Chicago, IL 60680
Areas: IL, IN, MI, WI
Phone: (708)-386-7388
E-Mail: ceorua@aol.com
Web: <http://www.adf.org/groves/wild-onion>

Draig-Talamh Protogrove, ADF

Grove Organizer: Talyn
P.O. Box 23237
Lexington, KY 40523-3237
Areas: KY
Phone: (859) 272-0205
E-Mail: talyn@druidslife.net
Web: <http://www.adf.org/groves/draig-talamh>

Thistle Dew Protogrove, ADF

Grove Organizer: Gaiason
P.O. Box 4093
Louisville, KY 40204

Groves

Areas: KY
E-Mail: gaiason@bellsouth.net
Web: <http://www.adf.org/groves/thistle-dew.html>

Grove of the Sacred Crows, ADF

Senior Druid: Gwynne Green
PO Box 388
East Bridgewater, MA 02333
Areas: MA
Phone: (781) 769-1991
E-Mail: ardbard@mediaone.net
Web: <http://www.adf.org/groves/sacred-crows>

Hearth Fire Grove, ADF

Senior Druid: Jan Curran
PO Box 1138
Billerica, MA 01821
Areas: MA, NH
Phone: (978) 439-5515
E-Mail: ivydruid@mediaone.net
Mailing list:
Hearth_Fire_Grove@onelist.com
Web: <http://www.adf.org/groves/hearth-fire>

Cedar Light Grove, ADF

Senior Druid: Caryn MacLuan
PO Box 21723
Baltimore, MD 21222
Areas: MD
E-Mail: highland@netrax.net
Web: <http://www.adf.org/groves/cedar-light>

Mugwort Grove, ADF

Senior Druid: Cenn Ruadh
P.O. Box 835
Greenbelt, MD 20768-0835
Areas: MD, DC, VA
Phone: (703) 204-9822
E-Mail: motheral@ix.netcom.com
Web: <http://www.adf.org/groves/mugwort>

Fieldstone Protogrove, ADF

Grove Organizer: Hearthstone
P.O. Box 161
Calumet, MI 49913
Areas: MI, WI
E-Mail: hearth@angelfire.com

Shining Lakes Grove, ADF

Senior Druid: Robert Henderson
P.O. Box 1732
Ann Arbor, MI 48106-1732
Areas: MI
Phone: (734) 487-4931
E-Mail: robh@cyberspace.org
Web: <http://www.adf.org/groves/shining-lakes>

Third Coast Protogrove, ADF

Grove Organizer: Steve Marquie
5946 North Hagadorn Rd.
East Lansing, MI 48823
Areas: MI
Phone: (517) 332-7985
E-Mail: wb9tow@egr.msu.edu

Willow Marsh Protogrove, ADF

Grove Organizer: Erryn Shanahan
PO Box 447
St. Clair Shores, MI 48080-0447
Areas: MI
Phone: (313) 881-4578
E-Mail: Willowmars@aol.com
Web: <http://www.adf.org/groves/willow-marsh>

Earth Song Grove, ADF

Senior Druid: Brantan Hawke
P.O. Box 3424
Duluth, MN 55803-3424
Areas: MN, WI, ND, SD
Phone: (218) 721-3751
E-Mail: hawke@crystalwood.com

Green Man Grove, ADF

Senior Druid: Norma Hoffman
PO Box 1483

Highland Park, NJ 08904
Areas: NJ, NY
Phone: (732) 249-6680
E-Mail: eternalansw@earthlink.net
Web: <http://www.adf.org/groves/green-man>

Grove of the Midnight Sun, ADF

Senior Druid: Flip
1494 Sussex Tpke.
Randolph, NJ 07869
Areas: NJ, PA, NY
Phone: (973) 252-0668
E-Mail: info@grovemidnightsun.com
Web: <http://www.adf.org/groves/midnight-sun>

Red Oak Grove, ADF

Senior Druid: Bardd Dafydd
9 Cooks Mill Ct.
Mount Laurel, NJ 08054
Areas: NJ, PA, DE
Phone: (856) 439-1610
E-Mail: dafydd@bardd.com
Web: <http://www.adf.org/groves/red-oak>

Raven's Mist Protogrove, ADF

Grove Organizer: Ceirseach
CobbleStone Creek
4200 Paradise Rd #2029
Las Vegas, NV 89109
Areas: NV
Phone: (702) 212-3820
E-Mail: freebird9@earthlink.net
Web: <http://www.adf.org/groves/ravens-mist>

Druid's Healing Protogrove, ADF

Grove Organizer: Lacota
P.O. Box 255
Lisle, NY 13797
Areas: NY
Phone: (607) 692-7261
E-Mail: lacota9@hotmail.com

Groves

Muin Mound Grove, ADF

Senior Druid: Lady Heather
7188 Minoa Bridgeport Road
E. Syracuse, NY 13057
Areas: NY
Phone: (315) 963-4913
E-Mail: the_cyber_faerie@yahoo.com
Web: <http://www.adf.org/groves/muin-mound>

Tear of the Cloud Protogrove, ADF

Grove Organizer: Illious
P.O. Box 109
Guilderland, NY 12084
Areas: NY
E-Mail: illious@nycap.rr.com

Three Songs Protogrove, ADF

Grove Organizer: Wolf
PO Box 40072
Rochester, NY 14604
Areas: NY
E-Mail: threesongs@threesongs.org
Mailing list: threesongs@onelist.com
Web: <http://www.adf.org/groves/three-songs>

Grove of the Twilight Owl, ADF

Senior Druid: Athanasios
P.O. Box 2793
Springfield, OH 45501
Areas: OH
Phone: (937) 525-0525
E-Mail: athanasiosofspfd@aol.com

Protogrove of the Ancient Path, ADF

Grove Organizer: Krystal Wolf
PO Box 296
Bethel, OH 45106
Areas: OH, KY, IN
Phone: (937) 444-0235
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Stone Creed Grove, ADF

Senior Druid: Shawn T. Miller
PO Box 18007
Cleveland Heights, OH 44118
Areas: OH, PA
Phone: (216) 288-6174
E-Mail: seniordruid@stonecreed.org
Mailing list: stone-creedgrove@egroups.com
Web: <http://www.adf.org/groves/stone-creed>

The 6th Night Grove, ADF

Senior Druid: Amergin Aryson
P.O. Box 1521



Dayton, OH 45410
Areas: OH
Phone: (937) 228-7866
E-Mail: 6thnight@6thnight.org
Web: <http://www.adf.org/groves/6th-night>

Triskele Rivers Grove, ADF

Senior Druid: Antonyus Kaleal
P.O. Box 18161
Fairfield, OH 45018
Areas: OH, KY, IN
Phone: (513) 893-0391
E-Mail: garranabhainntriskele@yahoo.com
Web: <http://www.adf.org/groves/triskele-river>

Red Maple Protogrove, ADF

Grove Organizer: Drahkan
RR # 3
Pakenham, ON K0A 2X0 CANADA
Areas: ON
Phone: (613) 842-8763
E-Mail: info@redmaplegrove.org
Web: <http://www.adf.org/groves/red-maple>

Rogue River Protogrove, ADF

Grove Organizer: Aigeann
Box 135B, 3431 S. Pac. Hwy.
Medford, OR 97501
Areas: OR, CA
Phone: (541) 535-4524
E-Mail: aigeann@earthlink.net

Sassafras Grove, ADF

Senior Druid: Earrach of Pittsburgh
PO Box 100091
Pittsburg, PA 15233
Areas: PA
E-Mail: info@sassafrassgrove.org
Web: <http://www.adf.org/groves/sassafras>

Nemos Ognios Protogrove, ADF

Grove Organizer: Ceisiwr Serith
61 Hurdis Street, Apt. 1501
North Providence, RI 02904
Areas: RI, MA
E-Mail: ceiserith@aol.com
Web: <http://www.adf.org/groves/nemos-ognios>

World Tree Grove, ADF

Senior Druid: Paul Maurice
PO Box 10036
Cranston, RI 02910
Areas: RI, MA
Phone: (401) 785-9605
E-Mail: pmaurice@adf.org

Guilds/SIGs

Midgard Hearth Protogrove, ADF

Grove Organizer: Bjorn Patsson
5800 Hollister Apt 1301
Houston, TX 77040
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DogWood Protogrove, ADF

Grove Organizer: Gwyndewin
4320 Old Spanish Trail NW Apt 8
Roanoke, VA 24017-4731
Areas: VA
Phone: (540) 345-4388
E-Mail: gwyndewin@aol.com
Web: <http://www.adf.org/groves/dogwood>

Gooseberry Protogrove, ADF

Grove Organizer: Cynndara Morgan
P.O. Box 5491
Richmond, VA 23220
Areas: VA
Phone: (266) 266-7464
E-Mail: Waywont@cs.com

Little Acorn Grove, ADF

Senior Druid: Sylvan
15372 Inlet Place
Dumfries, VA 22026
Areas: VA
Phone: (703) 897-5397
E-Mail: sylvan-ADF@usa.net
Web: <http://www.adf.org/groves/little-acorn>

Protogrove of the Seven Hills, ADF

Grove Organizer: Nancy McAndrew
3650 Fort Ave. Box #5
Lynchburg, VA 24501
Areas: VA
Phone: (434) 845-8282

E-Mail: mcandrew_n@yahoo.com
Web: <http://www.adf.org/groves/seven-hills>

Cascade Dragonsong Protogrove, ADF

Grove Organizer: Epona
P.O. Box 963
Olalla, WA 98359
Areas: WA
Phone: (253) 853-6489
E-Mail: info@cascaledgedragonsong.org
Web: <http://www.adf.org/groves/cascade-dragonsong>

River of Fire Grove, ADF

Senior Druid: Hekatia Ruadhbran
P.O. Box 2282
La Crosse, WI 54602-2282
Areas: WI, MN
E-Mail: riveroffire@mac.com
Web: <http://www.adf.org/groves/river-of-fire>

Sun Raven Grove, ADF

Senior Druid: Suil Bhran
PO Box 8212
Madison, WI 53708
Areas: WI, MN
E-Mail: suibhne@jvl.net.com
Web: <http://www.adf.org/groves/sun-raven>

Guilds

Artisans Guild

Chief: Francesca
Preceptor: Curucahm Mellondil
Mailing list: adf-arts@adf.org
Web: <http://www.adf.org/members/guilds/artisans>

Bardic Guild

Chief: Gwynne Green
Preceptor: Gwynne Green
Mailing list: adf-bards@adf.org
Web: <http://www.adf.org/members/guilds/bards>

Healers Guild

Chief:
Preceptor: vacant
Mailing list: adf-healers@adf.org
Web: <http://www.adf.org/members/guilds/healers>

Liturgists Guild

Chief: Earrach of Pittsburgh
Preceptor:
Mailing list: adf-liturgists@adf.org
Web: <http://www.adf.org/members/guilds/liturgists>

Magicians Guild

Chief: Ian Corrigan
Preceptor: Wyldkard
Mailing list: adf-magicians@adf.org
Web: <http://www.adf.org/members/guilds/magicians>

Naturalists Guild

Chief: Epona
Preceptor: Matt Ducar
Mailing list: adf-naturalists@adf.org
Web: <http://www.adf.org/members/guilds/naturalists>

Seers Guild

Chief: Lisa
Preceptor: Paradox
Mailing list: adf-seers@adf.org
Web: <http://www.adf.org/members/guilds/seers>

Warriors Guild

Chief: Robert Henderson
Preceptor: Orion Skypanther
Mailing list: adf-warriors@adf.org
Web: <http://www.adf.org/members/guilds/warriors>

Committees

Grove Organizing Committee

Chair: Bardd Dafydd
E-Mail: dafydd@bardd.com
Mailing list: adf-goc@adf.org

Leaders

Outreach Committee

Chair: Anthony Thompson
E-Mail: athomps@adf.org
Mailing list: adf-outreach@adf.org

Prisoner Relations Committee

Chair: Camille Grant

SIGs

Anthro-Archaeology SIG

Coordinator: Londubh
E-Mail: gadruoid@bellsouth.net

Brewing SIG

Coordinator: Collin White
E-Mail: collin@inr.net

Children's Education SIG

Coordinator: Peter Gold
E-Mail: peter_gold@worldnet.att.net
Mailing list: adf-parents@adf.org

Fire and Ice Kindred

Coordinator: Paul Maurice
E-Mail: pmaurice@adf.org
Mailing list: adf-norse@adf.org

Solitaires SIG

Coordinator: Christopher Sherbak
E-Mail: sherbak@attglobal.net
Mailing list: adf-solitarities@adf.org

TechnoDruids SIG

Coordinator: Londubh
E-Mail: gadruoid@bellsouth.net

The Order of the Purple Feather

Coordinator: Phourest Silverwolf
E-Mail: lgermann@eesus.jnj.com
Mailing list: TheOrderOfThePurpleFeather@eGroups.com

The Mother Grove

Archdruid

Skip Ellison
E-Mail: adf-archdruid@adf.org

Vice-Archdruid

Liafal
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Preceptor

Robert Barton
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Administrator

Ravenbard
E-Mail: adf-administrator@adf.org

Scribe

Matt Ducar
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Members Advocate

vacant
E-Mail: adf-members-advocate@adf.org

Chief of the Council of Senior Druids

Amergin Aryson
E-Mail: adf-senior-druids-chief@adf.org

Non-Officer Director

Seabhac Fionn
E-Mail: seabhac-fionn@home.com

Non-Officer Director

Jennifer Hunt
E-Mail: riturtle1@home.com

Great Lakes Region Director

Robert Henderson

E-Mail: robh@cyberspace.org

Northeastern Region Director — vacant

Ohio River Region Director

Duir
E-Mail: wrminning@yahoo.com

Guild Chief

Gwynne Green
E-Mail: ardbard@mediaone.net

Regional Representatives

Central Region Representative

Kallisto Ictinus
E-Mail: kallisto@aol.com

Other Leadership Positions

Archdruid Emeritus

Isaac Bonewits
E-Mail: bonewits@warwick.net

IRC Coordinator

Robert Henderson
E-Mail: robh@cyberspace.org

Listmaster and Moderator

Jan Curran
E-Mail: adf-listmaster@adf.org

Webmaster

Shawn T. Miller
E-Mail: adf-webmaster@adf.org

Ar nDraiocht Fein: A Druid Fellowship, Inc.

c/o Raven's Cry Grove, 859 N. Hollywood Way, Box 368, Burbank, CA 91505

Membership and Subscription Form

One form per person, please.

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

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

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

The information on this form represents a:

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

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

ADF Membership Rates

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

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

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

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

Membership Donation = \$ _____

Earmarked Donation for:

 Publishing Activities = \$ _____

 Land Fund = \$ _____

 Other: _____ = \$ _____

Unrestricted donation to ADF General Fund = \$ _____

Minus amount paid earlier on ___/___/___ = \$ _____

Total Enclosed: = \$ _____

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

I am 18 years of age or older: Yes No (Check one)

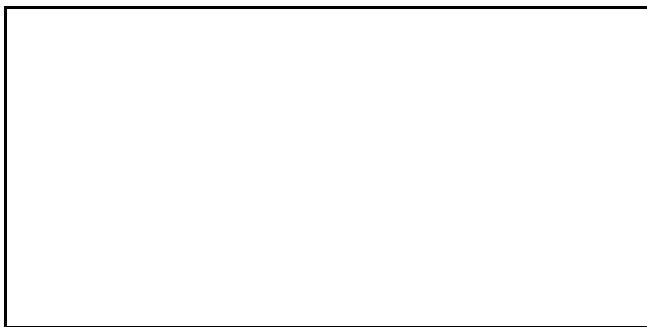
Waiver

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

To whom it may concern: _____ has my permission to become a

(Enter child's name here)

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



Parent or Guardian's Signature

Parent or Guardian's printed name

Notary Seal

Please allow 4 to 6 weeks for membership processing.