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Issue 22

Oak Leaves

The Quarterly Journal of Ár nDraíocht Féin



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Issue 22

Oak Leaves is the quarterly journal of Ar nDraicht Fein: A Druid Fellowship, Inc. It is intended to be both a newsletter informing members and the Neopagan community of ADF's activities, as well as a forum for our scholarly and artistic explorations.

STAFF

Chronicler &
Editor-In-Chief

Athanasios

Proof Editor:

Pandora

Art Editor:

Heather S. Koerner

Advertising Editor:

Selene Tawny

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Falling Acorns...

Letter from the Chronicler

A couple of months ago I visited my father in the hospital. He is suffering from several different ailments, and has been in and out of the hospital several times in the past six months. While at the hospital I took it upon myself to shave his unwanted beard, wash him up, get his gown changed, and change his linen. I never imagined I would ever be doing this for my father, who has always been a very proud man.

At the same time that my father was dealing with his sickness, in the hospital, I was dealing with organizational politics that was causing me some frustration. The humility of my father got me thinking about my own pride, and the pointless sense of needing to always be right. Standing up for what is right is one thing, but making sure everyone knows you're right is another. I came to the conclusion that humility is a virtue that we don't see enough within the Pagan community, and especially within organizations. Even when you do feel justified in your conclusions, sometimes the best course of action is to show some humility, and patience.

While I don't think it's a good idea to be a doormat to anyone, I think that it's necessary to stand for peace and understanding instead of spreading the seeds of discord simply to get your way. I have learned this, and struggle to keep myself on track. It's easy to shoot off e-mail without thinking, especially in this day and age of instant communication. It's easy to be misunderstood in e-mail, especially when you author the e-mail while upset.

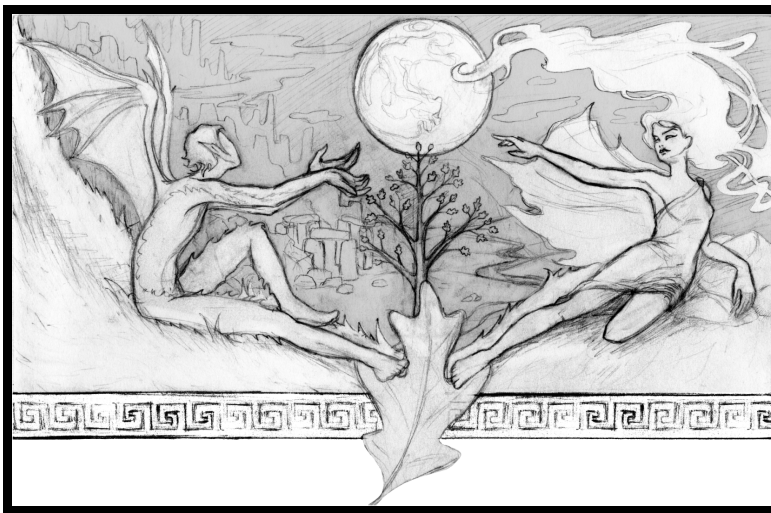
Every person within ADF has something they can offer to the organization. The new member today, could be in a position of leadership tomorrow. We are in a constant state of growth, and because we are an organic organization we should look at one another as members of our community, and strive to build up this community. Mu-

tually respect one another, and show a little humility from time to time. I'll do my best to do my part.

This issue of Oak Leaves is the mandated issue that contains our bylaws, and I apologize for it being late. Within these pages you will also find a leadership directory of Groves, Guilds, Kin, etc... There are also the results of the Annual Meeting, and Mother Grove meeting at the National Meeting held at Wellspring this year. This organizational material is the bulk of this issue, and while its not the most exciting reading it is important that we are aware of what is going on within ADF.

On a different note, 2003 has proven to be a very exciting year within ADF. The new Kin Policy is an important addition to ADF, giving culturally specific groups within ADF a mandate to exist and grow within our Fellowship. We also have two fully chartered groves, a first in the history of ADF. The success and growth of ADF **IS** something to be proud of.

Athanasios of Springfield



Artwork by Georgia Papadakis

Cosmos, Chaos...

...and the ADF Priest

By Ceisiwr Serith

Cosmology is the study of the structure of the universe, the cosmos, or a description of that structure. "Cosmos" is related to the word "cosmetic," which tells us one thing right off – the cosmos that is described is beautiful in its structure. It is orderly and opposed to chaos.

Some readers may remember an article I wrote on Proto-Indo-European cosmology that was published in *Druid's Progress 15* (1995). As a quick summary, this cosmology, which is reflected in the descendant traditions, consists of a hemispherical earth which is both surrounded and supported by the sea. At its center stands a tree, a mountain, or a mountain with a tree on top of it. For simplicity's sake, I will just use the image of the tree. This tree is fed by a well that extends to the waters under the earth. In turn, the fruits of the tree drop into the surrounding sea. In the sea itself (and beyond it) dwell the Outsiders, usually depicted in the form of serpents. The pattern formed by this interaction was called *artus by the Proto-Indo-Europeans (which became *wyrd* in Old English and *rta* in the Vedas, for instance). This cosmology is best preserved in the Norse tradition, but is found in attenuated version in the other Indo-European traditions. The most important aspects of this cosmology are first that there is a reciprocal relationship between the tree and the waters, and second that the beings of chaos exist in the waters that feed the tree, that then transforms the chaos into cosmos.

This is, of course, a mythical image. I like to define myth as a story that is true whether it happened or not. A mythical image such as this cosmology is true even if it does not correspond to the physical universe. It shows truth in a pictorial way that may not be able to be expressed in pictures or mathematical equations.

The truths embedded in this cosmological image are numerous. For now I wish to concentrate on the order implied in the cosmology.

For make no mistake, this is an image of order, the order of the Artus. Although it makes provision for the existence of chaos, it does so only either to oppose the chaos or to incorporate it into order. The snakes at the bottom of the tree, and the chaos they introduce into the well that waters the tree are both set to naught by the overwhelming power of the order of the cosmos. The Artus subsumes all disruptions and transforms them into order.

It is a cliché that myths are stories enacted by ritual, and that rituals are merely acted out myths. Like all clichés, this is not totally true (there are indeed myths without ritual and rituals without myths (see O'Flaherty for some of these)), but in this aspect of the cosmology the cliché holds true. The order of the cosmology is reflected in the order of the ritual. In its most obvious sense this is clear in ADF ritual. The tree and the well are right there, in symbolic form. Some groves pour out water around the sacred space, surrounding it with water as the universe is surrounded.

But it is clear in a far more subtle sense as well. Not only are the elements of the cosmos present in ritual, but the *relationship* between them as well. The *order* is present.

In fact, the establishment and reinforcement of the order are among the main functions of the ritual. One of the purposes of ritual, as observed by Mircea Eliade, is a recapitulation of the cosmogony, or, in everyday language, a repetition of the forming of the universe. Indeed, Bruce Lincoln has shown quite conclusively that this was one of the purposes of sacrifice, the centerpoint of Indo-European ritual. Finally, I would like to invoke the name of Clifford Geertz, and his famous formulation of religion as models of and models for – the cosmos exists in such and such a way, and we perform rituals in such and such a way, and the two models are in intimate relationship with each other. We perform rituals the way we do because the cosmos is the way it is (at least in a mythical sense).

Just as in the cosmos, there will be elements of chaos intruding into the ritual. Some of the potential elements – the Outsiders – are consciously and ritually banished. Others arise during the ritual itself. An object is dropped, a line is misspoken, someone stumbles. Different Indo-European traditions have handled these mistakes in different ways. The Romans

were perhaps the most radical. Priests, who were usually religiously untrained (they were performing their duties as part of a political career), were assisted by trained professionals, who read the ritual words from a book for the priests' recitation. Any major mistake in the ritual by the amateur priests would necessitate its repetition. In Vedic ritual, there was an official, the Brahman, whose sole function was to observe the ritual, making sure everything went according to plan. He was considered the most important official, and was given the major part of the offering, and later the most pay, even if he did nothing but sit still for the entire course of the ritual.

Whatever the approach, the important thing is that chaos does not subsume order, whether in the cosmos or the ritual which reflects cosmos. Chaos is never deliberately introduced, but when it accidentally occurs (and that is the nature of chaos; planned chaos is a contradiction in terms) it must be knit into the order of the ritual. It is not sought out, but ritualists must be on guard against it. When properly handled, chaos does not impose itself on order, does not disrupt it completely. Rather, order "imposes" itself on chaos; it incorporates chaos into itself, in the process transmuting the chaos into cosmos.

The priests in ADF ritual, then, have the job of the professional priests of Rome or the Vedic Brahmins. They keep the ritual on course, they take what elements of chaos present themselves and weave them into the order of the ritual. In this way, they serve the same function in the ritual as the tree does in the cosmos – they blend chaos and cosmos together to form the living structure that is the Artus. They serve as a bridge between the models of and the models for.

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Poetry

The Great Mother's Love

Enchantress of the Dadga Mor
Upon the river Boyne
Through secret knowledge you did share
A victory was born

Perched high above the battlefield
The mighty oak your throne
Your blood runs cold with vengeance
As the fight unfolds

By sword and spear the brave do fall
Upon the cold earth they lay
Their souls await the Great Mother
At the battle's end this day

Wings out-stretched above the stage
Many will hear your cry
Upon your wings their souls will rest
As they are carried through the night

For many warriors have you cared
As the washer at the ford
In life your heart has loved but one
An in death you carried him home

by Carrion Mann

The Druid's Bookshelf

By John Michael Greer

Facing the Warriors

Georges Dumezil. *The Destiny of the Warrior*, tr. Alf Hiltebeitel (Chicago: University of Chicago Press, 1970; ISBN 0-226-16970-7).

Michael J. Enright, *Lady with a Mead Cup: Ritual, Prophecy and Lordship in the European Warband from La Tène to the Viking Age* (Dublin: Four Courts Press, 1996; ISBN 1-851-82188-0).

Paddy Griffith, *The Viking Art of War* (London: Greenhill, 1995; ISBN 1-85367-208-4).

Victor Davis Hanson, *The Western Way of War: Infantry Battle in Classical Greece* (New York: Alfred A Knopf, 1989; ISBN 0-394-57188-6).

Klaus Randsborg, *Hjortspring: Warfare and Sacrifice in Early Europe* (Aarhus: Aarhus University Press, 1995; ISBN 87-7288-5459).

For many people involved in the quest for an authentic Pagan spirituality based on ancient sources, warfare and the warrior's way present one of the central challenges to be faced. Most Indo-European Pagan cultures thought of war the way many modern Americans think of team sports, as a pleasant pastime, a test of strength and skill, and an element -- sometimes the central element -- in the construction of male identity. The central difference, of course, is that modern sports teams don't often kill one another, and ancient Pagan warriors routinely did.

Warrior traditions are woven into many of the facets of ancient Pagan culture and spirituality. Bruce Lincoln has argued that one of the most fundamental mythic patterns of Indo-European spirituality has cattle raiding at its core. Thus, the challenge: cattle raiding, after all, isn't a functional practice in modern society, and neither is fighting to the death over who gets the champion's portion at dinner. We live in

a different world, far more crowded and interdependent, armed with weapons of indiscriminate mass slaughter. What aspects of the old warrior spirit should be preserved, and how? What should be reshaped or redirected, and what abandoned?

Before questions like these can be asked and answered, it's crucial to get a clear sense of what the warriors' way actually meant in ancient Pagan times -- to get past mass media imagery and role-playing fantasies of the Society for Creative Anachronism sort, and come face to face with the warriors of the Pagan past. The last few decades have seen a surge in scholarly works on the topic, and some of the more interesting of these works are the cannon fodder for this issue's review column.

It's difficult to approach any aspect of Indo-European Paganism these days without confronting the legacy of Georges Dumézil. Love him or hate him -- and there are plenty of people in each camp -- his work on Indo-European myth and symbolism has revolutionized the field, forcing scholars in mythology and linguistics to consider one another's work and pointing out neglected correspondences between myths of a dozen different peoples. *The Destiny of the Warrior* is vintage Dumézil, weaving Roman legendary history, Vedic poetry, and fragments of lore from Norse and Iranian sources into a coherent picture of Indo-European warrior mythology. How accurately this picture reflects its original, and indeed whether or not there was an original, are issues much debated these days, but the clarity and mythic power of Dumézil's picture itself is unquestionable.

The central figure in *The Destiny of the Warrior*, around whom other warriors and war-gods gather, is Indra, the violent thunder god of Vedic tradition. At once defender and violator of the cosmic order, Indra is as dangerous as he is necessary. His quest for victory over demonic forces leads him not only into trickery and oathbreaking, but also into states of murderous frenzy that put friends as well as foes at risk. His ambivalence represents that of the warrior caste, the "second function" in Dumézil's reconstruction of Indo-European ideology. Like violence itself, he defends and destroys with equal facility.

Dumezil's approach, as his critics have often pointed out, all but erases time from consideration, running together all historical periods into a single, timeless realm of overall patterns. Michael Enright's intriguing *„Lady with a Mead Cup_* moves in the other direction, grounding a central pattern of warrior myth and imagery in a particular set of places and times. Enright's focus is a ceremony attested in a handful of Germanic and Celtic sources, in which kingship is conferred or reinforced by a cup of mead carried to the king by his queen or another woman of high rank. Where a Dumezilian approach might try to relate this to broader patterns of Indo-European myth, Enright moves in the other direction and places it squarely in the context of the warband culture of Roman, post-Roman, and early medieval western society.

The results are fascinating, not least because Enright is able to show that barriers between Celtic and Germanic culture at the time were far more permeable than cultural purists like to think. Among the things that Enright follows from one side of the Rhine to the other are the god Woden/Odhinn, who may have started out as a Gallo-Roman god Mercurius Visucius, and the quasi-shamanic practice of seidhr, which appears in early sources in unmistakably Celtic contexts. The resulting study offers a snapshot of myth and ritual in the context of a historical period of change and exchange, and points up a ritual pattern with applications to modern Pagan practice as well as theory.

These studies of warrior myth stress the spiritual and intellectual side of the Pagan warrior heritage, but the more practical dimension also needs to be explored. The Scandinavian peoples of the Viking Age offer a well documented example of a Pagan culture at war, and Paddy Griffith has made ample use of the evidence in his workmanlike study *„The Viking Art of War_*. Using the terms and tools of modern military history, he provides a technical, detailed and unsentimental portrait of the Vikings during the period from 793, the year of the first significant raids, to 1066, when the last great Viking king Harald Hardraada died in battle at Stamford Bridge.

Romantics will find little to interest them in this book, but those curious about the hands-on realities of Viking warfare will find few better summaries. Griffith covers the history of

the Viking invasions, the realities of sea travel in Viking craft, and the organizations, strategies, tactics and equipment Vikings put to use. The small scale actions that accounted for most Viking Age combat -- feuds between families, raids of a handful of ships on an undefended coast, and the like -- come in for as much attention as the great invasions and battles. The result is a useful handbook that succeeds well within its limits.

More ambitious, but in some ways less successful, is Victor Davis Hanson's *The Western Way of War*, which attempts to portray the realities of ancient Greek warfare from a perspective that includes the practical dimension but goes deeper as well. Hanson is a classical scholar, and his mastery of the Greek historical and military literature is exemplary. Where he falls short, it's the common failing of the classicist that trips him up -- he sees the world through Greek lenses, and magnifies the classical experience until it swallows everything else.

This aside, Hanson's book is effective and insightful. The rise of the city-state in archaic Greece was closely linked with, and may have been driven by, the birth of a new way of warfare. Aristocratic cavalry was forced from the field by massed armies of spearmen in close ranks. The phalanx, as this new formation was called, demanded cooperation and mutual support rather than individual heroics, and allowed a community that could muster these qualities to overwhelm less organized opponents.

Hanson's goal is to make the experience of phalanx combat real for the reader, and in this he succeeds. He sketches the social context that gave the phalanx meaning, discusses weapons and armor, portrays the opening stages of campaign, and then moves step by step into the central act, the pitched battle between two masses of armored spearmen, stabbing and shoving at each other as each phalanx attempts to break the other. It was surely as harrowing an experience as Hanson pictures it.

Where his effort fails is his attempt to turn this particular experience of battle into the archetype of all Western warfare. This leads him into some surprising errors -- claiming, for ex-

ample, that military theory in the Western world has remained fixated on the concept of decisive infantry battle purely because that was the central feature of Greek warfare. (The fact that Norse and Chinese generals also pursued decisive infantry battles, after all, probably does not mean that these cultures had some hidden dependence on the ancient Greeks.) Still, this failure doesn't weaken the book's value for those with the less sweeping project of understanding the context of warfare in a Pagan society.

Finally, and in some ways most fascinating of all, is Klaus Randsborg's study of a remarkable archeological find in a small Danish bog. Nearby, on a day in the late fourth century BCE, a boatload of raiders from the vicinity of modern Hamburg had been defeated by the local warriors. The victors gathered up all the weapons, armor, shields, and equipment of the raiding party and sank it, together with their boat, in a sacred lake as an offering to the gods. There it remained undisturbed until Danish archeologists excavated it in the 1920s.

Simply as an archeological event, the Hjortspring find ranks very high among major northern European discoveries. From the point of view of the military or social historian, though, access to the complete gear of a fourth century BCE raiding party promises answers to questions long out of reach. The gear closely matches what the first-century Roman historian Tacitus described as the standard military equipment of the German tribes of his time. Remarkably, it also shows similarities to the kit of ancient Greek spearmen of the fourth century, raising sharp questions about the claims still often made of the exclusive nature of the Greek achievement, or the lack of contact between the Greek world and northern Europe.

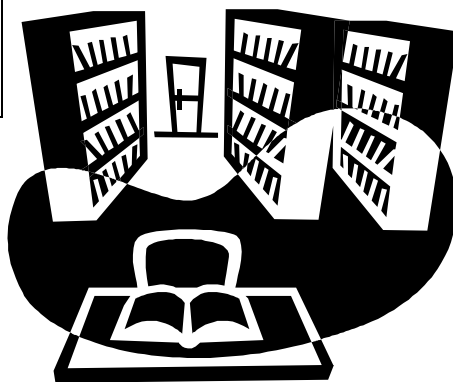
To Randsborg's credit, he does not back down from these issues, or from the many other questions raised by the Hjortspring find. Starting with a good description of the find itself, he proceeds to examine what can be known about the defeated army, the battle, their enemy, and the religious context in which a shipload of military equipment was ceremoniously dropped into a lake. Sanctuaries and sacred sites from northern Europe and the Mediterranean are brought in by way of comparison. The focus then shifts to the military di-

mension, the evolution of the art of war in northern Europe and neighboring regions, and placing the Hjortspring raiders in a continent-wide context. Interdisciplinary and insightful, Randsborg's book offers plenty to the student of ancient warfare.

What none of these books provide, of course, is a guide to making sense of the warrior past in the light of the present. Hanson's *The Western Way of War* makes the attempt, but the assumption that the classical Greek experience defines Western experience as a whole bogs his effort down. The other books reviewed here, perhaps more sensibly, don't try to define their relevance to the present. Still, as the modern Pagan movement continues to explore its historic heritage and grapples with the ambivalent legacy of ancient Pagan warrior traditions, works like these will provide an important resource.

The Druid's Bookshelf

reviews new and classic books of interest to members of ADF and other modern Druid traditions. Suggestions and submissions of books to review are always welcome! Please contact me via ordinary mail at P.O. Box 95674, Seattle, WA 98145, or by email at threeynx@earthlink.net



Book Review by Michael McKenny
NINE WORLDS OF SEID-MAGIC

Jenny Blain, Routledge, London and New York, 2002

This consideration of current efforts to recreate this aspect of the Northern traditional way begins with a preface identifying the author as anthropologist and as practitioner of what is being studied. The habitual expressions of gratitude occur.

Chapter One, "Introducing shamanism, seidr, and self" (pp. 1-7), mentions changing anthropology and acceptance of insiders' views, introduces seidrworkers and spaewomen, states the goal of exploring North European shamanism (seidr) in the context of modern reconstructions based on archaeology, mediaeval literature and more general shamanism.

Chapter Two, "The saying of the Norns" (pp. 8-30), begins with a brief account of a modern guided meditation and seeress's prophecy. It mentions the Nordic setting and traditional shamanic aspects, such as drumming. It explores the reasons for people's involvement (attunement to the land and nature spirits, connecting to ancestors, responding to the theological need for polytheism and the feminine in divinity, etc.), looks at terms (seidr, spae, spakona, volva) and the degree of shamanism portrayed in the mediaeval literature (not central and often described as foreign, e.g. Finnish).

Diana Paxson's work is mentioned and an account by Diana of a raven encountered during a trance communicating to Diana that her conscious mind is too active. Such encounters of power animals are one aspect of traditional and neoshamanism. A seeress describes another normal aspect of shamanism, death and recomposition. In this case giants ate her, tossed her bones aside and Loki sang them to life again, saying he did so because she'd given him an offering at a ritual. Jenny Blain examines the term performance, for many containing undesirable connotations of contrived, not real, but for her meaning real, in contrast to rehearsal. She also looks at the issue of the perception of the experiences of seidrworkers, the move away from a single view to accept diversity as valid.

Chapter Three, "The Greenland Seeress" (pp. 31-46), draws on the account in Eirik the Red's Saga and on Voluspa. Jenny

Blain describes a modern high seat ritual:

The seidr leader may use various ways of 'warding' this space, by singing a runerow or calling to the drawf-guardians of the directions. She or he calls to the deities who themselves do seidr, Freyja and Odinn... Drumming and singing accompany and facilitate the induction of the ecstatic state. The guide narrates a meditative journey whereby all present, seers and questioners alike, travel down from an initial 'safe place', through a tunnel of trees, to the plain of Midgard and the great tree Yggdrasill, then below one of the roots of the World Tree past Urd's well and through caverns of Earth, or spiraling through various of the Nine Worlds, and finally across the echoing bridge with its guardian maiden Modgudr to the gates of Hel's realm, the abode of the dead, for in Old Norse tradition wisdom comes from the dead, the ancestors. p. 35

The seers are questioned by the audience and the dead answer through the seers. The variety of seers' visions is mentioned (one sees the realm of Hela and the numerous dead, another sees different deities depending on which person is seeking answers, etc.), the different purposes of seidrwork are listed (oracular, healing, protection). There is discussion of the necessity of an imposed detailed setting. Even some in the Northern tradition and using Yggdrasill to ascend and descend to the Nine Worlds may object to the specifics of a guided meditation, or even to a group guided meditation as such. Others suggest that actually some may forget the details and that such are useful in attaining the attention of that aspect of the mind best focused in this manner.

The differences in the approaches of Diana Paxson's Hrafnar, of the Swedish neoshamanic group Yggdrasill and of others are presented. Chapter Four, "Approaching the spirits" (pp. 47-72), begins by contrasting deep shamanic cultures, such as the Sami and the Dene, with the Germanic which did have kings, queens, battle leaders and priests of various deities. To others' definitions of shamanism exclusively drawing on otherworldliness, Jenny Blain adds social function and support, aware that such support was not always complete in Germanic societies. Some references to seeresses in the literature

are cited and the abilities of the wise (foretelling the future, shape shifting, calling fish and otherwise enhancing prosperity). Neo shamans use drums, singing rune chants, rattles and dance among methods for entering trances. The use of mind altering substances is uncertainly attested in traditional Germanic shamanism and keenly debated in neoshamanism. Usually, especially in America, such are considered inappropriate. Some neoshamans are herbalists in a healing sense.

The practise of going under the cloak is considered and compared to the Celtic wrapping of a seer in the hide of a bull. There was also "sitting out" (p. 62) at a mound or crossroads. The relationship to spirits (plant, animal, ancestral, etc.) is examined. These are independent entities who require negotiation and may still hinder the shaman. Deity possession is mentioned. This can be planned or unexpected. Unexpected also can be the arrival of some other spirits including the dead seeress one seidrworker encountered. The issue of respecting the spirits is raised and noted the insincere character of some humans who may be in the audience.

Chapter Five, "The journey in the mound" (pp. 73-88), begins by outlining the author's personal introductory experience with seidr at Trothmoot near Kansas City at midsummer 1996. She was surprised by the strength of the pull to follow the first seer and she was asked to stand behind the chair of the third seer. She went again in July 1996 as a seer with images of raven, whiteness, Wanderer, etc. A third session was for the individuals in a group to meet animal spirit guides. Raven she had met. Wolf she met. Others met fox, goat, lion and lynx. A fourth session saw her running as a wolf. There is the difference between entering such trance alone or with a congenial group and taking a larger audience along. She recalls a later session when someone called on Freyja and Freyja answered. There were images (including aurochs, deer, cats, etc.) opening eyes to darkness, the power of Freyja's reply and Freyja's exasperation when the questioner was not satisfied with the answer. Visual images are mentioned for this and other questions and the gist of the answers these drew. A mound that is a significant part of her spiritual landscape exists in the physical, in Scotland, and she describes a physical visit to it and the sensations she had there. Further experiences and answers to her question are provided.

Chapter Six, "Re-evaluating the Witch-Queen" (pp. 89-110), looks at women magic users and seers in the sagas, including: Thordis in Saga of the Water-dalers, Olof (Kjannok) in Heidarviga Saga, Geirid and Katla in Eyrbyggja Saga, Thurid in Grettis Saga and Gunnhildr, the Witch-Queen of the chapter's title. She is mentioned in a number of sagas (Njal's, Egil's, Harald's) as being very skillful, though evil. Some later accounts are clearly wrong, such as the one that has her intending to marry someone, who is actually her brother. Many are written by descendants of her enemies. Debate, thus, continues in the Heathen community as to seidr meaning evil magic, including messing with people's memories and personalities and being restricted to women, or being something broader than that and which anyone could practice.

Pages 100 and 101 quotes verse 22 of Voluspa and four translations of it. These are discussed and such significant issues as whether it should be "evil" or "unhappy" women. Child-birth, "The primary cause of death for young women" (p. 105) is considered. Jenny Blain gives her own rendition of Voluspa 22 which has Heidr being welcomed by despairing women. There is the thought that women continued to practice seidr in Iceland into the present time, to do what is described in Eirik the Red's Saga, as well as other magic, even if this was largely perceived as something women did, instead of as religion. This is distinct from that spiritualism in the Nineteenth Century brought into Iceland largely by priests and lawyers.

Chapter Seven, "Ergi-seidmen, queer transformations" (pp. 111-141) looks at men using seidr, starting with King Harald Finehair's twentieth son, slain by King Harald's command. Shamans advising based on unpredictable, non-rational, inexplicable, local considerations have drawn the opposition of centralizing and imperialist authorities. There's a look at men and magic in the sagas, at Odinn's seidrworking, at considerations of magic as a feminine and effeminate activity, at modern Heathen views, the novel THE WAY OF WYRD and other non-academic treatments of Northern shamanism, at some of the backgrounds of men doing seidr today and the issue today of seidr being seen by some as for women and gay men.

Issues of language again emerge, for example the term seidr-berendur can be seen as an insulting term for homosexual or

as descriptively indicating one bearing seidr within one's self. Also, there is the thought that seidr was negatively regarded by many more for its foreign origin than because of alleged homosexual connections. The archaeological uncovering of many staves, some associated with talisman pouches, etc., suggests that the foreign nature of seidr may have been exaggerated, perhaps to distance as "other" seidrworkers. The author offers another linguistic suggestion, that the seidrman was effeminate largely because in the trance state he was relying on others for physical protection; he was vulnerable. Another's thought was that the word referred to the spirits communicating through the seidrman, the seer's receptive role in the process.

Chapter Eight, "The dance of the ancestors" (pp. 142-159), states it is a summing up, notes the disagreements concerning seidr within both academia and heathenry, names Diana Paxson as beginning modern seidr and explores the debate on whether seidr is shamanism (looking at a number of definitions of shamanism). She underlines the diversity of the ecstatic trance experience, says she has met only one seidrworker using the term shaman self referentially, though there is the traditional aspect of shaman being a term bestowed by the community, not one self appropriated.

There arise here again questions of authenticity and impartiality and Jenny Blain remarks that more than reconstructing the past modern seidrworkers are weaving from the strands of past centuries what is for the present and future. The rationalist view on the actual existence of spirits may be less important than the reality of belief in spirits. There is sensitivity about taking from the cultures of others and the fitness of dealing with the spirits (natural, deific, ancestral).

This treatise is an interesting exploration of the topic, a fine portrayal in academic garb of the re-emergence of the shamanistic aspect of modern Heathenism, a fascinating personal account by one of today's seidrworkers of the complexities connected with spirit travel along the World Tree.

Book Review by Erik Dutton
**Pagan Theology: Paganism as a
World Religion.**

Michael York, New York: NYU Press, 2003

Michael York is a lecturer in religious studies at Bath Spa University College, and as such approaches his subject from an academic perspective. This is primarily an academic book, rather than a religious or theological one, but one apparently aimed at the educated general reader as well as the professional, and thus pleasantly free of the unnecessary jargon and professional "in-group" references that characterize so much academic writing. In the Preface, Prof. York disclaims any particular religious affiliation, although in the Introduction he refers to himself as a "pagan practitioner" (p.4), a term that as we will see is somewhat ambiguous. In any event, the book is certainly pagan-friendly, with the caveat that the primary emphasis is on traditional ethnic paganisms and "pagan" behavior patterns in established religions rather than on the evolution of modern Western Neopaganism (ground that has in any case been covered by Ronald Hutton, Margot Adler and others).

Given that the word appears twice in the title, it seems appropriate to ask what Prof. York means when he says "pagan". The answer to this question is to a large extent revealed over the course of the book - indeed, the central purpose of the book is to define "paganism", and to suggest criteria for determining whether a religion or practice might be defined as such - but he provides a fairly concise working definition at the end: "Paganism is an affirmation of interactive and polymorphic sacred relationship by an individual or community with the tangible, sentient and nonempirical." (p.162). He notes that this is a reworking of a definition offered (he doesn't say by whom) on the Nature Religions e-list, and is clearly offering it as simply a formal definition. He does, however, assign a number of characteristics or "markers" for paganism, including (but not limited to), "polytheism, animism, idolatry, corpospirituality, local emphasis, recognitions of geosacred concentrations, perceptions of soul duality, and either nature worship or nature as a chief metaphorical register expressive of the divine." (p.13). He offers other markers elsewhere in the text, and notes that not all will be present in any one pagan religion. The remainder of the

book is an expansion on this concept, in three chapters: "Paganism as Religion", "Paganism as Behavior", and "Paganism as Theology" (this last chapter is extremely short).

Prof. York's starting point for defining which religions are pagan is a 1982 statistical survey of world religions, broken down by percentage population, contained in the "World Christian Encyclopedia", by David Barrett (also including a projection for 2000). From these numbers, he extrapolates a 5-6% world "pagan" population, a grouping that includes the following (taken from the section sub-titles in ch.1): Chinese folk religion, Shinto, tribal religions, shamanism, American Indian spirituality, Afro-American spiritism, and contemporary Western paganism. The bulk of Chapter 1 is a survey of each of these traditions or groupings, with an eye to extrapolating the common elements (other than the statistical) that led him to include them in his "pagan" category. At the front of this chapter he identifies five such markers: "In comparing classical and related pre-Christian paganisms with Christianity, we find that paganism includes (1) a number of both male and female gods, (2) magical practice, (3) emphasis on ritual efficacy, (4) corpospirituality [a term he never defines, but that I take to mean an "embodied" spirituality such as is exemplified in shamanic practice - ED], and (5) an understanding of gods and humans and codependent and related." (p.14). The rest of the chapter expands on this in the context of each sub-category as mentioned above. This seems to be good, well-researched information, when checked against what knowledge I already had of the topic areas (primarily Shinto).

Chapter 2 is a survey of the rest of the world's traditions that do not fall into the pagan grouping, specifically in a search for behaviors that can be categorized as "pagan" in spite of the generally non- or anti-pagan officially promulgated beliefs. He begins by defining "cultic" or "venerative" behaviors that are "directed inside nature" (i.e. to humans or other tangible objects - he uses the cult of the Virgin Mary as one example) as pagan, and behaviors that are "directed outside nature" as transcendentalism (or gnosticism - see discussion of ch.3 below) - the absence of which is one of his markers for classifying a belief or behavior as pagan.

Interestingly, since ch.1 would seem logically to have been the heart of the book, this chapter is almost twice as long, and comprises the bulk of the text. One reason for this quickly becomes clear: as Prof. York notes in the preface, the majority of his experience and expertise is in the religions of the Far East

and South Asia, and he spends a commensurately greater amount of time on these traditions than on the rest.

Like ch.1, this chapter is also broken down into subheadings based on Barrett's survey: Hinduism, Buddhism (separated into Theravada and Mahayana, with a short section for Vajrayana and "other"), Christianity, Islam, and Agnosticism/Atheism/Secularism. This chapter contained some conclusions that I questioned, and (I believe) also revealed a bias that may or may not be conscious on the part of the author: Christianity was dealt with in a mere three pages, over against 30 for Hinduism and 28 for Buddhism, and in that section he allowed himself for the only time to speak negatively (and gratuitously, in my opinion) of the religion under discussion, referring to the Christian conception of God as "a physical deity that psychoanalytically appears to suffer with schizophrenic delusions of grandeur and paranoid jealousy" (p.135).

Chapter 3, as noted above, is quite short at 12 pages, and is as much a conclusion as a separate chapter. I wish it had been longer, as this is where he expands on the idea that I think is actually at the heart of his argument - namely, that as ideal religious types, the polar opposite of paganism is Gnosticism, and that all religions fall on a continuum between the two. He identifies Gnosticism with the idea of a wholly transcendent Other and of the material world as a place to escape; against this he proposes that "paganism" is at its heart celebratory and focused on the life in and of this world, and our relation with Deity in the here and now rather than in the afterlife.

All in all, I found this to be a very interesting and thought-provoking book, and have definitely added it to my permanent collection. According to the author bio, Prof. York has also written "The Roman Festival Calendar of Numa Pompilius", "The Divine versus the Asurian: An Interpretation of Indo-European Cult and Myth", and "The Emerging Network: A Sociology of the New Age and Neopagan Movements"; I plan to look for these as well.

ADF Annual Meeting Minutes

Wellspring Gathering

May 31, 2003

1. Mother Grove motions during the past year were reviewed by the Scribe, Flip Rutledge. Some discussion followed several of the announcements.

A. The Regional Druids positions were created.

B. Appointments were made:

1. Todd Covert to be National Pursewarden.

2. Jenni Hunt as Chronicler.

3. Francesca as Regalia Manager.

Motions were also made to hire an office manager and an administrator.

C. The decision was made to offer options to members to fulfill undelivered Oak Leaves issues: refunds, donation of funds or extensions of subscriptions.

D. The process of granting compassionate memberships was streamlined.

E. A motion was made to change how a vacant Member's Advocate position would be filled.

F. Motions were made to change how regions are defined, from watersheds to political boundaries.

G. Changes in the Mother Grove Decision Making Process: Did not Pass.

H. Regular Mother Grove retreats were proposed: Did not pass. Explanation was given.

I. Procedures for electing the Guild Master were written into the By-Laws.

J. The Passed Study Program motions were reviewed: The Guild Study Programs were made autonomous within the Guilds. The total Study Program structure was revised to include the following tracks: Dedicant, Generalist, Clergy, and various Guilds.

K. Procedures to re-instate lapsed members were clarified in regard to calculating the member's number of votes and these votes could be "bought back."

II. Officer Reports

A. Archdruid, Skip Ellison: Gave his miles traveled, both overland and by air, in service to ADF in the past year, and regions visited. Stated his justification for these travels. Skip listed his activities representing ADF to or within other organizations: the Interfaith Council, Our Freedom List of national Pagan organizations, the NYS Pagan Alliance

(where he sits on the Board of Directors), and the Elder's Council of festivals. Skip also talked about his wide email-list participation. Part of his report was also to discuss the ongoing re-vamping of the national ADF website – updating, renewing, correcting and expanding access – and to thank the committee working on this project with special thanks to Anthony Thompson.

B. Vice Archdruid, Sue Parker: Listed ADF rituals presented: at Pagan Spirit Gathering (PSG), Summerland, Stones Rising, Toledo UU church, among others. Sue told the membership about the importance of bringing ADF-style rites to new venues. She also discussed the intensive weekend held by herself and Ian Corrigan: "Deepening Your Druidry."

C. Preceptor, Rob Barton: Instituted multiple back-ups of Members' Dedicant Program materials at distinct sites. Discussed the restructuring of the Dedicant and Study Programs, emphasizing autonomy of Guild Programs. Rob spoke about the expansion of the Council of Lore to include both Guild Chiefs and Guild Preceptors. His further accomplishments of the past year: establish Special Interest Group (SIG) formation process and to institute recognition certificates for members who have completed the Dedicant Program.

D. Chief, Council of Senior Druids, Flip Rutledge: Summarized motions of Senior Druids meeting held earlier at Wellspring: changing the process of Proto Groves becoming Provisional Groves, forming a mentoring committee so that Grove support is provided by a triad of committees, re-formulating certain aspects of the GOC and GCC, improving the materials available to Groves at all stages of their development, and attrition issues. People were designated to start these processes.

E. Guild Master, Gwynne Green: Emphasized her oversight duties on all Guild e-lists and gave a brief update of the progress of various Guild Study Programs.

F. Oak Leaves Editor, Athanasios: Gave a brief reiteration of the progress of the back issue Resolution refunds, including disbursement figures. Mailing labels will have the number of issues remaining in the member's subscription printed on them. Discussed changes in Oak Leaves format and the money saved in doing these changes. Asked the membership for more artwork.

G. Pursewarden, Todd Covert: Distributed a summary of account activity for the national organization with a complete balance sheet. There was some discussion of past accounting problems and specific financial questions. There was general acclaim for the exact and complete job done by the pursewarden.

H. Heartland Regional Druid, Duir: Reported on the Groves and Proto Groves in his region, brought forward some concerns.

I. Northeast Regional Druid, Francesca: Reported on the Groves and Proto Groves in her region, including details of her travels of her

travels among them in the past year.

III. 2003 Annual Election Results

The following election results were announced to the members at the ADF Annual Meeting at the Wellspring Festival this morning:

Vice Archdruid – 716 votes cast

David GoWell (Bardd Dafydd) - 482 votes - 67.32% Elected

Rob Barton – 234 votes – 32.68%

Scribe - 740 votes cast

Carlynnne Deaver (Epona) - 424 votes - 57.30% Elected

Sharon Gorbacz (Dragynphyre) - 218 votes - 29.46%

Cathy Wayman (Selene Tawny) - 98 votes - 13.24%

Preceptor - 716 votes cast

Jennifer Hunt - 581 votes - 81.15% Elected

Leroy Jones (Wry Welwood) - 135 votes - 18.85%

Member's Advocate - 729 votes cast

Elizabeth Richards (Meredith) - 367 votes - 50.34% Elected

Michael Immonen - 101 votes - 13.85%

Kathy Kemery (Willow) - 188 votes - 25.79%

Lorri Seiger (Krystal Wolf) - 73 votes - 10.01%

Non-Officer Director - 752 votes cast

Todd Covert (Ravenbard) - 574 votes - 76.33% Elected

David Kling (Athanasios) - 149 votes - 19.81%

Todd Wayman (Orion Skypanther) - 29 votes - 3.86%

Canada RD - 25 votes cast

Farrell J. McGovern - 25 votes - 100% Elected

Heartland RD - 129 votes cast

Walter Minning (Duir) - 115 votes - 89.15% Elected

B.J. Rodgers (Beej) - 14 votes - 10.85%

North West RD - 33 votes cast

Catherine Aurand (Aigeann) - 33 votes - 100% Elected

South West RD - 66 votes cast

Kirk Thomas - 66 votes - 100% Elected

Upper Midwest RD – 28 votes cast

(write-in) – Venus Clark (Hekatatia) - 24 votes - 85.71% Elected

Barbara Wright - 4 votes - 14.29%

2004 Annual Meeting - 366 votes cast

Wellspring - 366 votes – 100% Selected

Minutes of the Mother Grove Meeting
Wellspring
June 1, 2003

Board Members (16)

Present: Skip, Bard Dafydd, Flip, Gwynne, Meredith, Todd, Duir, Kirk, Francesca (9)

Proxy: Epona (Gwynne), Bjorn (Duir) (2)

Absent: Jenni, Farrell, Hekatatia, Atemlos, Aigeann (5)

Call to order at 9:30 a.m. by Skip

Skip reviewed the basic rules of voting on the Mother Grove. Simple rulings need 9 members and Bylaw changes need 2/3 of the board or 11. With proxies there were 11 voting members present.

1. *Motion by Skip to appoint David Kling (Athanasios) as Chronicler.*

Second: Todd Covert

Vote For: Unanimous

Vote Against: None

2. *Motion by Skip to reformat the Policy and Procedures Manual with the use of a numbering system to a more effective manner. The Scribe will have total flexibility in sectioning appropriate materials and renumbering.*

Second: Duir Vote For: Skip, Bard Dafydd, Flip, Meredith, Duir, Kirk, Francesca, Bjorn, Epona

Vote Against: Todd

Abstain: Gwynne

3. *Motion by Skip to change references in the Bylaws and Policy and Procedures Manual to reflect the following changes:*

A. Change of the term 'Lay clergy' to 'Dedicant Priest/ess'

B. Removal of references to Priestess all clergy to be referred to as Priest

C. Removal of references to Liturgical Priest and Seer Priest
Accept definition of Priest from the Clergy Council :

V. Clergy Training

B. Types of Priests

1. Two Types

a) There shall be two types of Clergy within ADF: Dedicant Priests and Ordained Priests.

b) The term 'Priest' in this document, and within ADF as a whole, applies equally to Clergy of any gender but a member of the Clergy may choose to use the term 'Priestess' instead.

Second: Bard Dafydd
Vote For: Unanimous
Vote Against: None

4. *Motion by Skip to standardize all references of the Dedicant Program.*

Second: Flip
Vote For: Unanimous
Vote Against: None

5. *Motion by Skip to accept the Budget for 2003, as posted on 5/9/03.*

Second: Duir
Vote For: Unanimous
Vote Against: None

6. *Motion by Skip to accept the "Cape Cod Accords". Acceptance of document as a policy statement from the Mother Grove.*
Tabled: It was decided that the document will be posted to the Mother Grove List for all members not present can review before voting on.

7. *Motion by Skip to review the status of the Gwydion matter.*
Tabled: Gwynne will follow up and present options to Mother Grove.

8. Presentation to the Mother Grove by Toby (Pandora) and David Kling (Athanasios). They are requesting formation of a new type of subgroup within ADF. These groups will be culturally focused and under the guidance of the Guild Master. Gwynne will present the motion to the Mother Grove for wording finalization and discussion.

9. *Motion by Skip Ellison to end meeting.*

Second: Gwynne Green
Meeting ended 10:45 a.m.

Submitted by Francesca
(Acting as Scribe)



Financial Overview for 2003 Annual Meeting

Opening Balance (1/1)	
Checking	36,800.78
Total	36,800.78
Closing Balance (5/28)	
Checking	35,734.76
PayPal	121.60
Total	35,856.36
Uncleared Transactions (5/28)	
Deposits	109.45
Checks	183.75
Total	-74.30
Cash Reserves (5/28)	35,782.06
Fixed Assets Added	38.18
Net Income (Deficit)	<u>(980.54)</u>

Restricted Funds (YTD)

Compassionate Membership

Opening	326.35
Closing	351.35
Net	25.00

Land Fund

Opening	2,954.56
Closing	3,254.56
Net	300.00

OAK LEAVES Resolution Fund

Opening	16,000.00
Closing	12,855.30
Net	-3,144.70

Prepared by Todd Covert, ADF Pursewarden

Bylaws of Ár nDraíocht Féin: A Druid Fellowship, Inc.
(as amended on June 1, 2003 c.e.)

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Preamble:

1) Ár nDraíocht Féin: A Druid Fellowship, Inc., also known as "A.D.F.," is the legal structure for a Neopagan Druidic religion based on the beliefs and practices of the ancient Indo-Europeans, adapted to the needs and sensibilities of modern people. We are a nonprofit religious, scientific, educational, artistic, and charitable corporation, organized to practice the full spectrum of legal activities practiced by any religious organization.

2) As we define it, Neopagan Druidism is a polytheistic, nondualist, nonsexist, nonracist, scientific, holistic, and ecologically oriented faith. We are dedicated to the preservation of our Holy Mother Earth, the full achievement of human potential, the revival of the worship of the Old Gods in a modern context, and the creation of a world of peace, love, freedom, health, and prosperity for all intelligent beings.

3) The following by-laws are intended to help us achieve these ideals and all future by-laws and amendments shall be similarly intended.

Article 1: Purposes

- 1) To accomplish the goals outlined in the Preamble, A.D.F. advocates and practices, as an integral part of our faith, many sciences, arts, and disciplines, both mainstream and alternative, within a nondogmatic, pluralistic context, in order to change ourselves, each other, and the world around us.
- 2) Since one of the primary duties of the ancient Druids was to lead their tribes in magical and religious activities, A.D.F. advocates and practices, as an integral part of our faith, open, inclusionary, and public ceremonies to worship the Earth Mother and the Old Gods and Goddesses, rites of passage to mark the cycles of our lives, and magical rituals to accomplish our other goals in an honest and ethical manner.
- 3) Since the ancient Druids were the intellectuals of their tribes, A.D.F. advocates and practices, as an integral part of our faith, scientific and scholarly research and debate about the ancient Druids, the Indo-Europeans, comparative religion, folklore, ethnomusicology, and every other relevant field of human knowledge.
- 4) In keeping with our reverence for and worship of the Earth Mother, A.D.F. advocates and practices, as an integral part of our faith, ecological and environmental research, education, and activism.
- 5) Since the ancient Druids were the artists of their tribes, A.D.F. advocates and practices, as an integral part of our faith, a wide variety of auditory, graphic, movement, dramatic, liturgical, and other arts and crafts.
- 6) Since the ancient Druids included many healers in their ranks, A.D.F. advocates and practices, as an integral part of our faith, the investigation, dissemination, and performance of a wide variety of healing arts and technologies, both mainstream and alternative, including herbal, nutritional, mental, magical, and spiritual methods, among others; advising all parties concerned as to the presence or absence of appropriate credentials as required by civil law.
- 7) Since the ancient Druids included diviners in their ranks, A.D.F. advocates and practices, as an integral part of our faith, the use of the divinatory arts and sciences as tools for spiritual counseling and liturgical guidance; advising all parties concerned as to the presence or absence of appropriate credentials as required by civil law.
- 8) Since the ancient Druids included counselors, mediators, and judges in their ranks, A.D.F. advocates and practices, as an integral part of our faith, the investigation, dissemination, and performance of a wide variety of counseling arts and methods, both mainstream and alternative, as well as techniques of mediating disputes and judging conflicts between organizations and/or individuals in the Neopagan community; advising all parties concerned as to the presence or absence of appropriate credentials as required by civil law.

Article 2: Offices

- 1) The principal office of the Corporation shall be located in the City of Newark, County of New Castle, in the State of Delaware, USA. The Corpo-

ration may have other such offices, either within or without the State of Delaware, as the Directors may designate or the business of the Corporation may require from time to time.

Article 3: Governing Documents

1) The supreme governing document of Ár nDraíocht Féin is these bylaws. In the event of a contradiction between any other documents and these bylaws, the bylaws take precedence.

2) The Mother Grove shall establish and maintain a Policy & Procedures Manual to govern the day-to-day operations of Ár nDraíocht Féin. This manual contains official ADF operational policy as determined by the Mother Grove. In the event of a contradiction between any policy, other than that contained in the Bylaws, the Policy & Procedures Manual takes precedence.

3) The Mother Grove may establish other policy documents for specific purposes. Such documents are always superceded by the Bylaws and Policy & Procedures Manual in the event of a conflict.

4) Duly recognized sub-groups shall establish their own governing documents and policies within the guidelines established by the Mother Grove. Sub-groups are required to operate in accordance with the Bylaws, Policy & Procedures Manual, and any other policy documents established by the Mother Grove. In the event of a contradiction between a sub-groups policy and a Mother Grove established policy, the Mother Grove's established policy takes precedence as outlined above.

5) In the event of policy conflicts that are not resolved by the above guidelines, the Mother Grove will make the final determination of ADF Policy.

Article 4: Calendar

1) The eight High Days of the Druidic calendar, as referenced in these bylaws and all legal documents of A.D.F., are as follows: Samhain, Winter Solstice, Oimelc, Spring Equinox, Beltane, Summer Solstice, Lughnasadh, and Fall Equinox.

2) For legal purposes, each High Day shall commence at sunset in Delaware on the days preceding the following dates: Samhain = Nov. 1st, Winter Solstice = Dec. 21st, Oimelc = Feb. 1st, Spring Equinox = March 21st, Beltane = May 1st, Summer Solstice = June 21st, Lughnasadh = Aug. 1st, and Fall Equinox = Sept. 21st.

3) For ceremonial purposes, however, each High Day may be celebrated upon either the legal date, the astronomical date, or upon a date mutually convenient to the participants of the particular celebrations involved.

4) Since the Druidic year traditionally runs from one Samhain to the next, the legal and ceremonial Druidic years shall run according to the legal and ceremonial dates for Samhain described previously in this article.

5) For fiscal reporting and budgeting purposes, the Corporation's financial year will begin on the first day of January and end on the thirty-first day of December in each civil year. Changes to this financial schedule will require the approval of three-quarters of all Directors of the Corporation.

The fiscal year of the Corporation shall begin on the first day of January and end on the thirty-first day of December in each civil year.

Article 5: Categories of Membership

- 1) "Regular" members of A.D.F. are those individuals paying an annual amount of dues to be determined by the Mother Grove. If available, Regular members will receive 'members only' rates on ADF publications.
- 2) "Lifetime" members are those individuals who made large donations of money or service to A.D.F. They are entitled to receive all A.D.F. publications meant for the general membership and shall be considered current with their dues for the rest of their lives."
- 3) "Prisoner" members are those individuals currently incarcerated in correctional institutions. They are entitled to receive all A.D.F. publications meant for the general membership except publications which the Mother Grove may decide constitute a violation of privacy or risk for the general membership if examined within the prison system. Prisoners may not run for office, except within a local prison-based grove.
- 4) "Complimentary" members are those individuals whom the Mother Grove has decided should receive mailings of the general A.D.F. publications in order to keep them informed of our activities, and who pay no dues at all. They may not be voting members and may not run for office.
- 5) From time to time the Mother Grove may institute other categories of membership, including combinations of categories, and shall define their characteristics as needed.
- 6) Children under the age of 18 must have the signed and notarized permission of at least one parent or legal guardian in order to become a member of A.D.F., unless the Mother Grove shall rule otherwise.

Article 6: The Voting Members

- 1) "Voting" members, also known as the "members of record," are those members of A.D.F. who: (a) belong to one of the dues-paying categories listed in the preceding sections of this article; (b) are up to date with their A.D.F. membership dues; (c) are at least 14 years of age; and (d) have not resigned from A.D.F., nor been expelled.
- 2) Each voting member shall have one vote, plus one additional vote for each full, continuous year that he or she is 17 years of age or older and remains a voting member.
- 3) A gap of more than three months from the expiration of membership to renewal shall constitute a discontinuity of membership and cause the loss of all accumulated votes and related privileges. Any discontinued member may petition the Mother Grove for a reinstatement of their initial membership date and thus the recovery of accumulated votes and privileges, upon payment of dues in arrears. If the membership gap be three years or less in length, the membership shall be reinstated. If the gap be longer than three years, or if the former member claims an inability to pay said arrears, or for any unusual conditions concerning the petitioner, the Administrator shall decide whether or not to reinstate the lapsed member's initial membership

date.

4) Except as may be noted elsewhere in these by-laws, all references to voting by the voting members assume these multiple votes.

5) Except as otherwise mentioned in these by-laws, a quorum for voting purposes shall consist of those voting members representing twenty-five percent of the total number of votes available to be cast.

6) Proxy votes may be assigned to voting members who are to be present at an annual or special meeting, through the signing of the proxy statements issued by the Mother Grove, and are valid only for the annual or special meeting marked thereon.

7) If election or referendum choices are combined with a proxy statement, the person receiving the proxy must cast those votes given him or her according to any electoral choices marked on the combined ballot/proxy statement. If a given member sending in such a proxy has not made any such electoral choices, the person receiving the proxy may cast those votes according to his or her best judgement.

8) Voting members may attend annual or special meetings via electronic communications devices if such are available.

Article 7: The Annual Meeting

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

2) There shall be mailed to each voting member at her or his last known address, by first class mail or overseas airmail, at least six weeks prior to the annual meeting, a notice setting out the time and place of the annual meeting, and including a combined proxy statement and ballot to be signed by those voting members so desiring. Said notice and proxy/ballot may be incorporated into an A.D.F. newsletter published at the appropriate time, which must be mailed out by first class mail or overseas air.

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

fore said date and

4) Alternately, if a quorum is not present at the annual meeting, those present may decide by majority vote to hold the annual meeting without binding votes upon any subject other than the election of a new Members' Advocate, who may be elected as described elsewhere in these by-laws. If the office of Archdruid is up for election at that time, this election shall take place as well, as described elsewhere in these by-laws.

5) If a quorum is present, elections for all Officerships open shall be held as described elsewhere in these by-laws.

Article 8: Special Meetings & Referenda

1) A special meeting or a referendum of the voting members may be called by the request of a majority of the Mother Grove, or by a petition representing one-third of the membership votes. Such a special meeting shall be held sixty to ninety days after the Board meeting at which such request or petition is received, at a location to be selected by the Mother Grove. Notice of such a special meeting, stating its particular purpose, shall be mailed to the voting members as with the annual meeting, including the provision of proxy statements.

2) The Mother Grove may decide to hold a referendum through the mails at any time, and such referendum may be instead of a special meeting, should the topics under consideration lend themselves to such treatment. Ballots for a referendum shall be mailed out with the next issue of the A.D.F. newsletter, which shall include brief arguments presenting all sides of the topics involved. Voting shall be considered to be closed sixty days after the issue has been mailed.

Article 9: Elections of Officers and Directors

1) At each annual meeting elections will be held for all open Director positions.

2) Nomination of candidates for open Director positions may be made by any member except for those positions with a specific nomination process defined elsewhere in these bylaws.

3) Any voting member of A.D.F., save a prisoner, may run for election as a Officer or Non-Officer Director, or be selected as a Non-Officer Director. No member may run for more than one Director position in a given election. Currently seated Directors must submit their resignation before they may run for an open position. This resignation must be submitted prior to the Call for Nominations being mailed. All candidates must have passed their 18th birthdays, have access to E-mail and fulfill the requirements for office listed elsewhere in these by-laws.

4) There will always be at least one Non-Officer Director serving on the Mother Grove. Multiple Non-Officer Directors may be elected if doing so does not increase the size of the Mother Grove beyond 12. If the election or appointment of a Non-Officer Directors will increase the size of the Mother Grove beyond twelve members and there is no continuing Non-Officer Director at the time of election, then only one Non-Officer Director may be

elected. Election to Non-Officer Director requires at least 25% of the votes cast. If more candidates for Non-Officer Director receive more than 25% of votes cast than there are positions available to be filled, then the available positions shall be filled by candidates receiving more than 25% of the votes cast, in descending order of number of votes received by each. If a Non-Officer Director position is not filled by election, then the Archdruid may fill that position by appointment. Once elected or appointed, a Non-Officer Director may fulfill their term regardless of the size of the Mother Grove.

5) The timeline for the elections will be as follows:

The Call for Nominations will be mailed to the membership and posted on ADF-Announce by Yule.

Nominations may be sent to the ADF Office by mail postal or electronic mail. All nominations must be received by Oimelc. The status of nominations will be periodically posted to ADF-Announce during the nomination period.

Biographical statements will be due into the ADF Office before March 1.

The Administrator will verify the candidates' membership statuses, and ballots, biographical statements, and proxy forms will be mailed to the membership by Spring Equinox.

Ballots are due into the ADF Office 1 week prior to the Annual Members Meeting or turned in at the Annual Meeting.

6) Plurality of votes cast for a given Office shall be sufficient to elect an Officer other than the Archdruid or Non-Officer Director.

7) Any member may split his/her available votes between the various candidates for any given Office (no fractional votes allowed). Any member may split his/her available votes between the various candidates who wish to become Non-Officer Directors, but may not cast more than his/her available total for all such candidates together.

8) All Directors, whether elected or selected, shall exercise equal powers and responsibilities, save as otherwise noted in these by-laws.

9) All MG members must post to the MG email list at least once every two weeks. This can be done by computer or by phoning another MG member to post for them. Failure to post for six (6) consecutive weeks unless on sabbatical as described elsewhere in these bylaws, is an automatic resignation. After such resignation, the MG will appoint a replacement as described in the bylaws.

10) Any Director, Officer or Assistant Officer of the Mother Grove, other than the Archdruid, may be removed for nonfeasance or malfeasance of office, by a three-quarters vote of the Directors (not counting the subject of such action if he/she be a Director). No such removal may be made without written notice by registered mail to the last known address to the subject, giving 30 days to respond. Failure to respond constitutes acceptance of the removal. In an emergency, the Archdruid may suspend an Officer subject to the approval of the Mother Grove at the next meeting. An elected Archdruid may not be removed thusly but may be recalled by the membership as

detailed elsewhere in these by-laws. The term for each assistant officer shall expire when the officer under which they were appointed resigns or is removed from office.

11) In the case of the death, removal, expulsion, resignation, or permanent incapacitation of any Director or Officer for which replacement procedures are not specifically described elsewhere in these by-laws, the remaining Directors may elect a qualified voting member to fill the vacated position until the next regular election.

12) All Officers and Non-Officer Directors elected or selected at the annual meeting, including an elected Archdruid, shall take office on the next day following the announcement of the election results.

13) The election of the Guild Master shall be conducted at any time that the office becomes vacated or 45 days prior to the end of the term of office for a serving Guild Master and shall be decided by a plurality of votes cast. Eligibility to nominate and vote in the Guild Master election shall be limited to the Guild Chiefs of all official A.D.F. Guilds, with each individual Guild Chief casting one vote only. The election shall initiate upon the election official issuing a call for nominations with a nomination period to last 14 days, this call may be issued via electronic communication with a reasonable attempt to contact any Guild Chief who may not respond to the primary means of issuance within the nomination period. At the close of the nomination period the election official shall issue a ballot by electronic means and containing the names and positions of all nominees and a short Bio provided by each nominee. The election period shall conclude when all votes are received or 30 days from the date of the issuance of the ballot the results to be announced by the election official. In the event of a tie, the election official will initiate a run-off election between the tied candidates, in the event of a second tied vote result the Arch Druid shall be asked to cast the deciding vote, if after one week the deciding vote has not been cast the Vice Arch Druid shall be asked to cast the deciding vote.

14) A Regional Druid shall be elected every two years from one of the regions described as follows:

North East

Maine, New Hampshire, Vermont, Massachusetts, New York, Connecticut, Rhode Island, Delaware, New Jersey

South East

Virginia, Maryland, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, District of Columbia

Heartland

Tennessee, Pennsylvania, Ohio, Kentucky, Indiana, West Virginia

Upper Midwest

Michigan, Wisconsin, Minnesota, Illinois, South Dakota, North Dakota, Iowa

South West

New Mexico, Arizona, Colorado, Utah, Hawaii, Southern California (all of

California south of the Southern border of Monterey, Fresno, and Mono Counties)

North West

Washington, Nevada, Oregon, Montana, Idaho, Alaska, Wyoming, Northern California (all of California north of the Southern border of Monterey, Fresno, and Mono Counties)

Central

Kansas, Oklahoma, Missouri, Arkansas, Nebraska, Texas, Louisiana

Canada

All of Canada

International members living out side of the US or Canada shall be added to the nearest region to their home location. International members so added to a region will have all privileges of membership in that region. The office manager of ADF shall be responsible for the placing of all international members in regions.

15) Any grove member living in one Region and being a member of a Grove or Proto-Grove in another region may declare themselves to be a member of the Region that their Grove or Proto-Grove resides and will be accorded all the rights and privileges thereof. The member so declaring loses all rights and privileges of the Region in which they reside. All declarations must be posted to the ADF office at least ninety days before the next election and will stay in place until the member shall declare otherwise.

Article 10: The Mother Grove

1)The Board of Directors of the Corporation shall be known as the "Mother Grove" of A.D.F. The members of this board shall include all officers of the corporation listed as Directors elsewhere in these bylaws.

2) The members of the Mother Grove may exercise all the duties, responsibilities, and privileges normally held by the Directors of other nonprofit religious corporations.

3) The Mother Grove shall hold regular meetings at least once between each Solstice and Equinox at the offices of the Corporation in Delaware, or at such times and places as they shall appoint. Special meetings may be called by the Archdruid by giving one day's notice to each Director.

4) Regular or special meetings of the Board or any committee may be held in person, via electronic communications devices, or through the mails. These may include: telephone conference calls, a telephone or postal polling of Board Members by the Archdruid or another Officer at the Archdruid's request, the use of a computer bulletin board, etc.

5) Two-thirds of the Mother Grove shall constitute a quorum, less any Directors on Sabbatical or any whose voting privilege has been suspended or who is physically incapable of communicating his or her vote by proxy. Each Director, as such, shall have one vote.

6) The Mother Grove shall have the general management of the business and affairs of the Corporation, subject to the veto of the Archdruid, which

may be over-ruled by a three-quarters vote of the other Directors.

7) The Mother Grove shall exercise all the powers that may be exercised or performed by the Corporation under the statutes, the Articles of Incorporation, and the by-laws.

8) The Scribe shall maintain records of decisions made, and items under consideration, by the Mother Grove. The Scribe shall also periodically distribute summaries of these records to the membership of A.D.F. through various media, including but not limited to A.D.F.'s printed newsletter and relevant A.D.F. electronic forums. Any member of A.D.F. may request these summaries at any time, paying for copying and mailing expenses if applicable.

9) On those occasions when the Mother Grove is meeting with a majority of the Directors physically present in one location, such meetings shall be open to attendance by any voting members who may happen to be in the vicinity, unless matters of extreme delicacy or personal privacy may be involved, or in the case of a spiritual retreat being held by the Mother Grove. When Mother Grove meetings are being held via electronic communications devices, the Archdruid may invite one or more individuals, whether voting members or not, to attend as guests.

10) Any voting member may, through the Members' Advocate, request a position on the agenda of a Mother Grove meeting, for the discussion of matters of concern to her or him. If she or he is an electronic guest or a physical visitor to a Mother Grove meeting, said member may then address the Directors on the issues involved.

11) The Directors are authorized at their discretion to appoint from their number an executive committee of two or more persons, one of whom shall be the Archdruid, who shall be vested with the powers of the Mother Grove when the same is not in session.

12) The Mother Grove is the supreme authority in the Corporation and may, if necessary, overrule the decisions, policies, and practices of all other groups within A.D.F., including guilds, councils, special interest groups, committees, and local groves. In order to facilitate creativity, communication, and spiritual growth for all members, however, said authority is to be used lightly and rarely.

13) Any Director may pass her/his proxy onto another for a particular meeting for one or more particular issues (but not a general proxy), verifying such in writing to the Scribe within three weeks following the meeting.

Article 11: Incapacitation

1) A two-thirds majority of the Mother Grove may request any member of A.D.F. in any position of responsibility or trust, including any Director, Officer, or Archdruid, to submit to evaluation by two or more appropriate medical or psychological specialists, who shall be chosen by the Mother Grove and paid for by the Corporation. A member of the Mother Grove shall be selected to consult with said specialists and shall make a written and verbal report of the specialists' findings and her or his own.

2) Upon receipt of this report, the Mother Grove may then declare that the person so evaluated is temporarily or permanently incapacitated. Said person shall then be immediately removed from all positions of responsibility either temporarily or permanently, depending upon the declaration.

3) Restoration of her or his previous positions, whether through election, selection, appointment, or simple resumption of duties shall be contingent upon a statement by the same or other acceptable specialists that she or he is once again fit to execute her or his responsibilities.

Article 12: The Archdruid

1) The Archdruid shall preside at all meetings of the Mother Grove and voting members; shall be a member, whether participating actively or not, of all committees organized by the Mother Grove; shall have normal executive control over the affairs of the Corporation; may perform all those other duties that would otherwise be performed by a corporate President; and shall be responsible for articulating the spiritual vision of A.D.F. He or she shall not be considered to be impeccable nor infallible on any topic.

2) The initial Archdruid of A.D.F., having been chosen by Divine Selection as such, and having been the original Incorporator of A.D.F., shall serve in perpetuity - i.e., until his death, retirement, or permanent incapacitation.

3) Upon the recall, death, retirement or permanent incapacitation of an elected Archdruid the Vice Archdruid shall become the Acting Archdruid, and shall exercise all the rights, privileges, and responsibilities of an elected Archdruid until the day after the announcement of the election results at the next annual meeting.

4) At said annual meeting, a new Archdruid shall be elected by a two-thirds majority of the available votes held by those members participating, with no quorum required. Should no single candidate win a two-thirds approval, the candidate with the lowest total shall be disqualified, and this process shall continue until only one candidate is left or a candidate has won two-thirds of the votes.

5) Any of the following shall be eligible to be a candidate for the office of Archdruid: (a) the Acting Archdruid; (b) one person chosen by a majority vote of the Mother Grove; (c) one person chosen by a majority of those members of the Council of Senior Druids who are not also members of the Mother Grove; and (d) any person or persons presenting a nomination petition to the Mother Grove signed by at least fifty voting members of A.D.F. There may thus be from one to three or more possible candidates. All candidates for the office of Archdruid must be individual voting members of A.D.F. in good standing, have access to E-mail, announce their willingness to take on the responsibilities of the office, and announce that Neopagan Druidism is their primary religious path.

6) The first Archdruid elected in this manner shall take office on the second High Day following that annual meeting; and shall exercise all the rights, privileges, and responsibilities of the initial Archdruid for nine years, at which point she or he must relinquish the office to another chosen in the

same manner through an election held at the annual meeting immediately preceding the end of her or his term.

7) The normal term of office for all elected Archdruids shall subsequently be three years

8) An elected Archdruid may be recalled by a three-quarters vote of all voting members of A.D.F., at a special meeting or referendum called for that purpose.

9) An elected Archdruid who relinquishes his or her duties to the Vice Archdruid for more than three months at one time, or for more than a total of twenty-seven months in his or her term, shall be deemed to have offered to retire. The Mother Grove may accept or decline this offer.

10) 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.

Article 13: The Other Directors

1) All Officers listed in this Article of the bylaws will be Directors of the Corporation. All requirements for office that follow shall be considered guidelines, not strict requirements.

2) The Vice Archdruid shall exercise the functions of the Archdruid in her or his absence; shall replace the Archdruid in the event of her or his recall, death, retirement, or permanent incapacitation, as described elsewhere in these by-laws; and may perform all those other duties that would otherwise be performed by a corporate Vice President. Candidates for the office of Vice Archdruid shall each be a willing member of one of the two innermost Circles then populated of an official Druidic study program, as verified by the Council of Lore. Said candidates shall also have access to E-mail.

3) The Scribe shall keep a record of all votes and minutes of the proceedings of all meetings of the Mother Grove and voting members; shall give notice as required in these by-laws of all meetings; shall send proxy statements and/or mail ballots to all voting members as described in these by-laws; shall organize all incoming correspondence for reply; and may perform all those other duties that would otherwise be performed by a corporate Secretary. Candidates for the office of Scribe shall have the ability to take minutes and word processing skills, shall have a knowledge of all basic information regarding A.D.F. history, policies, polytheology, etc.; and shall have access to a computer and E-mail with which to perform their duties.

4) The Preceptor shall function as the head of the Council of Lore; shall supervise the creation and operation of A.D.F.'s Druidic study programs; and shall be responsible for monitoring and recording the progress of individual members of A.D.F. through the Study Programs. She or he shall investigate the legal and academic requirements for creating and operating accredited institutions of higher learning, and shall use this information to help create and operate the College of Druidism. Candidates for the office

of Preceptor shall be persons holding an earned Masters Degree or higher from a regionally accredited institution and having at least five years' experience in the design and/or administration of programs for adult learners leading to accredited degrees, professional certification, or recognized recertification credits for occupations requiring registration, licensure, or certification. Said candidates shall also have access to E-mail.

5) The Members' Advocate shall represent individual members of A.D.F. at large, with special attention to the needs of minority factions not otherwise represented. She or he shall function as an ombudsperson, and shall be a member (whether active or inactive) of every committee organized by the Mother Grove. The Members' Advocate shall be elected on an annual basis by the voting members, as described elsewhere in these by-laws. No person may serve as Member's Advocate more than three years in a row. In the case of the death, removal, expulsion, retirement, or permanent incapacitation of a Members' Advocate, a new Members' Advocate shall be elected to fulfill her or his term by a mail election, unless there are less than three months remaining in her/his term, with a simple majority vote of those responding being sufficient for election. Candidates for the office of Members' Advocate shall have a publishable phone number and access to E-mail.

6) The Regional Druids will act as liaisons between the membership in their geographic region and the Mother Grove. Duties of the Regional Druids may include, but are not limited to coordinating regional activities, where possible establishing regional councils and calling regional meetings, subscribing to all regional E-lists and periodic publications established by and for Groves and Proto-Groves. The Regional Druids shall be the voice of the organization in the Region and as such may mediate disputes in the region and work with the Proto-Groves and Groves on spiritual and leadership development. The Regional Druid shall promote the organization in the Region, they should actively encourage the formation of new Proto-Groves and Groves in the region, assist Proto-Groves in the region in achieving the status of Provisional Grove, assist Provisional Groves in the Region in attaining the status of Chartered Groves. The Regional Druids will sit on the Grove Organizing Committee in order to provide input about applications from their Region, they also shall be able to vote on applications from their Region. Regional Druids shall be elected by a plurality by the residents of the represented region as defined by the Mother Grove. Candidates for the office of Regional Druid must have access to a computer and an E-mail account. All Regions shall be represented on the Mother Grove by a Regional Druid. All Regional Druids shall have a vote on the Mother Grove. Regional Druids shall have the ability to appoint a deputy to assist with the duties of office. In case of a vacancy the Deputy Regional Druid, with Mother Grove approval, shall assume the position until the next yearly election. If the Mother Grove does not approve the deputy or a deputy was not appointed the Regional Druid position the Mother Grove shall

appoint a replacement until the next ADF Annual Meeting.

7) The Guild Master shall be a director of this corporation; shall be a serving Guild Chief; shall monitor the activities of the Guilds; and shall represent the interest of the Guilds at meetings and official functions of the Mother Grove. Candidates for the Office of Guild master shall be Guild Chiefs elected in accordance with the governing documents of any approved ADF Guild; and shall have access to E-mail.

8) The normal term of office for all officers, save the Archdruid and the Members' Advocate, shall be two years.

9) In the event of a departure of an officer from the Mother Grove, as described elsewhere in these by-laws, any two offices may be temporarily held by one person simultaneously, save that the same person cannot be both the Archdruid and Vice Archdruid and that the Members' Advocate shall not hold any other office. Such dual officership shall be only until another Director with the proper qualifications shall be available to take over the duties of the departed Officer.

Article 14: Executive Officers

1) The Officers listed in this Article will be the Executive Officers of the corporation. The Executive Officers will not be voting members of the Board of Directors, but may propose motions to the Board for their approval. The Executive Officers shall be allowed to attend any and all Mother Grove meetings, discussions, and retreats.

2) The Administrator shall have responsibility for provision of membership services and the overall fiscal operation of the Corporation. The Administrator will chair the Administration Committee which shall be staffed by the officers holding the following positions: Pursewarden, Chronicler, Office Manager, and Regalia Manager. Candidates for the office of Administrator will have organizational management skills and shall have access to a computer and E-mail with which to perform their duties. The position of Administrator will be filled and vacated by appointment of the the Mother Grove.

3) The Pursewarden shall supervise, but not directly sign for, the disbursement of funds for the corporation; shall have responsibility for all monies of the Corporation received or disbursed; shall supervise the deposit of all monies and valuables in the name of and to the credit of A.D.F. in such banks or other financial institutions as the Mother Grove shall designate. All checks or other financial instruments involving sums greater than (US) \$5,000 shall require the signatures of both the Administrator and the Archdruid. The Pursewarden shall be responsible for keeping the corporation's financial records according to generally accepted accounting principles for nonprofit corporations; will generate quarterly financial reports for the Mother Grove; and may perform all those other duties that would otherwise be performed by a corporate Treasurer. This position shall be filled and vacated by appointment of the Mother Grove.

Article 15: Other Officers

1) Additional officerships of a lesser nature, may be created by the Mother Grove at their discretion, and said lesser officers need not be Directors. Lesser officers who are not Directors need not be over 18 years of age if they will have no legal responsibilities for A.D.F. If under 18, they must have the signed and notarized permission of at least one parent or legal guardian.

2) The Office Manager shall supervise the processing of all incoming mail, shall keep all membership and subscription records, shall have general responsibility for maintaining the database thereof; shall generate reports and mailing labels for the Mother Grove and other designated agents of A.D.F.; and shall assist grove organizers and other members with specialized mailings. She or he shall maintain strict confidentiality of the membership list according to guidelines established by the Mother Grove. The Office Manager shall directly sign for all disbursement of funds for the Corporation, except for sums greater than (US) \$5,000, which shall require the signatures of both the Administrator and the Archdruid. This position shall be filled and vacated by appointment of the Mother Grove.

3) The Chronicler shall have responsibility for newsletters, journals, directories, and other publications to be issued by the Mother Grove, as determined by the Directors. He or she shall function as Editor in Chief of all Mother Grove publications; shall keep track of advertising (paid, exchange, and donated); and shall supervise physical production and distribution. This position shall be filled and vacated by appointment of the Mother Grove.

4) The Regalia Manager shall have overall responsibility for sales of all ADF Regalia. He or she shall function as manager of the ADF storefront, either electronically or at festivals; shall be responsible for keeping the inventory current and for submitting a yearly Regalia Budget to the Administrator. This position shall be filled and vacated by appointment of the Mother Grove.

Article 16: The Council of Lore

1) The Council of Lore shall be a standing committee headed by the Preceptor.

2) The Council of Lore membership shall include the elected Guild Chief of each official ADF Guild and the Preceptor from every approved study program, with each office having one vote.

3) The Council of Lore shall supervise the activities of all official A.D.F. guilds; shall set the requirements for official recognition of A.D.F. guilds and Special Interest Groups (SIGs); shall assist in the formation of new guilds and SIGs; and shall review applications for approval of new guilds and SIGs as Official A.D.F. Guilds and SIGs.

Article 17: The Clergy Council

1) The ADF Clergy Council shall be a standing committee consisting of ADF Clergy, and shall be responsible for the education, ordination and supervision of all ADF Clergy. The ADF Clergy Council shall be governed by the ADF Clergy Council By-laws, which said council shall write and amend as needed. The policies and procedures of the ADF Clergy Council

shall be maintained in the ADF Clergy Council Policy and Procedures Manual which said council shall write and amend as needed. The Chairperson of the ADF Clergy Council shall report and file a copy of both the ADF Clergy Council By-laws and the ADF Clergy Council Policy and Procedures Manual with the ADF Central Office within five business days of their approval and shall report and file all amendments to these documents within five business days of the approval of such amendments.

2) The ADF Clergy Council shall consist of the ADF Archdruid, ADF Vice Archdruid, any former ADF Archdruids, all ordained ADF Clergy, and all ADF members holding active ADF Dedicant Priest credentials.

3) The ADF Clergy Council shall be chaired by the ADF Archdruid or Acting Archdruid. The Chairperson of the ADF Clergy Council shall file required quarterly reports on council activities with the ADF Office. The Chairperson may appoint an Acting Chairperson to conduct votes or meetings that the Chairperson will be unable to attend or when the Chairperson must recuse him/herself in order to avoid a conflict of interest.

4)

A) The ADF Clergy Council shall establish, the requirements for initial ordination of ADF Clergy and the requirements for granting Dedicant Priest credentials.

B) The ADF Clergy Council shall establish ethical, educational and participation standards for maintaining ADF Clergy status.

C) The ADF Clergy Council shall establish procedures for application to be granted ADF Clergy status and shall conduct said process and issue or deny approval of each applicant and to grant credentials to approved applicants.

D) The ADF Clergy Council shall establish procedures for and conduct the supervision of all ADF Clergy.

E) The ADF Clergy Council shall establish procedures for the review and removal of any ADF ordinations or Dedicant Priest credentials and shall be empowered to conduct said reviews and remove any ADF Clergy credentials for non-compliance with established ethical, educational and participatory standards.

5) The ADF Clergy Council shall provide a Clergy Council Preceptor to serve on the Council of Lore. The ADF Clergy Council shall design and manage the ADF Clergy Specialty of the ADF Study Program subject to the general procedures established by the Council of Lore for specialties of the ADF study program.

6) The ADF Clergy Council shall establish and conduct an ADF prison ministry to work with and support ADF prison members and shall train, authorize and supervise ADF Prisoner Spiritual Advisors.

7) The ADF Clergy Council shall establish and conduct a system of support

and assistance on theological, liturgical and spiritual issues and make said system available to all ADF Clergy, Lay-clergy, Priests, Priestesses, Senior Druids, Grove Organizers, Prisoner Spiritual Advisors and all ADF members acting in any official ministerial capacity within or representing ADF.

8) The ADF Clergy Council shall establish, review and modify as needed an ADF Standard Liturgical Outline. Said outline shall be kept updated with current modifications and shall be made generally available to the membership of ADF through the ADF Web Site and in hard copy form when requested by an ADF member.

Article 18: Other Standing Committees

1) 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.

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2) Every standing committee shall be headed by a Director, usually an officer with related duties.

3) The Directors may at their discretion create other committees, both standing and ad hoc.

Article 19: Local Groves

1) The Mother Grove shall act upon all requests for the chartering of local congregations, to be known as "groves," and shall issue appropriate regulations as needed for their proper functioning.

2) In order to prevent confusion with other organizations calling their local groups "groves," all local groves of A.D.F. shall use the naming convention of "_____ Grove, A.D.F." or "Grove of _____, A.D.F." or the bilingual equivalent, in all brochures, posters, announcements, public letters, etc., meant to be read by nonmembers of the local groves.

3) All local groves of A.D.F. are entitled to the maximum amount of autonomy consistent with the survival, identity, and well being of A.D.F. as a whole.

4) 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.

5) Every local grove is expected to provide open public or semipublic worship opportunities on a regular basis, including all eight High Days. The overwhelming majority of local grove activities are to be open and inclusionary. Smaller groups may be formed within a grove, and may engage in closed activities, provided that no such group includes more than half of the grove's members.

6) Only those persons who would qualify as voting members of AD.F., as described in Article 5, Section 1, may vote in official local grove elections, be officers of a local grove, or be counted as official grove members for

chartering purposes. The Senior Druid, Scribe, and Pursewarden, as well as any other local officers who will exercise any legal responsibilities for the grove, must have passed their 18th birthday.

7) The Mother Grove shall have the power to suspend or revoke the charter of a local grove for good and sufficient cause.

8) The Archdruid shall have the power to suspend the charter of a local grove for good and sufficient cause, subject to the agreement of the Mother Grove at their next Board meeting.

Article 20: Rank

1) Rank within the membership as a whole shall be a function of progress within one or more Druidic Study Programs of Circles within Circles. All such study programs shall be grounded in the attainment and maintenance of demonstrable knowledge and skills.

2) Since it is envisioned that clergy and other leaders in A.D.F. will be only a fraction of the total membership, no pressure is to be placed on members to participate in any of the Druidic study programs.

Article 21: Discrimination

1) Membership and rank in AD.F., attendance at public or semipublic AD.F. activities, and participation in any Druidic Study Program, shall not be denied to any person on the basis of race, ancestry, color, physical disability (except as mentioned elsewhere in this article), age, gender, or affectional orientation, but may be denied to individuals practicing creeds inimical to Neopagan Druidism.

2) Membership within the Mother Grove, the clergy, and other such positions of responsibility and trust as the Mother Grove may determine, shall be granted only to practicing Neopagans who are not simultaneously practicing a creed inimical to Neopagan Druidism.

3) As used herein, "inimical creeds" shall include varieties of conservative monotheism, atheism, demonism, racialism, or other such faiths, as shall be determined by the Mother Grove.

4) Proven communication or behavior of a virulently racist, sexist, homophobic, heterophobic, anti-Semitic, or otherwise bigoted manner, shall be grounds for expulsion from A.D.F., as described elsewhere in these by-laws. This does not include strong verbal statements about the theology, history, or psychological characteristics of other religions.

5) All organizers of public and semipublic AD.F. activities shall make strenuous efforts to facilitate the participation of differently-abled individuals. Nonetheless, all aspirants to any given rank or position must be able to meet all the relevant qualifications previously determined for said rank or position, unless the Mother Grove shall rule otherwise in a particular instance.

Article 22: Suspension, Expulsion and Resignation of Members

1) The Mother Grove may, by a two-thirds vote, initiate an investigation into a member's conduct after either that member has confessed to or been

found guilty of committing felony crimes-with-victims, as defined by civil law and current criminological opinion, or having been presented with documented evidence of disruptive or abusive conduct which works directly against the aims, activities or welfare of A.D.F. or its members. The member will be immediately sent a written notice by registered mail to their last known address informing the member of the investigation, the accusations, the accusers, and any evidence pertaining to the investigation. The member will be given 30 days to respond in his/her defense. After considering the member's response, if any, the Mother Grove may, by a two-thirds vote, suspend or expel the member.

2) The initial Archdruid cannot be suspended or expelled. An elected Archdruid can be suspended or expelled, but only after being recalled as described elsewhere in these by-laws.

3) "Disruptive or abusive conduct" does not include: the temperate expression of disagreement, such as public or private written or verbal criticism of AD.F. or its leadership; vigorous debate over matters of scholarship, art, spirituality, or politics; the circulation of petitions to the Mother Grove; the organizing of other members into voting blocks; nor mere rudeness, thoughtlessness, or lack of social skills.

4) Disruptive or abusive conduct does include: the spreading of slander or libel against A.D.F. or its leadership; bigoted communication or behavior as described elsewhere in these by-laws; or active efforts to persuade members to quit or to dissuade nonmembers from joining.

5) In the case of a person who was declared temporarily or permanently incapacitated at the time of his or her resignation or removal from a position of responsibility, the Mother Grove shall require a reevaluation of his or her competency similar to the process which had declared incapacity, before he or she may seek election or appointment.

6) Members may resign from membership at any time for personal reasons, and will then be eligible to rejoin A.D.F. at a later date. Any member whose membership dues lapse for a period of three months or more shall be deemed to have resigned. If a resigned member should decide to rejoin at a later date, her or his votes shall be calculated from that later date.

7) Suspended, expelled or resigned members may not hold office or act in any way as representatives of A.D.F. Expelled or resigned members have no right to receive A.D.F. publications, and may not continue to participate in Druidic Study Programs administered by A.D.F.

8) Members who have been suspended or expelled may, at the discretion of the Mother Grove, be banned permanently or temporarily from attending A.D.F. activities, including public worship. Such bans shall be published immediately in AD.F. publications. They may be published elsewhere in the case of very serious crimes.

Article 23: Open Financial Records

1) All members of A.D.F. are entitled to see the accounting records. The Pursewarden shall make these available at a nominal fee for reproduction and mailing. Balance sheets and other similar summary reports shall be

regularly published by A.D.F.

2) Purswardens in local groves shall make quarterly financial reports to the Mother Grove, accounting for all income and expenses, and shall make these reports available to local grove members in a similar fashion.

Article 24: Amendment and Replacement of Bylaws

1) Amendments to these by-laws may be made at any annual or special meeting or referendum, as described elsewhere in these by-laws, by a two-thirds vote of the entire voting membership; or by a two thirds vote of the Directors at any regular or special meeting of the Mother Grove. With the exception the once the Call for Nominations has been issued, the Mother Grove may not make any revisions which change the Officer positions up for election, how the Officers are elected, or any other electoral process until the election is complete.

2) The initial Archdruid's lifetime term of office and immunity from recall and/or expulsion; the requirement in this article for all future sets of by-laws to contain similar language concerning replacement of by-laws; and this section of this article; may not be amended without the consent of the initial Archdruid.

3) Every twenty-seven years after the death of the initial Archdruid, at an annual meeting of the voting members, the voting members shall decide by a two-thirds vote whether to retain the current set of by-laws. Said decision shall be made after all other electoral matters have been settled.

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

5) The By-laws Revision Committee shall have one year to produce a proposed new set of by-laws. Halfway through that year, an early draft shall be published in the A.D.F. newsletter for comment by the membership.

6) At least six weeks prior to the following annual meeting, the Bylaws Revision Committee shall publish and distribute to the voting members a proposed new set of by-laws. At that annual meeting, alterations to the proposal shall be debated and passed by a majority vote of those participating in body or proxy. The final set of proposed new by-laws shall then be voted upon as a whole, with a three-quarters vote of the entire voting membership necessary for passage. The quorum for this vote shall therefore be seventy-five percent of all votes available to be cast.

7) Should there not be such a quorum available in body or proxy at said annual meeting, the final set of proposed new by-laws shall be submitted by the Mother Grove, by first class or overseas airmail, to the voting mem-

bership as a referendum within three weeks after the annual meeting concludes, with a six week deadline for reply. Again, a three-quarters vote of the entire voting membership shall be necessary for passage.

8) Should the new by-laws not be passed at either the annual meeting nor a referendum as just described, the old by-laws shall continue in effect for the next twenty-six years.

9) Should the new by-laws be passed at either the annual meeting or the referendum, they will take effect upon the following Samhain, completely replacing the previous set of by-laws at that time. It shall be the duty of the existing Directors to notify all appropriate civil authorities and to arrange any required elections for new officers, etc., in keeping with the spirit as well as the letter of the new by-laws.

10) All new sets of by-laws must contain an article equivalent to this one, allowing for their complete replacement every twenty-seven years at the will of the membership.

Article 25: The Council of Senior Druids

1) All Senior Druids of provisionally or fully chartered groves shall be members of a Council of Senior Druids. Protogrove organizers and former Senior Druids may participate as non-voting members.

2) The Archdruid shall be an honorary member of said Council and shall be entitled to attend its meetings, receive copies of its meeting minutes and other publications, etc. She/he shall not have a vote in said Council, however, unless she/he is simultaneously the Senior Druid of a chartered grove, or unless a tie-breaking vote is needed.

3) The Council of Senior Druids shall establish, by a two thirds majority of the voting members of the Council, requirements for the organization, review, approval and coordination of Protogroves, Provisionally Chartered, and Fully Chartered Groves of ADF, as well as set minimum requirements for Grove Organizers and Senior Druids of ADF Groves.

The Council shall be responsible, through the Grove Organizing Committee of the Council, for the review and approval or denial of all Protogrove applications and Requests to Provisionally Charter or Fully Charter a Grove of ADF, the issuance of the appropriate documentation of any said approval, and the notification to the ADF Mother Grove, Chronicler, and the general membership of any approval.

The Council shall be responsible, through the Grove Coordinating Committee of the Council, for maintaining regular communication with all approved Protogroves, Provisionally Chartered, and Fully Chartered Groves of ADF, to ensure they continue to meet the established minimum requirements to maintain their active status as a subordinate group of ADF.

In the event a Protogrove, Provisionally Chartered, or Fully Chartered Grove of ADF ceases to meet the established minimum requirements to maintain their active status as a subordinate group of ADF, for a period in excess of two consecutive quarters, the Grove Coordinating Committee shall suspend the Protogrove status or Grove Charter of the subordinate group, and place it on an inactive status, and shall notify the ADF Mother

Grove, Chronicler, and general membership of the action taken. In the event the suspended Protogrove, Provisionally Chartered, or Fully Chartered Grove of ADF fails to correct such lapses in established minimum requirements, for a period in excess of two quarters after the suspension, the Grove Coordinating Committee shall revoke the Protogrove status or Grove Charter of that subordinate group, and shall notify the ADF Mother Grove, Chronicler, and general membership of the action taken."

Article 26: Non-Profit Nature of the Corporation

- 1) No part of the net earnings of the Corporation shall inure to the benefit of, or be distributable to, its members, directors, officers, or other private persons, except that the Corporation shall be authorized and empowered to pay reasonable compensation for services rendered and to make payments and distributions in furtherance of the purposes set forth in the Preamble and Article I of these by-laws.
- 2) No substantial part of the activities of the Corporation shall be the carrying on of propaganda, or otherwise attempting, to influence legislation, and the Corporation shall not participate in, or intervene in (including the publishing or distribution of statements) any political campaign on behalf of any candidate for public office.
- 3) Notwithstanding any other provisions of the Articles of Incorporation or these by-laws, this Corporation shall not, except to an insubstantial degree, engage in any activities or exercise any powers that are not in furtherance of the purposes of this Corporation.
- 4) Upon the dissolution of this Corporation, the Mother Grove shall, after paying or making provision for the payment of all the liabilities of the Corporation, dispose of all the assets of the Corporation exclusively for the purposes of the Corporation in such manner, or to such organization or organizations organized and operated exclusively for Neopagan religious, educational or charitable purposes as shall at that time qualify as an exempt organization or organizations under section 501(c)(3) of the Internal Revenue Code of 1954 as revised (or the corresponding provision of any future United States Internal Revenue Law), as the Mother Grove shall determine.
- 5) Any such assets not so disposed of shall be disposed of by the Court of Common Pleas of the county in which the principal office of the Corporation is then located, exclusively for such purposes or to such Neopagan organization or organizations, as said Court shall determine, which are organized and operated exclusively for such purposes.

The preceding by-laws were originally adopted by the Mother Grove of A.D.F., Inc. on July 15, 1990 c.e. They have been amended and corrected many times since then. The current edition may be found on our website at <http://www.adf.org>.

ADF Directory

Fully Chartered Groves

Fully Chartered Grove - An established Grove of at least 9 ADF Members that is at least two years old and has an ADF Clergy person among their members.

Raven's Cry Grove, ADF

Senior Druid & ADF Dedicant Priest: *Rev. Todd Covert*

859 N. Hollywood Way, Box 368
Burbank, CA 91505

Areas: California

E-Mail: ravenscry@ravenscrygrove.org

Cultural focus: Celtic (Gaelic)

ravenscrygrove.org

Muin Mound Grove, ADF

Senior Druid: *Aethon Tobar*

ADF Priest: *Rev. Skip Ellison*

7188 Minoa Bridgeport Road
E. Syracuse, NY 13057

Areas: New York

Phone: (315) 656-8681

E-Mail: seniordruid@muinmound.org

Cultural focus: Celtic

www.muinmound.org

Provisionally Chartered Groves

Provisionally Chartered Grove - A small Grove of three or more ADF Members that has fulfilled all of the necessary requirements to form a new Grove.

Hallowed Oaks Grove, ADF

Senior Druid: Fagan MacAmbrose

P.O. Box 18833
Huntsville, AL 35804

Areas: AL

Phone: (256) 859-4792
E-Mail: greendruidd@knology.net

Sonoran Sunrise Grove, ADF

Senior Druid: Gannd
P.O. Box 17874
Tucson, AZ 85731-7874
Areas: AZ
Phone: (520) 795-1346
E-Mail: thedruid@theriver.com
Cultural focus: Celtic
www.ssg-adf.org

Rogue River Grove, ADF

Senior Druid: Grey Badger
Box 135B, 3431 S. Pac. Hwy.
Medford, OR 97501
Areas: OR, CA
Phone: (541) 535-4524
E-Mail: RogueRiverGrove@earthlink.net
Cultural focus: Celtic
home.earthlink.net/~aigeann/

Raven Wood Grove, ADF

Senior Druid: Patrick Donlea
P.O. Box 1635
Crystal Lake, IL 60039-1635
Areas: IL
Phone: (815) 356-9844
E-Mail: ravenwood@joltmail.com
Cultural focus: Celtic
ravenwoodgrove.home.att.net

Wild Onion Grove, ADF

[Inactive as of 10/21/03]
Senior Druid: Barbara Wright
PO Box 1606
Oak Park, IL 60304
Areas: IL, IN, MI, WI
Phone: (708)-386-7388
E-Mail: ceorua@aol.com
Cultural focus: Eclectic
www.well.com/~csherbak/wog.htm

Grove of the Sacred Crows, ADF

Senior Druid: Gwynne Green

PO Box 388
East Bridgewater, MA 02333-0388
Areas: MA
Phone: (508) 378-2870
E-Mail: ardbard@comcast.net
Cultural focus: Irish, Scottish

Cedar Light Grove, ADF
Senior Druid: Caryn MacLuan
5918 Edna Avenue
Baltimore, MD 21214
Areas: MD
Phone: (410) 590-2146
E-Mail: carynmacluan@earthlink.net
Cultural focus: Irish Celtic, Various IE
www.cedarlightgrove.org

Mugwort Grove, ADF
[Inactive as of 10/21/03]
Senior Druid: Cenn Ruadh
P.O. Box 835
Greenbelt, MD 20768-0835
Areas: MD, DC, VA
Phone: (571) 432-0675
E-Mail: motheral@ix.netcom.com
Cultural focus: Celtic, Proto-Indo-European
www.mugwortgrove.org

Shining Lakes Grove, ADF
[Inactive as of 10/21/03]
Senior Druid: Robert Henderson
P.O. Box 1732
Ann Arbor, MI 48106-1732
Areas: MI
Phone: (734) 998-1029
E-Mail: robh@cyberspace.org
www.shininglakes.org

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
Cultural focus: Norse

www.grovemidnightsun.com

Grove of the Other Gods, ADF

Senior Druid: Norma Hoffman
PO Box 1483
Highland Park, NJ 08904
Areas: NJ, NY
Phone: (732) 249-6680
E-Mail: eternalansw@earthlink.net
Cultural focus: Eclectic, Celtic
www.othergods.org

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: officers@redoakgrove.org
Cultural focus: Welsh, Celtic
www.redoakgrove.org

Grove of the Twilight Owl, ADF

Senior Druid: Athanasios
P.O. Box 2793
Springfield, OH 45501
Areas: OH
Phone: (937) 525-0525
E-Mail: twilightowladf@aol.com
Cultural focus: Hellenic
www.draknetfree.com/grottoadf

Ancient Path Grove, ADF

Senior Druid: Krystal Wolf
PO Box 542
Williamsburg, OH 45154
Areas: OH, KY
Phone: (937) 444-0235
E-Mail: ancientpathgrove@aol.com
Cultural focus: Celtic
www.ancientpathgrove.org

Stone Creed Grove, ADF

Senior Druid: Anthony Gooch
PO Box 18007
Cleveland Heights, OH 44118
Areas: OH, PA

Phone: (216) 288-6174
E-Mail: asmgooch@xcelnet.net
Cultural focus: Celtic, Norse
www.stonecreed.org

The 6th Night Grove, ADF

Senior Druid: Black Owl
P.O. Box 1521
Dayton, OH 45401
Areas: OH
Phone: (937) 252-6588
E-Mail: 6thnight@6thnight.org
Cultural focus: Celtic
www.6thnight.org

Three Cranes Grove, ADF

Senior Druid: Michael Dangler
P.O. Box 3264
Columbus, OH 43210
Areas: OH
Phone: (614) 263-7838
E-Mail: threecranes@threecranes.org
Cultural focus: Celtic
www.threecranes.org

Sassafras Grove, ADF

[Inactive as of 10/21/03]
Senior Druid: Earrach of Pittsburgh
PO Box 100091
Pittsburgh, PA 15233
Areas: PA
Phone: (412) 563-3324
E-Mail: info@sassafrasgrove.org
Cultural focus: Eclectic IE
www.sassafrasgrove.org

Little Acorn Grove, ADF

Senior Druid: SpiralDancer
15372 Inlet Place
Dumfries, VA 22026
Areas: VA
E-Mail: spiraldancer@comcast.net
Cultural focus: Celtic
mywebpages.comcast.net/spiraldancer/lag/lagindex.html

Grove of the Seven Hills, ADF

Senior Druid: Nancy McAndrew
3650 Fort Ave. Box #5
Lynchburg, VA 24501
Areas: VA
Phone: (434) 845-8282
E-Mail: sevenhillsadf@yahoo.com
Cultural focus: Celtic, Norse
www.geocities.com/sevenhillsadf

River of Fire Grove, ADF
Senior Druid: Hekatatia
P.O. Box 2282
La Crosse, WI 54602-2282
Areas: WI, MN
E-Mail: riveroffire@mac.com
Cultural focus: Celtic, Hellenic
riverfire.tripod.com

Protogroves

Protogrove - One or more ADF Members who wish to organize a Grove and have taken some of the steps necessary to do so.

Stone Glen Protogrove, ADF
Grove Organizer: Atemlos
8628 County Road 66
Heflin, AL 36264
Areas: GA, AL
E-Mail: charleshickseds@worldnet.att.net
Cultural focus: Celtic

Otter Bay Protogrove, ADF
Grove Organizer: Alison Aubrey
138 Kittoe Dr. #A
Mountain View, CA 94043
Areas: CA
Phone: (650) 964-6574
E-Mail: morrigan@zarpf.cncdsl.com
Cultural focus: Celtic, Slavic

Earth Dragon Protogrove, ADF
[Inactive as of 10/21/03]
Grove Organizer: Talyn
P.O. Box 23237
Lexington, KY 40523-3237
Areas: KY

Phone: (859) 272-0205
E-Mail: Patrick@wizardsdesign.com
Cultural focus: Celtic

Thistle Dew Protogrove, ADF

[Inactive as of 10/21/03]

Grove Organizer: Gaiason
P.O. Box 4093
Louisville, KY 40204
Areas: KY
Phone: (502) 366-5987
E-Mail: thistledewadf@yahoo.com
Cultural focus: Celtic
www.geocities.com/thistledewadf

Nemos Ognios Protogrove, ADF

[Inactive as of 10/21/03]

Grove Organizer: Ceisiwr Serith
Box 198
Rockland, MA 02370
Areas: RI, MA
E-Mail: ceiserith@aol.com
Cultural focus: Roman, Proto-Indo-European
www.geocities.com/nemosognios

Protogrove of the Ash and Thorn, ADF

Grove Organizer: Midnight Lionhorse
70 Wharf St.
Salem, MA 01970
Areas: MA
Phone: (978) 741-3433
E-Mail: scathach339@aol.com
Cultural focus: Celtic

Tear of the Cloud Protogrove, ADF

Grove Organizer: Illious
P.O. Box 109
Guilderland, NY 12084
Areas: NY
E-Mail: tocloud@nycap.rr.com
Cultural focus: Norse, Celtic, Hellenic
home.nycap.rr.com/illious/TOC

Dancing Lights Protogrove, ADF

Grove Organizer: Rod MacPherson
1550 Kingston Rd, Ste. 1037

Pickering, ON L1V 6W9 CANADA
Areas: ON
Phone: (905) 767-7274
E-Mail: dancinglights@yahoogroups.com
Cultural focus: Celtic
dancinglights.tripod.com

Red Maple Protogrove, ADF
Grove Organizer: Green
424 Cambridge St. S.
Ottawa, ON K1S 4H5 CANADA
Areas: ON
Phone: (613) 231-4311
E-Mail: info@redmaplegrove.org
Cultural focus: Norse, Celtic
www.redmaplegrove.org

Crann Bethadh Protogrove, ADF
Grove Organizer: Ed Gately
7046 Blue Hill Road
Glenville, PA 17329
Areas: PA, MD
Phone: (717) 633-5792
E-Mail: highland@netrax.net
Cultural focus: Celtic (Irish)
www.jesty.com/cbg

Whispering Lake Protogrove, ADF
Grove Organizer: Sharon Smith
P.O. Box 561
Erie, PA 16512-0561
Areas: PA, OH, NY
Phone: (814) 838-3184
E-Mail: medhbh@surferie.net
Cultural focus: Celtic (Irish)

Live Oaks Protogrove, ADF
Grove Organizer: Fionnghal Nic Phaidin
P.O. Box 61814
Houston, TX 77208-1814
Areas: TX
Phone: (832) 816-0666
E-Mail: fionghal@chaosbutterfly.com
Cultural focus: Celtic (Irish)

Midgard Hearth Protogrove, ADF

Grove Organizer: Bjorn Patsson
P.O. Box 630134
Houston, TX 77263-0134
Areas: TX
E-Mail: bjorn@midgardhearth.org
Cultural focus: Norse
www.midgardhearth.org

Abhainn Glas Protogrove, ADF
Grove Organizer: Anne Lenzi
PO Box 1278
Portland, OR 97207
Areas: OR
E-mail: malacat13@yahoo.com
Cultural focus: Celtic

Black Bear Protogrove, ADF
Grove Organizer: Explore
P.O. Box 2222
Bloomington, IN
Areas: IN
E-Mail:
blackbeargrove@yahoo.com

Kin

Kin — Kin exist as culturally specific communities operating within ADF, and assist in the establishment of a cultural identity, and networking resource, within ADF for those Neopagans seeking a culturally specific spiritual tradition.

**Oi Asproi Koukouvayies –
The White Owls, ADF**

Cultural Focus: Hellenic
Arkhn Basileus: Athanasios
athanasiosofspfd@aol.com
Arkhn: Pandora Tys Pygys
ladyoceanstar@aol.com
Arkhn Polemarkhos: Jeremy Campbell
spungelord@yahoo.com

Eldr Ok Iss —



to

An Turas: Journey Into A Polytheistic Philosophy

By Dean Doolin

I would like to start by saying thank you to everyone who reads my work. I sincerely hope that you enjoy it. I would also like to add that the point behind my philosophies is not to act as some kind of ten commandments of paganism, nor guidelines for Polytheism. My writings are also not an attempt to uplift myself into the eyes of the public, simply to edify. The goal behind my thoughts is to help other people think. Whether you agree or disagree, it is simply meant to help enhance the minds of fellow religionists.

The meaning of "An Turas" is "The Journey" in Irish Gaelic. The reasoning behind naming my essay "The Journey" is that I believe my walk as a Polytheist, a Druid, and a human being follows a reincarnating chain, a journey. Also Philosophy by itself is ever renewing, being perceived differently on the light of so many eyes, and applying it to oneself is a journey in itself. Looking into philosophy I see how much it interconnects our beliefs, designs the very fabric of Polytheism, and how it could enhance our way of life as Pagans. So Polytheistic Philosophy, I feel, is an essential art for the journey that lies before us.

I have always been interested in little sayings, and I would write them down whenever I thought of a good one. When I became a Druid, the little sayings took on a more Pagan flavor. I would write papers on Druidic ideas that I had, and theories. It wasn't until the past couple of years that Philosophy would take shape into more of a serious path for me. I was in meditation one night in the audience of a Celtic deity, and when I was asked, "How much of a religion would I have left if magic was non-existent?". Just for the record I am a magical practitioner, and believe very much in magic. However, hypothetically, how much of a Druidic path would there still be? Is magic the basis of my belief? Yes, partially. Magic does have a significant role in my belief. But is that all there is? With that question, my ethics, morals, ideas, and Druidic mindset came into check. I found that the question asked of me was very valid. Other than basic Druidry, my religion was empty. I went through a whole Druidic rewire. If your Gods were to give you this question, how would you answer it? If you think about it, that's a very profound question. After I asked this question of myself I found my way of life being more richer, fuller, and balanced. It also gave me a greater appreciation of magic, the

understanding that it is a sacred practice, and started to use it with wisdom, not cheaply or in vain.

I hope you have enjoyed my writings. I also hope that it brings some thought, and insight to your lives. If its good or bad thought, at least I accomplished my goal of instigating thought. Be safe, take care, and may the Gods bless you.

1. Denying human emotions, impulses, and responses is denying the thing that makes us Human. One should rather make care for them under reason, and balance.

2. Be humble and compassionate to one another. Because if you are not humble and compassionate, the only person that you hear and care about is yourself. No one likes to hear from a boasting mouth. Having arrogance will leave you with a empty and lonely life even if you are with good company.

3. A leader should be selfless. Not worrying about the heights of the tree tops when the roots are the reason why the tree is stable. If the roots are strong, the limbs are strong. If the roots are fat and moist, the fruit is abundant. If the roots are deep and long, so shall the tree lift itself towards the sky. But if the roots are weak, the limbs are weak. If the roots are thin and dry, there is no fruit. And if the roots are rotted and scattered, with the first wind the tree will fall. So be selfish, and arrogant leader for you will not be leader long.

4. We talk about others, but fail to talk about the things that live inside ourselves. We look at others in disgust, but fail to see as far that which is above our own two feet. We take offense to others, but never take offense of ourselves. When in actuality, we are the ones that do the most damage to our lives. As we self-analyze, we begin to work on quality of person, and self-accountability. Serenity begins to grow in our hearts and minds, and takes full bloom. The words we speak become uplifting. We look at others with compassion, and there is no offense to be taken, because we have brought serenity into our lives.

5. One might ask, what is the true way? Who is this person to say what is the way and what is not? When all of mankind, even in the same faith, and religion, have a different perception of that way. Who is that individual? Each person having an independent thought of what the truth of their walk is, makes all mankind neither right nor wrong. He is both right and wrong, and there is no true way. Find a man that does not fulfill himself with dogmas, nor follows cultural paradigms blindly, and you will find a man enriched and blessed in his own true way.

6. Why do we worry about power, control, and stature, when these things are not even important. Why not worry about who we are as people, the way we treat others, and the development of ourselves and our brethren when quality of person is what matters in the end.

7. If one demands respect, he has little respect for others. If one gives respect to all, respect is demanded to be given to him.

8. Speaking in volumes is a fool's lot. When wisdom graces the fools presence they are too busy talking to even notice its existence. If you are talking, you cannot hear. If you cannot hear, then you cannot understand. If you cannot understand, then you cannot take in wisdom. If you cannot take in wisdom, then you are a fool. So please, by all means, talk about how great you are, and the things you have done. All you are doing is making a fool out of yourself.

9. Our fellow brethren should be treated in our utmost considerations because the world makes assumptions from association. When we are seen and heard from the outside, we are our speakers for that moment. Life is just a series of moments. So please consider taking a moment and to a good example.

10. Who is to say that we are separate from nature? If water flows through a stream in the mountains, it is nature, but if water flows in a cup that you would drink, that is not? Fruit that you would pick in the forest, that is nature, but fruit that you would pick with a price is not? A stone you would find in a open field, is nature, but a stone that you would find on a road is not? Why are they separate? The water flows no differently, the fruit tastes no sweeter, and the stone can be thrown just as far. The only thing that is different is our perception. So what would the perception of humanity to the rest of the living beings on the planet be. Separate or not? Once we understand that we are a part of this world and not individual, then we will be one step closer to being one with nature.



~ **Mist** ~

Translucent mist creeps past
motionless grasses of beige and browns.

Shimmering threads of webs
drape stationary objects.

Auburn stalks of corn stand
watching over the drying fields.

Leisurely movements reveal
grazing deer carefully distributed.

Bellows of a lone goose
searching for the feeding flock.

Sphere of orange gradually ascends
burning the milky blanket of daybreak.

Silhouettes mass at field's edge
revealing aged trees observing nature.

Passage of the season
commences with a whisper.

~Francesca