

OAK

LEAVES

The Quarterly Journal of Ár nDraíocht Féin: A Druid Fellowship

Spring 2004 • Issue No. 24





OCTOBER 7TH-10TH, 2004

THREE REALMS

A PACIFIC DRUID FESTIVAL

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A Local Fellowship of Ár nDraíocht Féin, North America's Largest Neopagan Druid Organization

COME TO WHERE THE THREE REALMS – LAND, SEA, AND SKY – MEET!

Join us for an exciting, fun-filled weekend of camping, workshops, crafts, music and dance, ritual, food, and all-out merriment! Three Realms: A Pacific Druid Festival is a "time out of time" for Pagans to meet each other, share ideas, and build a sense of community. There will be workshops and discussion of Celtic culture and mythology, as well as other Indo-European traditions. In addition to the organized events, there's time to hike and explore the beautiful Santa Ynez Valley or head on down to Santa Barbara and the nearby beaches. And you don't have to be a Druid to attend...friendly people of all paths are welcome at this event!

LOCATED AT SAGE HILL CAMPGROUND, LOS PADRES NATIONAL FOREST, just north of Santa Barbara, California. The campsite is surrounded by the peaks of the Santa Ynez Mountains and its only 20 minutes from the beaches of the Pacific Ocean. You'll be camping beneath the stars in a clearing amongst ancient California live oak trees in the golden foothills while a nearby stream separates you from civilization as it makes its way down to the ocean.

TENTATIVE SCHEDULE OF EVENTS

THURSDAY, OCT. 7TH:

-Welcome ritual and potluck picnic

FRIDAY, OCT. 8TH:

-Afternoon workshops
-Acoustic Concert
-Bardic Circle

SATURDAY, OCT. 9TH:

-Workshops
-Hiking and swimming
-Evening Feast
-Ritual in the ADF tradition

SUNDAY, OCT. 10TH:

-Closing ritual
-Farewell party

REGISTRATION FOR THE EVENT

\$30 for ADF members

\$45 for the public

\$15 for Day Passes

There are couples and family discounts available. Reservations made after September 1st will be assessed a \$5 per person surcharge.

Above rates are for tent camping only. RV sites (with no electric hookups) can be arranged. There are no cabins at the park.

For more details and registration forms visit the website at...

www.ravenscrygrove.org/3Realms.htm



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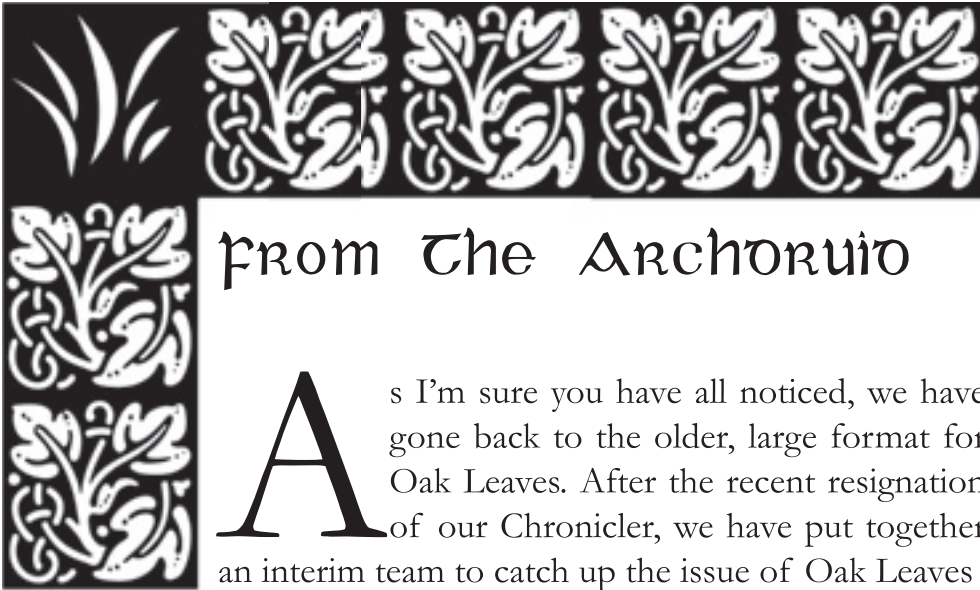
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FROM THE ARCHDRUID

As I'm sure you have all noticed, we have gone back to the older, large format for Oak Leaves. After the recent resignation of our Chronicler, we have put together an interim team to catch up the issue of Oak Leaves

that we were behind. That team has been ably led by Narabali and will be catching us up in the very near future. Many thanks to her and her team!

So far this season, I've been busy traveling to festivals in the US and plan on attending at least one festival in Canada this summer along with several more in the US. So far I have attended the Trillium Gathering in Virginia and the Desert Magic festival in Tucson, Arizona. Attending festivals gives me the ability to meet with many of our members and answer questions they might have. It also allows me to present workshops on ADF to people just exploring our path. This is very rewarding on both a personal and an organizational level. I'd like to be kept aware of any new ADF festivals so that I can add them to my schedule if time permits.

I have also been working hard at keeping up with all the ADF related elists. The number just keeps growing and I subscribe to each new one as soon as I find out about it. I'd like to ask people that if they do start a new ADF related list, to please subscribe me. My email address is sellison@twcny.rr.com.

Bright Blessings,
Rev. Skip Ellison

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Explorations of Dionysus: Cult, Myth, Mystery

by Hekatatia (Rev. Venus Clark)

Dionysus is one of several deities whose popular worship was practiced throughout Greece. Commonly known as God of wine and vegetation, he is spatially associated with both Athens and Thebes, while mythology also links him to Crete and other islands. His worship is among the longest lived, beginning in the Minoan-Mycenaean period and enduring well into the Roman era. It is worth exploring the history of this successful God, from his origin in pre-Greek culture, to include some of his popular worship throughout the Greek periods, and finally examining the mystery cult that would allow his worship to continue into Hellenistic Greek and Roman eras.

Origins

Herodotus credits Melampus, son of Amythaon, with introducing Dionysus into Greece in name, worship, and rite. His opinion is that Melampus learned of an Egyptian procession for the vegetation God Osiris and imported much of it, including the phallic procession, into Greece as a Dionysian rite.

However, much evidence proves Dionysus was worshipped in the earlier Bronze Age Mycenaean era of Greece. Mycenaean Linear B script, used from about 1500-1100 BCE, shows worship of Dionysus at Pylos. There is even a hint of Dionysus worship continuing from the late Minoan period. A temple within a building dating to the fifteenth century BCE at Ayia Irini on Keos was in continuous use into the Greek period, at which time an inscription marks the sanctuary as belonging to Dionysus.

An origin before the Ionian migrations to Asia Minor in the tenth century BCE is also indicated by Thucydides. He notes the Anthesteria is practiced in both Athens and Ionia. All Ionian migrants had similar practices of this Dionysian festival to the Athenians, so this festival originated before migration.

Despite a long and popular history in Greece, the origin of Dionysus' name is not known. Most of the word has not been deciphered, although it is believed to contain the name Zeus within it, as an indication of Dionysus as Zeus' son. It appears to be non-Greek, as are Bacchus, his mother's name Semele, and cult terms for the sacred wand and hymns. This argues for origin among the indigenous people of Greece or among early migrants.

Dionysus is clearly one of the most ancient of the Greek deities and is not originally an import of Osiris. Herodotus' view may stem from the fact that during the 7th century BCE, Dionysus worship was influenced by the worship of Osiris, especially seen in the addition of the ship procession to his cult. Herodotus and all of Greece appear to be unaware of the long continuity of Dionysus worship, which may have implications about the extent to which the Greeks were aware of their Mycenaean cultural inheritance.

In his Theogony, Hesiod says the mortal Semele gave birth to Dionysus "in shared intimacy" with Zeus, his father. Dionysus is born fully immortal and Semele is transformed into a Goddess. This conflicts with later mythology, which claims that the mortal Semele could not withstand Zeus'

affection and dies as a result. Zeus rescues the fetus and carries it to term in his thigh, which is also the location of birth. These events occurred in Thebes.

A later myth of his birth, common in the Bacchic mysteries, claims Dionysus was born of the Goddess Persephone. Zeus, his father, places him on a throne while he is still a child. He is enticed by Titans, who murder him and tear him to pieces. Then he is born again.

Cult Festival

The Anthesteria celebrates the annual arrival of spring, notably flower blossoms, and takes place over three days. Offerings to the God were made at the sanctuary of Dionysus in the Marsh, which was only open during this festival. The entire population of free women, men, and children, as well as slaves, participated in the festival. For children, who began to participate at age three, the festival was one of four major lifetime events.

The festival begins at sunset when the first day, called Pithoigia, begins with the opening of the first wine of the year and a first offering is left in the sanctuary for Dionysus.

The second day, called Choes, includes a drinking contest for all participants in which everyone receives a jug of wine while sitting at their own table in silence. Even children are included, but have a smaller jug.

All other sanctuaries are closed, removing access to other deities, and no oaths may be sworn at this time. Spirits were allowed out of Hades and given free roam of Athens, whereas normally they were confined to areas near their graves. In early times they appear to be spirits of ancient Carians whom legend says anciently lived in the area, but later they were apparently the souls of all the dead. People smeared pitch on their doors and chewed buckthorn leaves for protection. Artwork on vases indicate masked mummers as an activity, although it was not part of the official cult. Revellers end this day by wearing ritual garlands as they return to the sanctuary to make sacrifices.

Chytroi, the third and final day, begins at sunset as Choes ends. The wife of the Archon Basileus, ruler of Athens,

becomes Ariadne, wife of Dionysus, and has marital union with the God in the Agora. This union may have been literally with a herm or a masked person, but most of the sacred duties of the queen were secret and are not expressly discussed. During the day children's contests take place. The main activity revolves around pottage, a cooked mixture of grain and honey. Pottage offerings were made to Hermes Chthonios for the dead and some was eaten by participants. Hermes was a guide of souls and the offering secured his aid in returning the souls to their proper place in Hades.

Burkert assesses the festival as a new beginning and a method of reinforcing one's identification as an Athenian. None of the usual daily activities, including business and worship of city deities, is permitted. Instead, threatening spirits and drunken revelry abound and end all semblance of normal life. Activities reach out to include both the highest and lowest levels of Athenians: the ruler and his wife as well as children and slaves. Burkert further suggests that if reference to the Basileus derives from the Mycenaean period, when basileus was the title for a guild master, the festival was possibly geared more to the common person than to the aristocrat.

Many myths are related to the variety of sacred activities which take place as part of the Anthesteria. One has direct involvement with the Minoan-Mycenaean periods: Dionysus and his wife Ariadne.

Ariadne is the daughter of the mythical King Minos of Crete. She is known as the wife of both Dionysus and Theseus, the first ruler of Attica. The most common explanation for this claims Theseus abandoned her on Naxos, where Dionysus later found and married her. Other accounts claim Theseus had to give Ariadne to Dionysus either completely, as the God's wife, or conditionally, during each night. This generally follows suit with the Archon's surrender of his wife to the God during the Anthesteria.

All of this is rather different from the earliest version of their marriage myth, which is in the Odyssey. In this text, Ariadne is in Hades after her murder by the hand Artemis, apparently because Dionysus testified against Ariadne for eloping with Theseus.

It has been suggested that Araidne was originally a Cretan Goddess but by the eighth century BCE she was considered to be a human princess who became immortal through the efforts of Zeus when Hesiod wrote Theogony. One analysis of the marriage, which considers the possibility of Araidne as a Minoan vegetation Goddess, explains that her relationship with Dionysus begins before the arrival of the Mycenaean hero Theseus. She breaks her vow to Dioysus with Theseus. The opposition between the God and Theseus is reconciled through two Athenian festivals founded by Theseus for that purpose, the Oschophoria and Anthesteria. This would explain the sacred marriage in the Anthesteria between the Archon's wife and Dionysus as a ritual which appeases the God's anger and creates blessing.

Bacchic Mysteries

Mystery cults existed at the same time as regular religious practice, such as festivals. Individuals made a personal decision to enter a mystery cult through initiation, using them as a supplement to the common religion. The mysteries brought one into close contact with the divine.

The Bacchic mysteries began by the late archaic period, if not earlier. Corinth is closely associated with its origin, at about 600 BCE. Corinthian vase painting depicts scenes of Bacchic revelry, the dithyrambos (cult hymn) was invented in Corinth, and a ruling family clan called Bacchiadae claimed descent from Dionysus. But the Bacchic Mysteries did not belong to one place. Wandering clergy spread the mystery cult throughout all parts of Greece.

Bacchic clergy were of both genders and claimed knowledge of the mysteries from previous teachers or directly from Dionysus. Eventually there seems to have been concern over the legitimacy of the wandering clergy. In the third century BCE, priestesses of the Bacchic mysteries at Miletus and in the surrounding country had to register themselves with the city's regular priestesses of Dionysus, and also had to pay fees. In Hellenistic Egypt, at about 210 BCE, Ptolemy IV Philopater declared clergy performing Bacchic initiations must register in Alexandria and list three generations of teachers from whom they had learned the mysteries.

Bacchic initiation has four stages. First one must con-

ceive the desire to join and then apply, this is followed by a preparation period, then the sacred rites were performed, and finally one is integrated with other initiates.

Artwork and texts indicate that both women and men were initiated into the Bacchic mysteries. Initiation was not confined to the Greek population. As seen in Herodotus' account of Scythian king Scylas, foreigners could become initiates. Scylas was initiated into the mysteries of Dionysus at Borysthenites. However Bacchic release was a disgrace to the Scythians. When they saw their king in Bacchic frenzy, they rebelled and murdered him.

The Bacchic mysteries held two attractions for initiates: renewal after a release from madness and the promise of an afterlife. Dionysus is generally associated with madness, both the frenzy that descends upon his worshippers and as a God able to cure madness. The Bacchic rites cure suffering and afflictions of the mind with the divine madness, allowing initiates to express their emotions in the frenzy. The frenzy is considered a divine revelation, a direct experience of Dionysus, perhaps even possession. The other offer of the rites is the hope for a blissful afterlife, as opposed to reincarnation or an unconscious existence in Hades. To that effect, texts with instruction on how to proceed after death have been found in tombs from areas as far apart as Italy, Thessaly and Crete. Bacchic images appear on funerary items, and in southern Italy fourth century vases show Bacchic and funerary symbolism.

Although much of the Eleusinian mysteries has been kept secret, they also promised an afterlife, revealed through Goddesses Demeter and Persephone. After the sixth century BCE, crossover began between Dionysus and the Bacchic mysteries with the Eleusinian mysteries. Iacchos, who leads the Eleusinian procession, seems to be Dionysus. This conclusion is made on the basis of the similarity of his name to Bacchus, the Dionysian nature of the procession, and from artwork which shows Iacchos dressed as Dionysus. It was anciently noted that during the Lenaia celebration Iacchos was called the son of Semele, the mother of Dionysus.

Initiates of both mysteries are seen enjoying an afterlife in Aristophanes' *Frogs*. Dionysus journeys into Hades and encounters a procession singing of Iacchos, just

as the Eleusinian initiates did when alive. This group is called the Saved and the Blessed Ones. They ask Demeter to bring forth the holy child Iacchos to join them, as they are votaries of Bacchus.

The relation of these two mystery cults is also seen in the Bacchic myth in which Persephone gives birth to Dionysus, who is soon murdered and reborn. This is a Chthonian Dionysus of the Underworld, the location of the throne Zeus places him on. Ritually this chthonic association was acknowledged in Bacchic rites by wearing a garland of poplar, which was associated with the Underworld.

Throughout the centuries of his worship, Dionysus appears strongest in uniting the population. From the Mycenaean influence and possible origin of the Anthesteria festival to its well-known Athenian practice, Dionysus worship serves to unite the whole population and reinforces social identification with the polis. Dionysus worship also offers salvation through direct contact with the divine. It is indirectly offered to the polis and population through the sacred marriage of the God with the Archon's wife in the Anthesteria of Athens. At the same time, his mystery cult offers the individual personal salvation through direct experience of his divine being and additionally offers life after death. In essence, this unites the worshippers with the God, which reinforces their bonds. This must have strongly contributed to his long duration as a popular God for nearly two millennia.



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Urban Druid

or,

How to Be a Nature-Worshiper When You're Surrounded by Concrete

by Mary Jones

A recent change to the Dedicant program is the inclusion of a section about “Nature Work.” While on the surface seeming quite easy, some of us were soon scratching our heads—how do we get in touch with nature if we live in the city? For some of us originally read the nature work requirement as two-pronged: vague notions of “communing with nature” combined with becoming a walking Audubon guide; however, I’ve come to realize that the nature requirement is much more than that, but actually encourages a deep understanding of our world and our place in it as organic beings.

While it is certain that being a Druid is more than being a “tree-hugger”—for the classical Druids were judges, doctors, artists, lawyers, the true “professional class” of the Celts—it is usually agreed that the natural world is an important one for the modern Druid. But how does one connect to the natural world when she lives in the city?

How can one feel as connected to nature as, say, a farmer, when she’s surrounded by glass, steel, and concrete all day, when her lighting source is not the sun, but fluorescent tubing? Is it even possible to feel close to the natural world when living in an urban environment?

You’d be surprised.

Western society seems to have preconceived notions of what nature is—giant redwoods, mountains, lakes, deserts. However, if we are ever to truly understand the world around us, to fulfil our need for connection to the earth, our understanding of “Nature” must be revolutionized. We must move beyond the polarized concepts of the pastoral, which pits the “purity” of the natural world against the “corruption” of civilization, as if these were two completely separate realities. Instead, we must recognize that the word “nature” refers to the whole of the earth, wherein the city and the country are intimately connected to one another in terms of resources. Moreover, we must realize that just because a certain environment has a higher population density and evidence of



human development, doesn’t mean it exists in some sort of unnatural, sterilized bubble. The druid realizes that nature is everything, that nature defines our plane of existence, even in the supposedly artificial environments of the city.

It’s a mistake to view the natural world as somehow absent in the city. The natural world isn’t only a rural or primeval environment - the “natural world” is the entire world that we inhabit - it is the daily cycle of the sun and stars, the monthly cycle of the moon, the yearly cycle of the earth and its seasons. Being a city-dweller, I admit I’m not present at the farm where my food comes from, or the reservoir of my water. When I was younger, living in the country with my parents, we grew our own vegetables, and drank well water. Today, I buy vegetables at the supermarket and drink city water. But the fact is that I’m aware that I still depend on the natural world to support me, to grow my food, to supply me with water, with air.

The seasons are still present in an urban environment. As a city-dweller, I am as much aware of the fact that it’s winter as the country dweller is, though in different ways. Try waiting at a bus stop in Philly at 7 am in the middle

of January—the fact that it's winter doesn't escape me. I notice the days growing longer, then shorter, then longer again, and so on in the well-known cycle. I notice the temperatures changing in accordance. I notice the leaves budding, falling, budding again. The cycle of the year is not lost, despite being in the city.

The point is that part of nature work is observing and experiencing the world around you—being in touch with the reality of existence in such a way that you cannot ignore that the artificial cycles we live in—the 9-5 day for instance—are only as real as the natural cycles—day and night, etc.

Now, let me say that part of this awareness of the environment is knowing the plants and animals native to the area (and it also doesn't hurt to know the plants newly introduced). The conscientious Druid has a thirst for knowledge in all areas, and knowledge of the earth and its inhabitants is no small part of this. I do believe that the city-dweller should have knowledge of the organic elements of the environment, be it knowing the few stars of high magnitude we can pick out among the skyscrapers, the weeds that pop up out of the sidewalk, the types of birds that live along rooftops, or the animals that you may have to avoid while walking under, say, I-95 (an unfortunate experience of mine involving rats). The important thing is to be able to integrate your knowledge of the urban environment with that of the surrounding countryside.

I live in Philadelphia, which, while certainly lacking in prestige, isn't lacking in vacant lots and busy streets. But Philly is a city of trees, from Fairmount Park (the largest municipal park in the world), to the numerous smaller parks throughout the city, to the fact that many of the main streets downtown are named for trees (Chestnut, Walnut, Spruce, Pine, etc.). Nearly every street, particularly in the part of the city I live in, is lined with trees and flowers. Once acknowledging this, I saw how I could

take this environment and turn it to my advantage. The abundance of trees, even downtown, gives me a chance to get acquainted with different types of trees on my own time without having to leave the city for the state parks out in the suburbs (not that I wouldn't do that anyway, but it's a question of having the time, and frankly, I'm conserving gas this way).

Being an urban Druid can make you intimately aware of humanity's impact on the earth. One specific way is through the use of automobiles. For example, another advantage of living in the city is that I have public transportation, meaning that I can drastically cut back on using my car—and so cut back on air pollution, wasting gas, etc. On nicer days, I can ride my bike and so even eliminate using the bus and subway. And cities often have recycling programs, which also allows the urban Druid another way to participate in taking care of the earth.

There are a number of community gardens in the city, wherein a city block is transformed into a number of small, outdoor gardens suitable for growing flowers and vegetables, formerly only a luxury of suburbanites. If, like me, you find yourself too busy to take care of an entire outdoor garden, you can do as I did and start an herb garden. Though I live in an apartment, I have my own small container garden in the kitchen; I'm growing parsley, sage, rosemary and thyme (a little joke from my aunt), and basil, which I'm able to use in cooking.

And so one can easily be aware of nature and a defender of nature, even while living in an urban environment. If anything, the urban Druid is forced to recognize how her own life is tied into the greater web, not only in her neighborhood, not only in her city, but in the surrounding countryside, where her food is grown and her water is purified in reservoirs. Living in the city should never be an obstacle to connecting with the natural world.

Oi Asproi Roukouvayies: White Owls Kin

Come discuss, celebrate and explore the ancient Hellenic traditions with us!

The White Owls Kin is a place to share and discuss the ancient Hellenic traditions with your fellow Hellenic ADF members and those interested in all things Hellenic.

Please join our mailing list at ADF-Hellenic.

The Artist as Prometheus

by Carey Reynolds



For anyone unfamiliar with the myth, please go to Theoi.com and read up on it. Got it? Ok, now I'm going to go off on a flying tangent with it -- hold onto your chariots.

In Druidry and in a few other traditions, fire symbolizes the divine creative force: the fuel that lights the stars, the heat that allows life to flourish, the passion to create. Inspiration is thus described as the Gods filling one's head with fire. As artists, we have been gifted with access to this fire.

Gifts from the Gods can be both blessing and burden. As Prometheus, the task of the artist is to carry the flame from the Gods to others -- in any medium: paint, stone, words, music, dance, or theater. Why do it? Why take this risk? And it is, always, a risk. As with any divine gift, the Gods have a reason for giving it. Perhaps it is part of some great plan -- or perhaps it is a test. What will you do with the fire? Ignore it until the spark fades away? Do anything less than your best to bring it forth? Divine gifts are not to be ignored or taken for granted. And inspiration is always a divine gift.

But who thinks about sacred responsibility when that fire is kindled and the visions begin? No, the drive to carry the torch is a much simpler sort of duty. The images shown by the fire are so awesome, so powerful, that deep in the soul we know that this vision is too big for one mind to hold, that it must be shared, must be given to the world so that others can feel an echo of this flame, can understand the vision. So the torch will be carried, and carried well. Surely this will be easy!

Not at all. Birthing is never easy. What challenges wait ahead of you in this quest? What pitfalls must be avoided? What sacrifices must be made? How will the journey change you?

No artist ever finishes a piece of art. My drawing professor was once asked, "How do I know when it's done?" He replied, "It'll never be done. But with experience, you'll come to recognize the point at which you will only fuck it up by changing it. That's when you stop." Even when we do our best, we always end up putting the our not-quite-the-best up on the sacred altar, wincing and praying that the gods will understand mortal limitations.

For serving mankind, how was Prometheus served? Chained to a rock, doomed to have an eagle rip him apart and eat his liver -- over and over again. The Gods do not punish us this way. No, here is how the artist reaches this fate. By making artwork public, whether by gallery, publication, or performance, every artist in the world voluntarily climbs onto that rock. As masochists, we lock our own chains, face into the sun, and wait for the birds to come.

These vultures always come, with faces of critics and colleagues, even family and friends. Their praise is like soft feathers on the skin, lovely but soon forgotten as the criticism and confusion tears into our vitals. How many of you can clearly remember bringing home a picture to mommy and being praised for it? But that one time she asked "What is that, a tree?" after you'd spent ages making your picture of the family dog look just right... That overwhelming pain never changes with age or experience, just our ability to cope with it.

Lying on this rock, the flame of inspiration may be forgotten, but it is not cursed. Even in the pain of criticism and misunderstanding, we know that the original vision was worthy, was holy. And if we listen carefully, we can hear a message from the Gods as we suffer. "Thank you."



Asklepios, Finest of Healers

by Hester Butler-Ehle (Hearthstone)

To modern pagans, Asklepios is almost a forgotten god. Even among Hellenic pagans, his aid is not commonly sought and he receives few honors.

To the ancient Greeks, however, the arrival of Asklepios was unreservedly welcome; his cult took hold immediately and grew quickly wherever it was introduced, making Asklepios a pan-Hellenic deity in a relatively short time. This was a god both wanted and needed--kind-hearted, helpful, and with a great interest in the welfare of humanity.

I have always found this lack of interest in him surprising, since in my experience Asklepios is very much an active, present deity who is more than willing to respond to our pleas and to work with us to find cures for our ailments, as much today as in ancient times.

Asklepios In Myth

A son of Apollo by the nymph Koronis, Asklepios' birth was spectacularly mythological: when Apollo learned that Koronis had been unfaithful to him, he sent Artemis to destroy her, saving their child at the last possible minute by taking him from her on her funeral pyre. He learned the healing arts from the centaur Cheiron and became a healer of great skill. Eventually he attempted not only to heal the sick but to raise the dead, an act that prompted great objections from Hades and Asklepios' resulting death at the hands of Zeus.¹

Asklepios In Cult

Hero Cult

Asklepios, like Herakles, was that rarity, a hero who was transformed into a god.

The Greeks had a long-standing tradition of honoring heroes in cult. Typically a hero was a local entity with an interest in the city or region in which he had a mythological history or in which his body rested; the cult was cen-

tered around the hero's grave or heroine, where the hero received sacrifices and votive offerings. He might also be provided with an upgraded grave marker², or with a festival or festivals. While hero-cult did not exist in all parts of Greece³, it was not uncommon. Unlike the gods, whose influence might be split--and the Iliad shows the problems this could cause--a hero could be counted on to protect the interests of the community⁴.

A city's founder, whose interest in the well-being of the city would be natural and undoubted, often became a hero. However, a hero need not be originally a member of the community, as is shown by Athens' efforts to find the bones of Theseus on the island of Skyros and move them to Athens, where the Athenians would pay cult to the new addition and receive the subsequent benefits⁵.

A hero was considered to be a chthonic being and received the honor--blood offerings, food, libations--appropriate to such a being⁶. While some hero cults were begun in hope of gain, others were founded to appease a hero who had somehow been insulted and responded by sending famine or disease to a community. A well-cared-for hero, however, could provide any number of advantages to the community--good harvests, health to the people, and victory at war⁷.

Asklepios: Hero and God

It seems likely that Asklepios was originally a local hero, a physician, although there is little agreement as to his origin; he is associated with Epidauros, the site of one of his greatest temples and the location of the earliest piece of evidence for his worship. Epidauros, like many other cities, had a history of honoring healer heroes, Asklepios being the latest and by far the most successful of these, and there are good reasons to favor this origin (including the words of Delphic Apollo)⁸. It is hard to say just when Asklepios made the leap from hero to god, but it seems likely that this would have occurred before the process of becoming pan-Hellenic, as a purely localized hero would have been less mobile and less interested in

anything other than local concerns. He was known at the time of Homer--his sons appear in the Iliad--but Homer gives no indication of his status.

Asklepios' great popularity can, at least in part, be credited to one Telemachos, who took upon himself the responsibility of establishing a private cult to the god in Athens. Very soon after, the Athenian state itself sponsored the cult, providing the god with temporary temple space in the Eleusinian⁹ and later with his own temple. The perceived sponsorship of the new arrival by Demeter and her daughter was surely a great boon to the growth of Asklepios' own cult¹⁰; similarly, several of Asklepios' other temples had originally been devoted to Apollo and were at some point likely to have been shared between father and son before they were turned over to Asklepios alone¹¹. The Athenians were at that time recovering from a great and debilitating plague which had reduced their population by perhaps a third, and they had very likely exhausted all other spiritual options and were ready to welcome a kind god whose sole interest was the health and healing of humanity¹².

Medicine And Magic

The relationship between physicians and priests was not, as one might expect, one of enmity. Both the cult of Asklepios and the practice of medicine in the Hippocratic tradition began to develop rapidly at approximately the same time (the latter part of the fifth century BCE)¹³. They may not have worked in concert, but neither were they hostile. This isn't to say that all of Asklepios' recommendations were essentially practical ones, simply that his methods were not limited to the supernatural. Although some sought healing from the god after physicians had failed them, the remedies they were recommended were not greatly different from those that a secular doctor might provide because Asklepios, while he might provide a boost to the work of mortals, did not necessarily suggest purely spiritual remedies--in that, he was an ally of the physician¹⁴, and in fact the public

physicians of Athens offered to him regularly¹⁵. The relationship between spiritual and scientific medicine varied over time and regionally; according to Kerenyi, the cult of Asklepios in Kos was far more practical and focused on the physician than was the case in Epidaurus or in most other regions, due to Kos' preexisting focus on medicine¹⁶.

Healing And Health

Asklepios became, over time, the most important healing deity in Greece. Whether he was also a god one would commonly turn to for issues of maintaining one's existing health is debatable. Many of the other gods who

shared this interest (his associate Hygieia, for example) were indeed focused on the preservation of health rather than the healing of illness¹⁷, although others such as Apollo Paian, whose temples were eventually turned over to Asklepios, can be assumed to have had some interest in healing as well¹⁸. While there is evidence that Asklepios was also approached as a preventer of disease¹⁹, there is so much more information on his role as a healer of existing disease that it seems clear that the latter is by far his more important function.

Asklepios' Worship In The Ancient World

Asklepios was often honored in his own temples, which became quite widespread over time. The sick would pray for healing there, and leave votive thank-offerings when they were again well--a typical process for asking for individual favors from any god.

In Asklepios' temples, however, a sick person could seek health in a different and unusual manner as well: incubation, in which the supplicant would spend the night in the temple, hoping for either a miraculous cure or (presumably more commonly) a dream directing him or her as to the best way to find that cure²⁰.

Often a person who sought healing from Asklepios



would approach him with a promise, telling the god what he or she would give him once he or she was healed²¹. When the healing had taken place, the person would give the god the gift in question, keeping the promise he or she had made. Again, this procedure was far from unique, and many or most of the offerings made to Asklepios were similar to those made to other gods in their own temples.

Most common were votive offerings of various sorts. While we may think first of the ubiquitous small terracotta votive figures, and these were of course very common, the size and value of the offering would depend on the financial status of the person making offering, as well as the degree of gratitude he or she felt toward the god.

Along with the terracotta figures, a supplicant on a budget could present the god with a terracotta or wooden plaque, to be hung on the temple walls or on nearby trees. These small plaques could also be made of more precious materials, gold or silver²².

Larger offerings might be attached to a pedestal, either on top if a statue or on the side as a stone plaque or relief sculpture²³. A relief was likely to include an image of either the god in the act of healing the patient, or of the grateful recipient of healing making his or her offering to the god, perhaps accompanied by his or her family²⁴.

Particularly interesting, and as far as I know unique to Asklepios, were the terracotta votive offerings, often life-sized, of parts of the body. These were not a universal phenomenon, and the type of offering varied somewhat with the region (for example, in Epidauros those who were healed would give an offering including a long, detailed description of the cure given), but in Corinth at least the life-size votive limbs and organs were very common²⁵.

Asklepios welcomed offerings of many sorts, including cakes and other foods, and animals (a cock was common):

People in exchange for the fulfillment of their wishes could give and actually gave almost anything: money, frankincense, laurel, olive

shoots, oak leaves, garlands, songs, branches, chaplets, pictures on which Asclepius was painted as well-doer...or brass rings..., candles..., offerings in in gold and silver... Some patients even dedicated their sandals to the god; they had made a long trip in order to visit him, and thus it seemed fitting that they should give him their shoes. Whatever it was, the god received it graciously.²⁶

Unsurprisingly, after a temple had been in use for a while, time during which votive offerings left for the god by grateful supplicants would have filled the temples to overflowing, something would have to be done to make room for new offerings. Rules set by the temples as to where offerings could be placed²⁷ would have done little to help the situation, and certainly a restriction on type of offering would have been particularly inappropriate in a sanctuary of Asklepios. The offerings belonged to the god, so simply discarding them was not an option²⁸. On occasion the more valuable offerings, those made of precious metals, were melted down to make something new for a temple, but the rules for this procedure were very strict²⁹. It was also considered acceptable to bury, in a respectful and pious manner, offerings which were old or which had become damaged³⁰.

Unlike many Greek religious practices, the worship of Asklepios was primarily for the benefit of the individual. While individuals certainly made offerings of their own to all the gods, state-sponsored cults typically held festivals in hope of gaining favor for the city. By contrast, although the state recognized the need for a healing god and Asklepios' cult was state-sponsored, Asklepios was almost always approached by individuals³¹.

However, even though he was most commonly approached by lone men and women seeking aid for their own needs, Asklepios' festivals were the work of the state. In Athens he had two. One, the Epidauria, was held during the month of Boedromion, in the midst of the Eleusinian Mysteries (not only had Demeter shared her temple space with the healing god at need, she shared a place in her most sacred festival as well):

The advent of Asclepius was worked up into a myth which told that in his own lifetime on earth Asclepius had come to Athens to seek

initiation, but had arrived too late for the preliminary ceremonies, so that they had all to be rushed through again for his benefit on this, the fourth day. His privilege provided a mythical justification for any other would-be initiates who had started belatedly on the ceremonies.³²

The Epidauria included a procession, offerings and a feast³³ --in other words, nothing atypical for a festival.

His other large festival was the Asclepieia, held during the month of Elaphebolion, within the City Dionysia. Little is known of this festival apart from the existence of a good-sized sacrifice, and presumably a feast to follow. Although Parke does not give evidence of a direct connection between Asklepios and Dionysos, as he does with regard to Asklepios and Demeter to justify the placement of the Epidauria, he does wonder whether in fact some link does exist and finds it suggestive that one of Asklepios' proponents was the playwright Sophokles³⁴.

Asklepios' Worship In Modern Paganism

Asklepios has not received a lot of attention during the current resurgence of pagan religions, even among Hellenic reconstructionists. Possibly this has to do with his being a later addition to the Greek pantheon (and the notion that older deities or concepts of deity must necessarily be better), or of his having made the leap from hero to god (modern Hellenic polytheists have not at this point embraced the idea of hero-cult--nor those gods, such as Asklepios and Herakles--who started out as heroes).

However, I think it is more likely a function of the difficulty of adapting to a polytheistic religion--there are so many gods, and some people may prefer to limit the number they have regular personal dealings with. It seems to be much more common for someone in need to seek help with issues of health or healing from Apollo, and certainly as a god of purifications he is qualified, although historically he seems usually (although not universally) to have been more concerned with larger health issues--plagues and the like--than with individual needs. Additionally, there may be a question of whether Asklepios does in fact exist as a separate entity, or

whether he is an aspect of Apollo. Finally there is Asklepios' narrow focus--unlike many of the gods, possessors of rich mythologies and multiple functions, he seems to be fairly single-minded, and some may equate that apparently narrow range of interest with the tendency in the later part of the era to deify concepts such as victory (Nike).

The polytheistic view of deity is one that perceives the gods as specialists. This does not mean that the power or ability of the gods is limited--if asked, and if amenable, any god can do any of those things we ask of them--merely that they are individuals with individual preferences and interests. For example, you could ask Athena for help with your love life, and if you have a good existing relationship with her she may well lend a hand, but her approach will certainly be different from that of Aphrodite, for whom those matters are far more of a priority. Asklepios is a healing god. That is what he does; that is what he likes to do.

He is also a responsive god, with an interest in the good of humanity. In my experience, Asklepios listens to sincere prayers and is more than willing to lend his abilities to those in need. He doesn't generally deal in miracles (although I certainly would not discount the possibility) but will support any efforts the person asking his aid makes on their own behalf.

Modern Worship and Offerings

With the obvious lack of modern temples to Asklepios, we moderns are at a slight disadvantage; however, even in ancient times a trip to the Asklepeion was not a requirement, and the god was thought to hear prayers made from home as well as those made within a temple.

The custom most strongly associated with Asklepios was incubation, sleeping in the temple in hope of finding a cure through dreams. Someone who is seeking Asklepios' aid might be advised to take particular note of any dreams he or she may have.

An offering to the god would also be a possibility. It was customary to promise a thank-offering during the initial prayer, and to present it after the cure had been completed; however, the timing of the offering could also depend on the type of offering being given, the nature of

the help asked for, or of the ailment itself. In addition, the post-cure offering presupposes an ailment that can be quickly cured, and if you are asking for help with something chronic, or less cut-and-dried, you may want to give your offering after some improvement has been shown even if the ailment is still present to some degree.

Asklepios welcomed all sorts of offerings, so there's no need to be anxious about your choice. Traditional votives are appropriate, as are more seemingly-modern offerings such as candles and incense, perishable items such as food and flowers, and immaterial ones such as prayers and songs. In fact, this article you are reading right now is a thank-offering to Asklepios.

If you do choose to make a traditional votive offering, there is a wide range of possibilities; however, one type particular to the worship of Asklepios is the terracotta model of the part of the body you are asking to be healed. While making a life-sized model may be beyond our resources, a smaller one is far simpler and may be made of either oven-dried or air-dried clay without

much difficulty.

Another consideration, and one to take into account while choosing the type of offering to make, is what to do with the offering once it is made. Songs and prayers, of course, will not be a problem for most people. Perishable offerings can be left on one's home altar for an appropriate length of time, which will vary with one's circumstances (for example, if you have house pets, you may not want to leave food offerings out for very long at all); if this is not possible, they can be left outdoors. More permanent offerings can also be left on the altar, indefinitely if an altar item or if you have room, for a shorter period of time if not. You can also bury these items in a respectful manner if and when you are no longer able to keep them there.

Finally, you will want to consult your doctor or other health care provider in addition to any prayers or offerings you give to Asklepios. Asklepios, father of physicians, is most likely to help those also who take steps to ensure their own health.

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Shining Ones

A Day In The Life Of An Indo-European Deity

Eris

By Pope Cockroach the Green, POEE¹;
AKA: Michael J Dangler

From the recent film *Sinbad* to the *Principia Discordia* to the *Theogony* of Hesiod, the Greco-Roman Goddess of Chaos, Discord, and Strife has been showing up a lot recently. Often, she steals glimpses at us from the corner of her eye, watching what we're doing and waiting to pounce. Some might say that she's even affected ADF recently, but this is a rumor started by her detractors.

Eris is the Greek goddess of chaos and discord, her Roman equivalent being Discordia. She is listed as both the daughter of Night (Hesiod) and the twin sister of Ares (Homer). Her children are listed in the *Theogony* as follows:

The Children of ["Stubborn"] Eris:
"Hateful Eris gave birth to painful Distress and Distraction and Famine and tearful Sorrow; also Wars and Battles and Murders and Slaughters; also Feuds and Lying Words and Angry Words; also Lawlessness and Madness - two sisters that go together - and the Oath, which, sworn with willful falsehood, brings utter destruction on men."²

From this we can tell much. She is the mother of things that are an undesirable part of the human experience, but sometimes these things are good (as in the case of Oath), unless used wrongly by mankind.

Eris is represented in ancient depictions with wild, unbound hair streaming from her head, her garments ripped and torn, and often hiding a dagger. In the Renaissance, she was represented with her golden apple, or hiding in the background during the judgment of Paris (more on that later). Most recently, we can find that she is usually represented with her apple, often in various states of undress, and often seductive and occasionally

the "eye of the storm," chaos swirling about her, but constantly smiling and enjoying herself.

As a Discordian myself (a devotee of Eris), I once asked her why her image had changed so often. She claims that the Greeks and Romans were a "constipated folk" and "victims of indigestion." Asking her about modern Pagan reconstructionists who see her as a nasty, evil force, she said that they are obviously "re-constipated, the poor things."

Modern Discordians and Erisians worship a very different goddess than that of the ancient Greeks and Romans. Here, Eris is a deity of creative chaos, always putting her devotees in situations where they are forced to find their own ways out, and she quite often makes sure that someone is having fun in the process (even if it is only Herself who laughs). Discordians are not afraid of their Goddess (except at certain times of the month), and often poke fun at her, draw her in suggestive poses, and create strange prayers³ to her that they refuse to use (because those prayers might just come true).

She is a deity of troubadours and clowns, scientists and children, cats and artists, and other groups that are no farther apart than their own definition. When you hear the word, "Oops," you know that she's active. When you have lost your keys and find them in the bag you rifled through six times, she's working hard. When everything goes wrong just before it goes right, you know she's blessed you.

She has a bartender's ear and a beachcomber's style. Her smile is that of the Cheshire cat, and the sparkle in her eye is amazingly seductive. Sometimes she takes you, your life, and everything you know, adds ice, and shakes you until everything seems wrong, but when you're

dumped out, you generally land on your feet.

Academically speaking, though, Eris is not all skittles and beer. It is she who caused the first war among men, the Trojan War, because she was not invited to the wedding of Peleus and Thetis (let this little allegory be a story to those who don't invite the Outdwellers to rites).

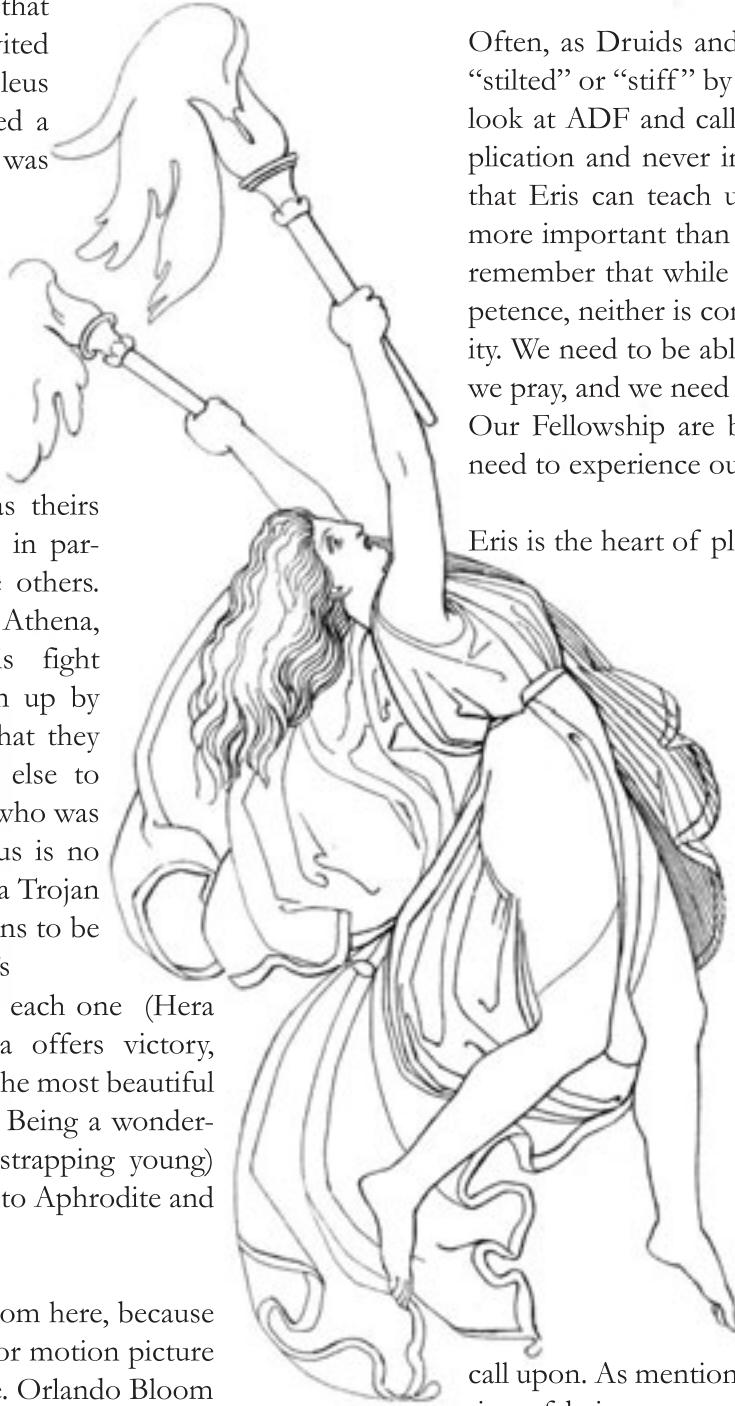
When Eris found out that she had not been invited to the wedding of Peleus and Thetis, she created a golden apple. Upon it was written the word

“Kallisti”, a Greek word meaning, “For the prettiest (one).”

She took this apple to the wedding and rolled it in among the guests. All the goddesses assumed it was theirs (obviously), but three in particular out-fought the others. These were Hera, Athena, and Aphrodite. This fight was eventually broken up by Zeus, who declared that they would find someone else to make the decision of who was “the prettiest,” as Zeus is no dummy. He picks out a Trojan prince who just happens to be herding sheep, and he's

offered bribes to pick each one (Hera offers wealth, Athena offers victory, and Aphrodite offers the most beautiful woman in the world). Being a wonderfully intelligent (and strapping young) lad, he gives the apple to Aphrodite and gets the hottie.

You know the story from here, because we've all seen the major motion picture that came out of it (i.e. Orlando Bloom goes all invincible elf on everybody, and lots of hot men get oiled up, and Brad Pitt's rear-end gets its own salary and mention in the credits).



The point of this whole story is that bad things do happen when you try to force chaos out of your life and/or your rites. Quite often, we forget that chaos and disorder are a part of nature, and while we may not be comfortable with them, we are still forced to think about them and respond to them in ways that may be vastly different than anything else we might encounter.

Often, as Druids and as an organization, we're seen as “stilted” or “stiff” by people outside. Most other Pagans look at ADF and call us “high ritual” or “stuck in supplication and never in experience.” One of the lessons that Eris can teach us is that sometimes experience is more important than book-learning. Sometimes, we can remember that while sincerity is no substitute for competence, neither is competence any substitute for sincerity. We need to be able to laugh at ourselves as loudly as we pray, and we need to remember that our worship and Our Fellowship are both made up of individuals who need to experience our gods, not just study them.

Eris is the heart of playfulness and joy in ritual, and it is through her that we are finally able to experience these things as if we were children. She is a deity that should be taken only in moderation, though (two before bed, and call your doctor if symptoms persist in the morning), for if you dive too deeply into her world, you will have problems ever seeing things seriously again.

I've already mentioned her as an Outdweller. Chaos is not something that one should generally invite into a rite, where (if you happen to believe Eliade) you are recreating a sacred past that is ordered and structured. There are times, however, when chaos is a perfectly acceptable (and perhaps even highly useful) attribute to call upon. As mentioned above, ADF rites have a reputation of being stogy and boring. If the rite can use some spice, you might change the Outdweller offering to invite Eris to the party (I suggest having a bowl of punch and a hotdog sans bun available for offering), but if you do

you should make it perfectly clear that her “help” is not what you’re asking for, just that you’re letting her know that she has not been forgotten.

Using Eris as a Patron for a rite becomes a bit tricky. It should go without saying, but invoking her to certain rites (such as the ADF Unity Rite) might not be a good idea unless you craft your words very, very carefully, and even then only a Discordian Pope should undertake such a serious thing. If you’re running something like a Fools’ Rite or a Rite of Inversion, Eris might just be the kick in the pants your ritual needs. The emphasis she can place on creative forms of chaos can be amazing, and she is excellent for starting new projects that you don’t know where to start with (and even better for starting projects you aren’t at all sure you do want to start).

One final (though by no means the last) way to incor-



End Notes

¹ Full title: Pope Cockroach the Green, POEE, Devotee to St. Gulik, Emperor and Lord Protector of the Lands Between State Lines, Chairman of the Committee to Move Independence Day back to July 2, Keeper of Souls stolen by photographs, Chief Librarian of all libraries on the Moon, Second Assistant to the ResNet Goddess, Fifth Poet of the State of Chaos, Excommunicator of YOU, De-excommunicator of YOU, Preceptor of the Emperor’s New Clothes Coven, Chief Hunter and Skinner of Fluffy Bunnies, Lounge Singer at the Hotel Nirvana, Game Warden for the Happy Hunting Grounds, and National Swashbuckler for the Nation of Djibouti.

² Hesiod. *Theogony*. Trans. Norman O. Brown. Prentice Hall; June 1953 (ISBN: 0672602024)

³ **Discordian Meal blessing:**

*Eris Good and Strong and Bright,
Make this food safe tonight.
Anthrax, chicken pox and bugs,
Please keep at bay such thugs.*

*Kitty claws and dragon teeth
Do not contaminate my beef.*
My veggies and salads green
Are not replaced with dolphin spleen.*

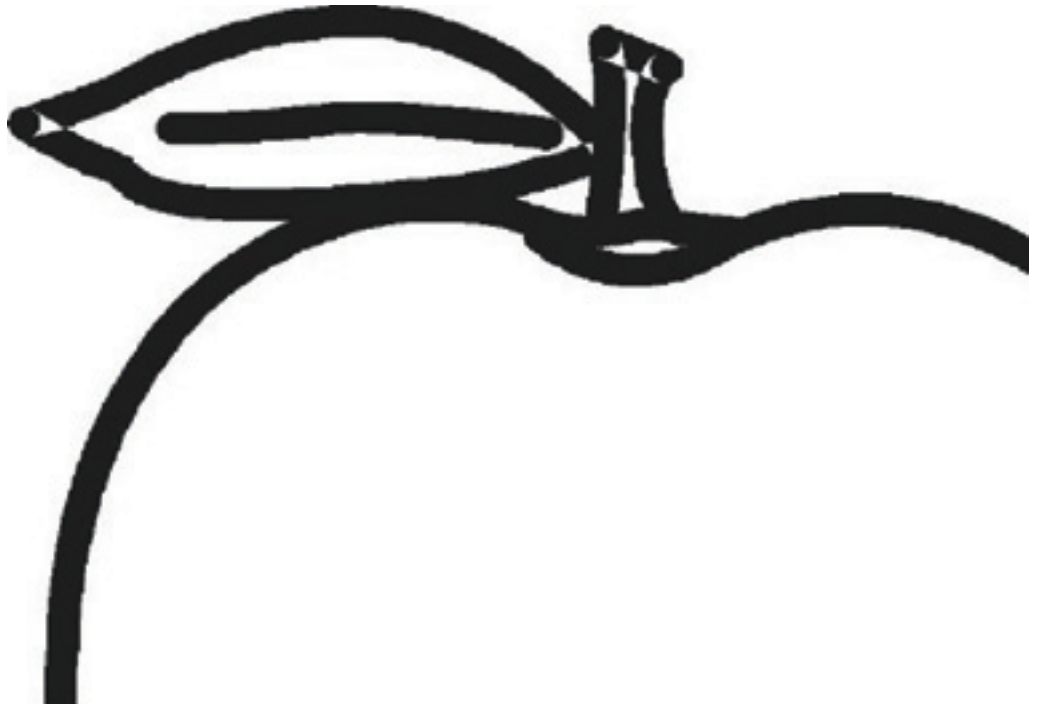
*Eris, O Mother Discordia and Poof
Take this as prayer, not spoof.
Through your guidance and strife
May we see our lessons in life!*

*Vegetarians may change this to:
Kitty claws and dragon sneeze
Do not contaminate my cheese.

porate Eris into an ADF rite is as the unformed chaos potential that the rite uses to form itself. Remember that she is a daughter of Night, and as such has control over the formless things of the void, as she is one herself.

As you can see, Eris isn’t the boogy-woman some have made her out to be. She has legitimate uses here and there for any person. Those of us who have a relationship with her urge you to run the other direction. If you are a glutton for punishment, though, and embrace her as she does you, you’ll be in for the ride of your life. The carnival doesn’t stop once it’s begun.

Remember, next time you do a ritual and something goes wrong, the laughter in the background is simply a reminder from your resident crazy-woman-god that everything is going according to plan.





A Druid Speaks

Interviewing ADF Members

Rodney Cox is a member of Shining Lakes Grove of Michigan, Guild Chief of the Healers Guild and Guild Chief of the Magicians Guild. As Rod wears important hats in ADF, we were honoured that he would take the time to sit down and chat with us.

Oak Leaves: How did you come to polytheism?

Rodney Cox: Like many ADF members, I started out as a Wiccan. However, over time, I grew discontented with it and found it wasn't meeting my religious needs. It seemed to be more of a magical operation than a religious experience. I also had an increasingly hard time believing that all Gods are one God and all Goddesses are one Goddess. Then a friend mentioned that she was polytheistic and a light bulb went off. Suddenly I had something that made sense to me.

OL: When did you first discover ADF?

My friend (Kestrel, who is near San Francisco now) who enlightened me about polytheism was a member of SLG and head of the ADF Warriors Guild. Thus I found my way to both my Grove and ADF and have never looked back since. I joined in 1998 and have been very happy with it.

OL: Do you recall your first ADF ritual?

Well if you count my Grove, then my first ADF ritual was Spring Equinox of 1998.

OL: What was it like for you?

It was very enjoyable. I got the same feelings that I had years ago sitting in church, of being connected to some higher power. I felt happy, fulfilled and close to the Gods. The best part was the personal praise offerings. In SLG, we pass an object around so that everyone has an opportunity to give thanks, or to silently put energy into it. This forms our main sacrifice. During this part I felt most strongly a connection to the Divine. Even now, I

can feel the Shining Ones quite clearly, especially during the praise offerings.

OL: What is it that you do in ADF?

I am the Guild Chief of both the Healers and Magicians Guild.

OL: What are your roles as Chief of the Healers Guild and Magicians Guild?

I see myself as the face of these Guilds in ADF, so I see it as being a lot of PR. Within each Guild, I run any meetings we might have. Not very glamorous compared to the Preceptors position.

OL: Your Grove's deities are mainly Irish, yet your personal deities are Norse. How do you reconcile this?

It's simple. Since ADF tends to be orthoprax in outlook rather than orthodox, there is no inherent conflict between my personal Deities and the Tribes or Community's Deities. At a public ritual, I am honoring my community's Gods. At home, I honor my personal Gods. Both have a place in my life.

OL: Is this kind of dichotomy, personal vs. tribal deities, a problem for ADF and other Groves?

Yes and no. On one hand it opens up Groves to, as a whole, find their own Pantheon without being restricted to someone else's personal vision and Deities. I would say that Groves, rather than say, "I'm going to start this cultured Grove and will worship these Gods," to look to find what Deities are out there and are willing to work with the group. This is how my Grove did it and I think it has merit. This way, you (as a Grove) know for sure which Deities want to work with you.

But on the other hand, the personal vs. tribal Deities can make Groves shy away from any sort of declared Pantheon because the members may have a wide array of

interests. This is unfortunate, in my opinion, as you lack the depth of involvement of working with an established pantheon.

OL: How did you come to have Odin as a patron?

I originally shied away from the All Father as I heard all sorts of nasty rumors and whisperings about him. “He tends to abandon his followers at unexpected times.” “He’s so dark and scary.” But in the end He got me with the runes. I kept saying, “I really don’t want anything to do with him. He’s a mean old man. But. . . I really like the runes.” At the time I was more interested in the Celtic Deities, especially Brid, who really pushed me into Reiki, I feel. But the runes kept drawing me back, until I had to give in. Now, I don’t see Him as being all that scary. He’s all about being prepared and will test you to get you ready. If that means throwing some bad stuff your way, so be it. Now, I can’t imagine not having Odin as my Patron.

OL: You are a Reiki Master in several Reiki traditions, how did this come about?

After I became a Reiki Master, I met other Reiki Masters online from Czechoslovakia and Romania and traded distance attunements. And found myself at Master level in five more traditions. I was very attracted to the symbols in Reiki and wanted to learn more and more. This led me to contact my Patrons for symbols which culminated in the creation of Runic Reiki a new and independent form of Reiki. I’m very proud of Runic Reiki and have been teaching it as much as I can this year.

OL: How did you get involved with Reiki?

Way back in 1996 I got involved with local teachers at a healing circle they were doing. I was particularly motivated to learn as quickly as possible. I feel I was being nudged by Brid and couldn’t get enough Reiki. I got my first Master level attunement in 1997. It was a truly magical experience. It started Friday with a sweat lodge followed by attunements on the beach. I was so blown away by the sweat lodge that I couldn’t feel the attunement at all. Saturday was spent practicing giving the different attunements. It was fantastic and there was a sense of something becoming complete within me.

OL: Why do you feel Reiki is important?

It is important for several reasons. Reiki is an energetic healing system where you don’t use your own energy to heal. Thus you do not run the risk of draining yourself or of picking up the illness of the person you are working on. The attunements themselves open you up and can make you more sensitive to energies around and within you. Reiki also has built in safeguards and can do no harm. Its a fantastic healing system and is also very easy to use.

OL: How do you Reiki fits into ADF?

Obviously I would like to see it become incorporated into the Healers Guild. It may not be totally IE but the ease of use as well as teaching make it an ideal system to teach and use within the Guild and ADF as a whole. I would like to see it promoted throughout ADF as much as possible. I’ve taught Reiki at quite a few Festivals to date and hopefully will continue for many more.

OL: Your Grove uses the local River Goddess for their Earth Mother. Tell me more about this?

Long ago, when Fox (my Groves former Senior Druid and also former Archdruid) started Shining Lakes Grove, ADF (SLG), he followed a model of contacting the local River Goddess to help us connect with the land. The ancients thought locally and acted locally. Most, if not all, did not have a global Earth Mother. Their Earth Goddess was the Goddess of the local river and watershed. Much meditative work was done by the Grove to make contact with this Goddess and thus we came to find Ana.

OL: How does use of a River Goddess affect your religious practices?

For me personally it affects it a great deal. I feel very close to Ana and consider Her to be one of my Patrons. Because of our relationship with Ana, ours is not a faceless Earth Mother. Whenever I drive over the river I see the face of my Goddess. This is very satisfying and makes it very personal and meaningful for me. I’ve mentioned this to lots of people already, but when I leave the watershed, I can feel a difference. I lose contact with

Ana and it leaves an emptiness inside of me. When I come back into the watershed, I immediately feel Her fill me again and am happy. I made sure, much to the annoyance of my wife, that we were married in the watershed as well as buy a house within Her boundaries so that we may be blessed by Her presence.

OL: How do you balance your religion with the rest of the pieces of your life?

My life is filtered through my religion as it affects all aspects of my life. I am fortunate to not have to hide that I'm a Pagan and can talk about it openly with family, friends and co-workers. It allows me to educate people about Paganism in general as well as my Druidic path.

OL: How do you communicate with the gods?

Through a variety of ways. Meditative journeys, prayer, and feeling Their presence within me, whispering little bits of wisdom when I'm receptive enough to hear Them.

OL: Sometimes the gods can leave us confusing messages, what are your suggestions for figuring things out?

If a message is truly confusing, I will reserve judgment and wait to see what happens, while keeping the message in the back of my mind looking for the answer to fall into place. Eventually it does. Kind of like the movie Signs where everything is made clear in the end.

OL: What are your thoughts on inter-Grove cooperation and interaction?

I'm a big fan of different Groves interacting and sharing. Each Grove has a different take on the ADF Liturgical outline and it's always fun to see how this is translated into ritual.

OL: Where do Solitaires fit in?

Solitaires make up most of the population of ADF and therefore are a very important part of ADF. They have a greater challenge than those fortunate to be in a Grove in that they have to go it alone. But then, they don't have to deal with challenging interpersonal group dynamics

either, which can be a blessing. I can appreciate how lonely it can be for them.

OL: What do you see as your greatest accomplishment, thus far, as a member of ADF?

Almost winning the Guild Master position last time around. I lost by one vote, which was pretty good considering I was a virtual nobody. Also being able to teach Reiki at Festivals.

OL: Why do you want to be Guild Master?

Well, I feel the Guilds to be a very important part of ADF. They allow people of similar interests to get together and share at a more intimate and meaningful level, especially at the Grove level. Plus they are great places to learn things and add a depth to one's spiritual path. I see the Guild Masters position as a liaison between the Mother Grove and the Guilds and in finding ways to promote the Guilds within ADF.

However, there is a current proposal to eliminate the position so I may not have the opportunity to serve.

OL: What qualifications do you have for this position?

I've always thought of myself as being rather multi-talented. I have a good understanding of each Guild. For example, I have a black belt in martial arts, which covers the Warriors, I have a natural resources degree which covers Naturalists, I'm a Reiki Master which works for Healers, I help design and lead rituals in my Grove, I've developed a magical system for my Grove, I've written pretty good fiction, and have had articles published, and so on. I'm also on the e-mail lists of all the Guilds to keep in touch with what they are doing.

OL: What would you like to see happen within the Guilds in general?

I would really like to see a lot more local Guild Chapters develop within the Groves. It is here that the real work of the Groves is done. I would also like to see the Guilds take a more active part in ADF in general. The Warriors are ideal for running security, Healers for First Aid, etc. I would like to see a more cohesive Guild presence at the

various ADF Festivals.

OL: Many people experience ADF mostly through the various mailing lists and Oak Leaves. Do you think that ADF's Internet presence gives a clear picture of what the ADF community is?

To some extent. Its hard not to look at the Groves as the major area where the question of what ADF is about is answered. Internet contact is not the best for the expression of ideas and sometimes misunderstandings can crop up easily. But having met a lot of ADF people, I see that you do get a sense of what ADF is through the mailing lists. It is a bit filtered, but it is there.

OL: What would you advise people to do in order to see the ADF community in action?

Go to the Festivals, especially the rituals. There is something magical about meeting fellow ADF people face to face that you will never get through e-mail.

OL: I like to think that ADF is young with a promising here and now and a very bright future. Where do you see ADF in 5 years? 20? 50?

I see it getting bigger and more cohesive. I see it working to smooth out operations so that things run better. Given the independent nature of Pagans in general, this will not be easy, nor will it happen very swiftly. Hopefully in 20 or 50 years we will be big enough to be more mainstream and have a much more tangible presence in the world at large.

OL: Who do you admire within ADF and why?

I admire several people in ADF. Skip and Bard Daffyd come to mind. Both of them have been kind to me and have done much for the organization. That sounds like a big suck up answer, but its the truth. I also greatly admire Jenni Hunt for tackling the difficult job of ADF Preceptor. Let us all do what we can to make her job easier. Finally, those people who take on the hell that is organizing a Grove. Hats off to those folks.

OL: Outside of ADF?

It's hard to pick out one person. My personal heroes are Leonardo Da Vinci and Nicola Tesla. Both were men of genius who were far ahead of their times. I admire their intelligence and ingenuity. After that, I would say my dad. He wasn't perfect, but he did his best and he shaped my life and personality into much of what it is today.

OL: What is your fondest memory of an ADF event?

There are so many great memories, its hard to pick one. One that stands out strongly was this years Trillium Festival where I was undefeated in the Circle Challenge and also won the overall Games. It was a very great moment of personal triumph. Also, at Wellspring, this year, I really enjoyed the ritual where the Manannan statue was installed. It was very powerful and memorable.

Rodney may be reached at: uberrod@comcast.net



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The Wandering Druid

ADF Members' Tales From the Road

Stonehenge

by Hillary Gross

This spring, I was fortunate enough to journey to Europe. Although pilgrimage isn't exactly the right word, it's the closest approximation to how I felt about going to Stonehenge - it was a spiritual Must, a command, and I didn't even know it until after I left. I can never describe it, but here are some of the words I've used to attempt to recapture the spirit I felt. The prose blocks were written recently, in retrospect. When the words just sort of sit on the page, trying not to fall off - that's from when I was there, on the first of June, two thousand and one.

I don't know how large Stonehenge is in measurement words, so let's call it fifty feet diameter - respectably large, but not overwhelmingly huge on a purely physical level. In the rolling English countryside, picture a cylinder made of solid stone, fifty feet diameter, that starts roughly at the center of the earth and reaches up through the sky to that place in between the atmosphere and space, where the spirits in the sky tend to dwell. Feel the solidness, the Weight, the unadulterated *mass* of stone stretching for infinity. Now take away the pillar and leave only a circle of stones on the barest surface of the Earth. That's a little bit of what Stonehenge feels like.

Like every molecule you breathe, every molecule in your body, is covalently Bound to a molecule of Stonehenge. Your blood is full of hemoglobin-Stonehenge, and it's trying to function with this new weight. You breathe in oxygen-Stonehenge and struggle to exhale carbon dioxide-Stonehenge. Your lungs are FILLED with it, your inner body coated. The grass is specifically adapted to carry the extra weight, the flowers integrate this extra power. You cannot. You can only stare and try to breathe and obey the little rope that says oh no, don't go too near, and you wish as you never have before that you were one of the birds keeping vigil inside the circle.

I'm here.

Weight.

Majesty.

Age.

Weight. Like posts of thunder into the ground.

Connection.

The petrified trees of life.

Grove. Community.

Doorways to the gods.

It booms with holy-

A five thousand year old bass line:

resonating.

"You get me closer to god."

"You get me closer to god."

My body tingles.

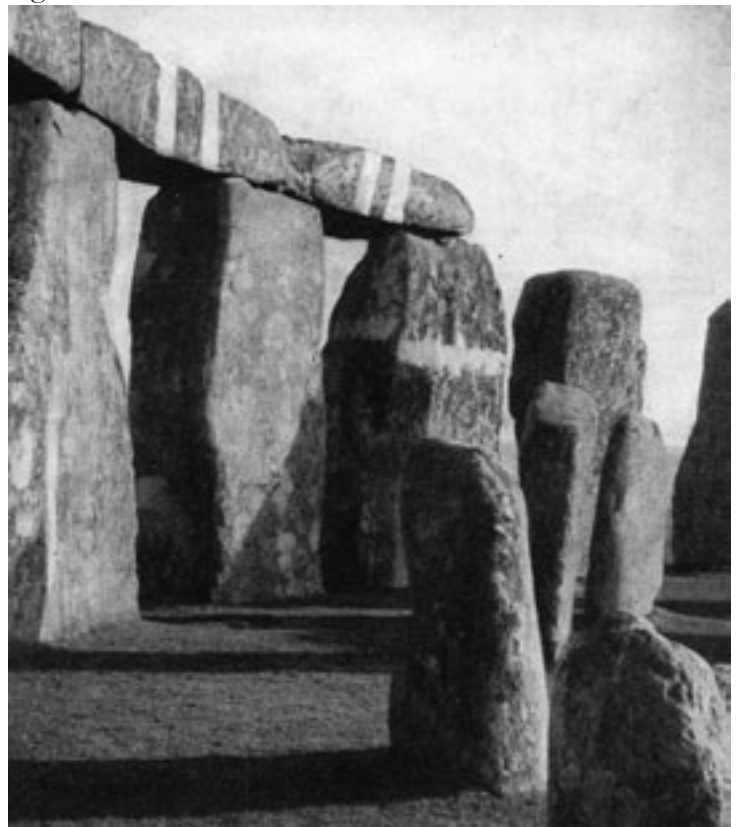
Eyes closed. I salivate. It calls,

softly but firmly.

To touch one would be to touch the ancient tree - but exponential.

It calls to me. If I were alone, I'd run to it. My stomach feels

it. Everything in me feels it.



Five thousand years, but it was old when they built it.

It makes the air heavy, saturated with rock molecules.

The air is full of the rocks, the energy.

My teeth tingle.

I am glued to this spot,

the words keep flowing.

I'll never feel like this again.

*They are oblivious to us-
inside their world, it is dark, stormy.*

In their world, Druids still chant.

The Stones care to know nothing of us.

To go inside that circle...

I'll never know what it's like.

Maybe that's for the better.

What would I do if I were wrong?

What if I were right?

*It's a nexus, crackling, a
story dying to happen.*

It is SO OLD.

*I'm searching to connect it to history,
but it won't.*

It's not big bang old or primordial ooze old.

It's spiritually old, energy old,

we don't have a history for it yet.

The birds are techno-chirping, echoing.

Black birds, playing in the Stones.

Odin's birds.

I keep salivating.

My body tastes something.

I am attracted in every way to it.

But I can't go in.

And what would I do if I could?

I thought I couldn't bring it with me, but I can. It's still here, inside me. I hope it stays, that my normal wordsmithing will only scabble for coherence, pleading to be let in, to be able to communicate, and will forever be lacking, because this is the farthest beyond words I've ever been. I'm still speechless when people ask me, "What was it like?" It's like nothing. It Is. It's always Been. It's the reason for the verb To Be.

It's the spiritual pressure of the bottom of the ocean. It presses, imposes its weight, and wouldn't it be interesting to open the hatch, and let the ocean In...



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Living Our Druidry

Personal Experiences In The Practice Of Our Druidry

Eris is Coming for Tea:

or, What Happens When You Invite Our Lady of Discord to an ADF Rite

by Michael J Dangler

ADF is known among Neo-Pagans as one of the more organized groups within the modern Neo-Pagan movement. We mainly get this reputation because ADF has a standard liturgy that all the Groves follow (with occasional modifications), no matter what their cultural focus. The liturgy isn't really set in stone, per se, but flexibility isn't stressed.

This makes ADF rites rather aneristic, to steal a Discordian term. "Aneristic" basically means that order is stressed over disorder, which would be "eristic". There is nothing wrong, even according to Discordians, with anerism, as long as it's constructive. ADF's rituals tend to remain constructive, but they are still aneristic and ordered.

That being said, calling Eris into an aneristic format is something most sane people wouldn't consider. Anyone who has worked with Our Lady knows that She has a tendency to make aneristic situations rather eristic. Things go wrong, people lose their minds, orgies occur out of the blue, and people wake up the next morning wearing a wig, lipstick, and having the phone number to some guy named "Butch" tattooed on their behind.

Knowing all this before a ritual one night in September, I set out to honour one of my patron Deities, Eris, with an ADF ritual. This was just a simple devotional rite, the kind I do every day, except that I hadn't done any for a week. Because of this, I planned to offer to everyone I usually offer to in the space of a week, including

the Nature Spirits, my Ancestors, the Gods and Goddesses, and the Earth.

During work that day, I had this strange nagging that told me to do this ritual outside. Since it had been sunny all day and the temperature was nice, I figured it would be fun. When I got home, as I was packing my altar, after I had changed from boots to sandals and taken off my jacket in preparation, I heard thunder and saw the rain come down hard on my window.

Knowing (or thinking I was knowing) what I was getting into, I figured that this was just Our Lady providing discord for my enjoyment; I grabbed my altar and decided to go through with it like I had planned.

I walked a half a mile through the cold rain. The sky had gotten cloudy in about ten minutes and the temperature had dropped 10 degrees. I shivered my way to the park.

I wandered into the woods near the path as the rain let up, and began to set up my altar. The sky had turned into a drip rather than a fire hose, so I sat down to light my candles and fill the Sacred Well. I had everything out, opened the beer for the Outdwellers, and invoked Earth.

I finished invoking Earth, and I turned to my candles to open the Fire as a Gate between the Worlds. I raised my arm, pointed at the flames, and noticed that some tape I was using to keep the candles up had caught fire.

I bent down to put it out, and stood

back up. I began to invoke the Gatekeeper:

"Mannanan Mac Lir, Keeper of the Gates! I ask that you join your Magic with mine, and with our Magics joined. . ."

Two of the candles had gone out.

Grinning, I took a deep breath and looked to the last candle that was still lit.

"Mannanan. . ."

Thump! FIZZZZ!!!!

The third candle went out when a huge drop of water hit it.

Seeing what Eris really seemed to be trying to tell me, I shouted, "*Okay, okay! I get it!*"

I poured a libation of the beer to the Outdwellers and Eris. I broke open a pomegranate for Our Lady and the Gods. I packed up my altar, and wandered out of the woods.

As I stopped to drop the beer bottle in the trash, I realized I had forgotten to offer to the nature spirits. I grabbed my offerings of oats, and went back to where I was doing the rite, and offered to them, leaving the oats on the ground.

I skipped all the way home. I'd been told something profound by the Goddess. I think I know the lesson, but I'm confident that if I don't, She'll be happy to teach me again.





The Solitary Path

News, Resources & Rituals For ADF's Solitary Members

Fall Equinox

by Aigeann

To be done before your personal shrine.

You will need:

Offerings

Offering bowl

One unlit candle

Matches

Pen or pencil

Small piece of paper

Fireproof container

Note: Offerings may include any grain that is locally grown or anything that has ripened or bloomed recently. Clean, fresh water or a stick of incense may also be used as your offering. You may wish to take your offering outside to be left at the base of a special tree or stone after your ritual is over. This may be performed at any time of day; however, dusk may be the best time because Fall is like the evening of the year.

Feel free to leave out any sections that do not resonate with you. Group rituals are usually longer partly to help others attain the same level of trance (to establish a group mind) as well as to explain to others what is being done and why during the ritual. As a solitary, you are in control of all this.

[Opening. Some people like to ring a bell or beat a drum as a clear cut beginning. All parts may be spoke aloud or silently as you see fit.]

Shining Ones, I ask for your presence and guidance during my ceremony of the Fall Equinox.

(Light your main candle now)

As I connect with the Well of Wisdom, the Fire of Change and the World Tree, I honor my Patron/s, the memory of my ancestors and the nature spirits who surround me.

With Mother Earth supporting me in all I do, I proclaim my Fall Equinox festival within this sacred space.

Here at the edge of space and time and reality
The power of my faith opens the door
I am a being of energy
Fire in the Head

This day
This night
In complete balance

All beings
naturally seek a life in balance
All of nature seeks a balance

To be out of balance
means one is without
Without time
Without love
Without peace
Without the Shining Ones
Drained and lost
Sometimes not understanding the emptiness felt

Life out of balance is a life changed
As water exposed to too much cold or heat
becomes unrecognizable

In this rare moment
a quick breath twice each year
I revel
in this balance

As in the checkbook figures that balance
As in the new life offsetting the passings
As in the day after the night
As in the cool of winter after the heat of summer
As in the wisdom of age after the impulsiveness of youth

Each life, each dream
are like the seeds carried by the winds
From dandelion puffballs

Some land on asphalt
Without water for balance
They cannot sprout

Some land in rivers
Without soil for balance
They cannot sprout

Some land in the forest
Without sun for balance
They cannot sprout

Some land in the meadow
All is in balance
They grow into maturity

[Pause for a moment to meditate on what in your life is out of balance. When the answer/s comes, write it on your piece of paper. Then continue, either speaking the following parts or just visualizing the concepts.]

Dandelion seeds are sometimes like my life
So much I cannot control
So much I cannot foresee
I have faith
In myself, in my ancestors and in the Shining Ones
I open my heart to my life taken
Like rain sweeping the seed off the asphalt

Like the current washing the seed onto the shore
Like the wind blowing the seed away from the forest
To the place
To that perfect meadow
Where all is in balance
So every hope, dream and desire
Can sprout and grow into its potential

If I can dream it
If I can visualize it
If I can work together with others
If I have faith
I will attain my goals

[Make an offering into your offering bowl. Use the

main candle flame to set your scrape of paper on fire and place it in a fireproof dish to burn out. Meditate how to create balance in your life as the flames consume your issue.]

[If you have any additional praises, divination or requests this is the time to do so. These can be any healing requests, offerings of poetry or individual prayers as well as statements of gratitude.]

(State or just concentrate on the following concepts)

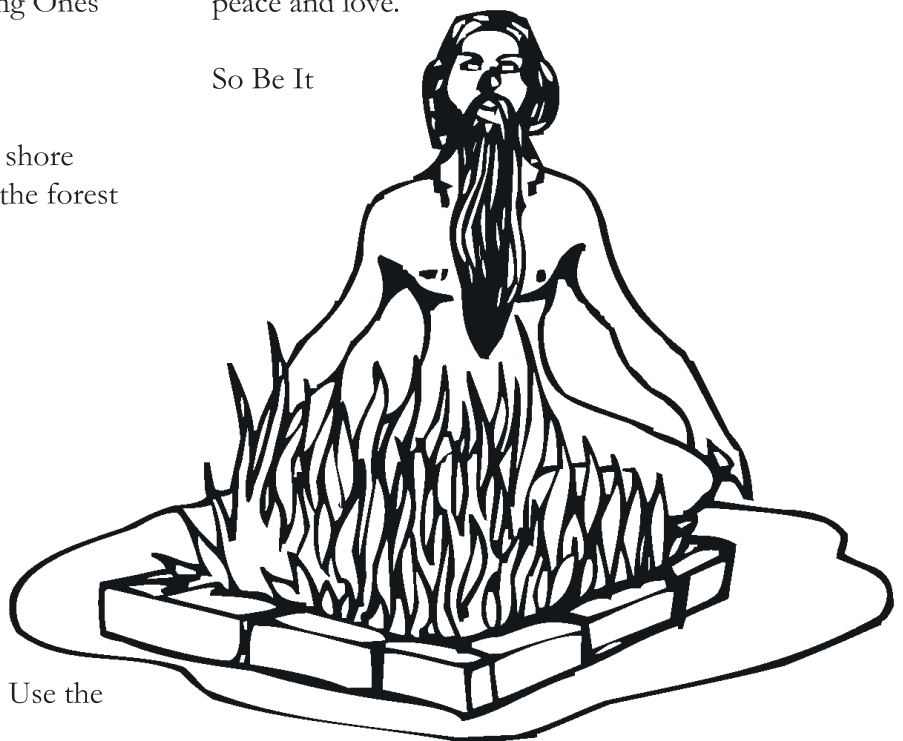
My prayers have been given but my path does not end here. From this sacred space, I will continue to seek balance in my life.

Balance the individual with the community
Balance the preserving with the replacing
Balance the responsibility with play
Balance the should-s with the want-s
Balance the savings with the splurges
Balance the tears with the smiles

I will be open to the Shining Ones, my ancestors and the nature spirits whenever they come to show me the way. I am grateful for the gifts they have given me and will give in the future.

I now declare this Festival of the Fall Equinox ended in peace and love.

So Be It





Call Of The Oak

News, Resources & Rituals From ADF's International Community

ADF-Canada Makes Itself Known!

by Zoe Willowsong

Kaleidoscope Gathering started out this year with sunny skies and wonderful warm weather on the afternoon of Thursday, July 29th. We unpacked the car and set up camp near our friends, and then set about wandering the campgrounds, seeking out old friends and meandering our way down to check out the vendors area before it was time to head to Area 51 (the main firepit) and join in the first night of drumming and dancing.

I spent most of Friday morning wandering around, meeting the members of Red Maple Protogrove from Ottawa, looking around to find where Skip Ellison had camped, and seeking out our lovely Queen of Kaleidoscope, Lady Pamilla, so that we could confirm when and where Skip's workshops could take place.

And on Friday night, it rained.

..And rained.

...And poured.

Saturday morning greeted everyone with still more rain, and some people awakened in the gazebo or other buildings, having been flooded from their tents. By now, even those of us who enjoy a nice summer rain, were getting a little down in the mouth.

Workshops and rituals were frantically rescheduled and relocated, and the Dancing Lights and Red Maple Protogrove members followed suit, myself and Lynn bustling around the campsite relaying messages back and forth, until we finally confirmed our ritual to be bumped an hour and a half past the slot on the schedule, and held on the beach, since Sacred Space was flooded.

Unfortunately, Skip Ellison's first workshop on Saturday morning got rained out, but we managed a fairly significant attendance of 35 people (plus a family of three who observed from a distance) for our rescheduled Lughnassadh ritual at the beach... much thanks to

Richard's foresight in doing a headcount!

The ritual went fairly smoothly, admittedly with a bit of unavoidable disorganization, but after all that rain and running around, and the inevitable redistribution of parts when a few participants couldn't attend... I think everyone would agree that it went very, very well. Our ritual was well received, and Skip was only too happy to field some questions about ADF from a few of the attendees.

I have to acknowledge and thank the gods for their kindness, as the rain stopped about ten minutes before our ritual, and started again, with much enthusiasm, about five minutes after we concluded.

The next day went off without a hitch, as the sun came out, and the campers started hanging out damp sleeping bags and stringing up various articles of clothing in the tree branches.

I attended Skip's second workshop along with about seven others, and found what I heard of it to be really informative, and learned some things I didn't know about the Study Program. I'm sure I would've gotten more out of it if my one-year-old daughter wasn't running around distracting my attention, but, these things can't be helped!

I want to extend a heartfelt thanks to Skip for making his way up to visit our two lonely Canadian Protogroves. We really enjoyed having you, and hope that you will venture up to see us again soon! Also, from Dancing Lights Protogrove to the Red Maple's, thanks for joining us and helping to create a successful joint ritual. We look forward to doing it again next year!

I think we've taken a big step together in spreading the word that ADF is alive up here in Canada, and slowly but surely, we are growing and thriving.

I have every confidence that we will soon see many more protogroves beginning to pop up in Canada.

Kaleidoscope Gathering -
<http://www.kaleidoscope-gathering.com>
Dancing Lights Protogrove, ADF (Durham/GTA) -
<http://dancinglights.tripod.com>
Red Maple Protogrove, ADF (Ottawa) -
<http://www.redmaplegrove.org>



Naturalists Guild

The ADF Naturalists Guild exists to learn more about the land on which we live so that we may educate our groves and communities, to work in whatever way we are called for the protection and healing of this land and the Earth, to deepen our understanding of and relationship to the Nature Spirits, and to facilitate the spiritual connection of our folk to the land. Please join us as we explore and strengthen our relationships with the Earth and Nature Spirits.

More information may be found at our web site:
<http://mywebpages.comcast.net/rdelach/naturalists/>

Guild Chief: Epona epona@emagichappens.com Guild Preceptor: Explore titanite2001@yahoo.com Pursewarden & Registrar: Havenne Guild lflynn@twcny.rr.com Scribe: Spiral Dancer spiraldancer27@yahoo.com



What's A Wiki?



Wiki is a constantly changing and growing wealth of information at your finger tips.

Wiki is a great way to get to know other ADF members.

Wiki is a great way to find out more about ADF.

Wiki allows you to find goods and services provided by ADF members.

Wiki is an easy to use interactive tool on the ADF web site. It allows you to create new pages of information, add to pages already created and share your experiences with others. A few of the current Wiki uses are:

Listing Online DP Journals • Festival Listings • ADF Members Offering Their Goods & Services • Available Presenters For Local Workshops • And Much More!

Have You Wiki-ed Today?

<http://www.adf.org/members/wiki>

Little Acorns



Hera

Hera is the Queen of the Gods and wife of Zeus. She is the mother of Hephaestus, Hebe, and Ares. Her parents are Cronus and Rhea.

Eris

Eris is the Goddess of Discord. She is the Daughter of Nyx and keeper of the Golden Apple.



Poetry

Prayer-Hymn To Demeter

Oh, great Demeter, mother of all
Your bounty abides around us,
Providing all that we have,
All that we see,
All that we are.



Oh, Demeter, great mother of all
She who brings the flowers in her joy
And snow in her sorrow,
She who taught birds to sing
We voice our praises to you.



Oh, Demeter, Lady of the earth,
You give life to all that springs from the
land.
You give hope in the face of sorrow,
And permit return from grave death.



Oh, Demeter, divine caretender,
Look with kindness upon us.
Accept our praise, Mother,
And bless us with your abundance.



We greet you, Demeter,
And will remember you in another song.

-James Lock



Prayer To Lleu

Samildanach! Lleu Llaw Gyffes!
Champion of the Gods--
Bright Skillful Hand, guide my hand
In the tasks that lay ahead.
Help me harvest what I have sown,
Teach me to move ahead.
Golden-headed son of Gwydion,
Great eagle of the oak,
Fly down and lend me your hand.

-Mary Jones

AN CEATHRADH MÒR

Thall ansiud
 Thairis air an rathad,
 Theab mi nach fhaicinn
 ‘S mi ‘ dol seachad:
 Cearcall nan tuirseachan
 Aosda fo aimsir,
 fo chrotal is còinneach, balbh.



Photograph by Eva Gordon

Sguir an t-uisge mìn greiseag
 ‘S chaidh mi isteach
 A measg blàthan buidhe is geal,
 O chionn còig mìle bliadhna:
 Deòran blàth le aoibhneas is fàilte orm.
 Ghabh mi boillsgeadh dìobhar air Tir nan Òg
 agus chuir mi soraidh le mo shìnsearan.

-Eva Gordon

CARROWMORE

Over there
 Beyond the road
 I almost didn't see
 As I was passing:
 A stone circle
 Ancient, weathered,
 Covered in lichen and
 mosses, mute.

The gentle rain stopped briefly
 And I entered
 Amid yellow and white flowers
 Five thousand years ago
 Warm tears, with joy and a welcome to me
 *I had a secret glimpse of Tir nan Og
 And sent a greeting to my ancestors.

The Naming Of Groves (With apologies to T. S. Eliot)

The Naming of Groves is a difficult matter,
 It isn't just one of your holiday games;
 You may think at first I'm as mad as a hatter
 When I tell you, a Grove must have THREE DIFFERENT NAMES.
 First of all, there's the name to be used in the workplace,
 Such as "church meeting", "night job" or "my kid's soccer game"
 Such as "sewing circle", "bowling" or "Will and Grace"--
 All of them sensible cover-up names.
 There are fancier names for those not of the cowan,
 Some for the scholarly, some for the deranged:
 Such as "study group", "circle", "sacrifice night",
 "not-a-coven"--
 But all of them reasonable everyday names.
 But I tell you, a Grove needs a name that's particular,
 A name that's official, and rarely offends,

Else how can they keep their Bile perpendicular,
 Or send in their charter, or brag to their friends?
 Of names of this kind, I can list 'til you tire,
 Such as "Henge of the Dagda", "MoonStones", or
 "Ceridwen's Cove",
 Such as "Porn Stars for Eris", or else simply "Heart Fire"-
 Names that never belong to more than one Grove.
 But above and beyond there's still one name left over,
 And that is the name that you never will guess;
 The name that no mortal research can discover--
 But THE GODS THEMSELVES KNOW, and
 will never confess.
 When you notice a Grove in profound meditation,
 The reason, I tell you, is always the same:
 Their hearts are engaged in intense divination
 Of the thought, of the thought, of the thought of
 their name:
 Their ineffable effable
 Effanineffable
 Deep and inscrutable singular Name.

-Carey Reynolds



Recipes

Pottage For Hermes

by Hekataia (Rev. Venus Clark)

The three day Anthesteria festival culminated with an offering of pottage to Hermes and the spirits of the dead. In exchange for the offering Hermes acted as a psychopomp and guided the souls back to Hades, ensuring the safety of Athenians and allowing the festival to conclude and life to return to normal.

Pottage is a simple porridge made of grain and honey. The Athenians used several types of grain, including barley. I make pottage using a similar mixture of grain and honey starting with simple instructions for making oatmeal. Follow the instructions on the package and substitute barley for about half of the oats. When the grain is cooked stir in about 1/4 cup of honey.

Some sources say participants ate pottage after making the offering. If you wish to try this I recommend preparing a test batch in advance to experiment with the amounts of water, grain, and honey to get the texture and flavor to your liking.

Although I have yet to encounter a description of pottage as an offering outside of the Anthesteria, I have offered it to Hermes in other situations when seeking his aid as protector or psychopomp. So far it has been well received and I suggest others try it if looking for offering ideas.



Are you interested in learning how dance and movement aid people in practicing their religion?

Care to discuss techniques of and practices related to dances used by the Indo-Europeans?

Would you like to know how to incorporate dance and movement in your next ADF ritual?

**Please join your fellow dance enthusiasts in the
ADF Dance Guild**

<http://groups.yahoo.com/group/ADF-Dance>

Guild Chief: narabali@perfumescorpion.org Guild Preceptor: aneke777@yahoo.com Guild Scribe: dangler.8@osu.edu





Reviews

A History of Pagan Europe

by Prudence Jones and Nigel Pennick

ISBN 0760712107

List Price \$25.00

Nigel Pennick and Prudence Jones take the reader on an adventure all over Europe, exploring different aspects of the history of paganism in any given country, and how it relates to religion. It was a fascinating book, full of interesting facts. I learned much from reading it.

The first chapter was on The Greeks and the Eastern Mediterranean area of Europe. I very much liked their description of this time in history as a creative celebration of the forces of Nature and enjoyed their comments about the Greeks' love of expression through dance.

The next chapter is about Rome and the Western Mediterranean. For one, I learned about the Etruscans, and was impressed with their superior skills and abilities. The book went on to express how paganism became more of a state religion under Augustus, who seemed to want people to worship him. I was also impressed with how the authors compared Christian attitudes with pagan attitudes (p. 60), showing how some fit and some were diametrically opposed, such as the concept of sin and the devil in the Christian church having no place in a polytheistic way of looking at the world.

In the next chapter on the Celts, Pennick and Jones go on to describe the Celts as quarrelsome, brave, and quick to fight. The Celts were renowned for their reverence of the spoken word, having no written language. Their religious practices took place outside in "sacred groves" of trees. I felt surprisingly comforted in our own practices to see how much of what we do is derived from historical accounts.

The Germanic Peoples had a basically shamanistic nature, in addition to maintaining an oral tradition, similar to the Celts. It was fascinating to read about their skirmishes with the Celts, as they sought to carve out their own identity and kingdom.

The Vikings (the Scandinavian and Baltic countries) resisted Christianity the most vehemently, and in Iceland, especially, they practiced freelance magic, which to the Christians was considered delusional (p. 152). Another aspect of the Viking culture that I found personally gratifying is the way that women were truly treated as equals.

I was very much interested in the Northern Martial Arts, and the comparison to Bushido. The three animal cults that were represented were the way of the bear, the wolf, and the boar. This section goes on to detail the place each had in society, and how, with the advent of Christianity, the totem animals were often transformed into heraldic devices on the banners of knights.

I have an avid interest in the Baltic Lands, as my paternal ancestry comes from that region of the world. I was especially interested in how similarly their pagan practices are to that which I am more familiar in the Celtic practices. They had a rich shamanic practice, as well as almost standard oral tradition. They also worshipped in sacred groves, honoring the spirits of the land, the ancestors, and their own pantheon of gods and goddesses.

The final chapter on Paganism Reaffirmed was well written; I was dismayed at some of the history around the genocide of gypsies – I hadn't known of that before – as well as the detailed account of the witch-hunts. And to me it is interesting that, as rationality was once again respected over superstition, the door was opened for pagan practices to be reestablished.

As the authors say at the end of the book, "a new growth needs roots as well as blossoms," and I think Pennick and Jones did a great job of providing some of the necessary roots of neo-paganism.

Review by Linda Cosetllo



Festivals & Festival Reviews

Trillium 2004

by Michael J Dangler

The Trillium festival, hosted by Little Acorn Grove, ADF, in Prince William Forest Park in northern Virginia, was quite an experience. The area is absolutely beautiful, and the company was excellent.

The festival itself was somewhat small (about 30 people, I think), but it was the size of the festival that contributed to its best feature: the chance to get to know a number of ADF members who I had only seen or heard from on email lists. I was able to sit down and talk with people whose names I knew, but whose company I had never had the pleasure of experiencing. Not only was this a more intimate setting, but everyone there was very hospitable.

The workshops were very good, including a hands-on workshop where several of us learned basketweaving and made maracas. On Friday night, we had a whisky tasting, and I found I had a taste for certain whiskys (and no taste for others).

The Unity Rite, lead by CedarLight Grove, ADF, went very well, and we could truly feel the unity of the organization at the end of the working. The omen was what ADF is doing is great, but we need to not rest on our laurels. We need to continue moving forward instead of being complacent. The celebrants favorably received the omen, and we closed the ritual and moved on to dinner.

The warrior games were held, as well, and several people participated. The over-all champion was Uberrod, and he was honoured on Saturday night.

The Pirates Royale played on Saturday night, bringing down the pavilion with a raucous show. Some of us danced, some of us sang along, and some of us enjoyed fine drink, and better company. The night went very late, and many of us stayed up late, having good conversations and wonderful companionship.

Though Trillium is a far drive for some of us (and an even farther for others), I would highly recommend this festival to any ADF member looking for a relaxing, good weekend with friends and colleagues.

For more information on Trillium please visit:

<http://www.littleacorngrove.org/trillium/> or write to: seabhac-fionn.comcast.net



Desert Magic Festival 2004

by Michael J Dangler

I've never been further west than New Mexico, and I knew that a four hour flight from Columbus was going to take a lot out of me. Despite this, I flew out to Desert Magic Festival, expecting a festival somewhat like others I had been to.

I was very wrong.

Desert Magic was vastly different than any other festival I've ever been too. The workshop lineup was amazing, bringing some heavy-hitting speakers from all over the country: John Michael Greer, Ian Corrigan and Liafal, Todd Covert, Skip Ellison and Francesca Hendrick are just a few, and several gave more than one workshop.

From the moment I flew into Phoenix until the moment my plane left the ground again, I was greeted by nothing but the warmest hospitality.

Met at the Phoenix airport by Linda Costello of Grove of the Rising Phoenix, ADF, I was taken down to Tucson and shown around the grounds and the circle of Sonoran Sunrise Grove, ADF. SSG's stone circle, for those who have never seen it, is simply amazing.

Kirk, Steve, and the rest of Sonoran Sunrise Grove pro-

vided excellent meals (and plenty of water for those of us not used to the desert). At the end of each night, there were hot tubs available to those who wished to relax a bit more, and we had some good conversations in the wee hours of the morning. The pools were also open for those who wished to go for a swim. The workshops I was able to see were very good, and they were set up so that you didn't have to choose which ones you wanted to go to, but rather so that you could go to all the workshops if you were so inclined (or if you weren't jet-lagged so much that you had to sleep through a couple, as I was).

On Saturday night, the ADF Unity Rite was done, and a new Dedicant Priest was consecrated. Rev. Kirk Thomas made his oaths, and we all celebrated the occasion. Seeing the amount of work and dedication that he has to his spirituality is truly inspiring.

Finally, I'd like to take this opportunity to thank the festival organizers for all the hard work they did, and to tell the other festival organizers in ADF to beware: a new standard in hospitality has been set by Sonoran Sunrise Grove, ADF, and it will be difficult to match, and even more challenging to beat.



ADF Festivals

Starwood Festival

When: July 20 - 25, 2004
Where: Brushwood Folklore Center, Sherman, NY
Organizers: ACE (with StoneCreed Grove, ADF)
Contact: webchameleon2 rosencomet.com
Website: <http://www.rosencomet.com/starwood/>

Muin Mound Madness

When: August 19 - 22, 2004
Where: East Syracuse, NY
Organizers: Muin Mound Grove, ADF
Contact: The_Cyber_Faerie yahoo.com
Website: <http://www.muinmound.org/muinmadness>

Summerland Gathering

When: August 27 - 29, 2004
Where: Yellow Springs, OH (near Dayton)

Organizers: The 6th Night Grove, ADF
Contact: 6thnight 6thnight.org

Website: <http://www.6thnight.org/Summerland>

Fall Festival & Druid Gathering

When: September 16 - 19, 2004
Where: Four Quarters Farm, Artemis PA
Organizers: Red Oak Grove, ADF
Contact: officers@redoakgrove.org
Website: <http://www.redoakgrove.org/fallfest/>

Three Realms: A Pacific Druid Festival

When: October 7 - 10, 2004
Where: Sage Hill Campground, Santa Barbara, CA
Organizers: Raven's Cry Grove, ADF
Contact: ThreeRealms@ravenscrygrove.org
Website: <http://ravenscrygrove.org/3realms.htm>

Walking With Fire: An Eastern Indo-European Conference

When: October 15 - 18, 2004
Where: Prattsville, NY
Organizers: Eastern Gate and Slavic Kins, ADF
Contact: ratrija@perfumedscorpion.org
Website: <http://www.walkingwithfire.org/>

Winter Nights Festival

When: October 29 - 31, 2004 (tentative)
Where: Jenny Jump State Forest, NJ
Organizers: Grove of the Midnight Sun, ADF
Contact: winternights@grovemidnightsun.com
Website: <http://www.grovemidnightsun.com/wn/>

WinterStar Symposium

When: February 26 - 29, 2004
Where: Atwood Lake Resort, Dellroy, OH
Organizers: ACE (with StoneCreed Grove, ADF)
Contact: webchameleon2 rosencomet.com
Website: <http://www.rosencomet.com/winterstar/>





Falling Acorns

Announcements

ADF 2004 Annual Election Results

Office of ArchDruid:

Robert Ellison aka Skip Ellison - 804 votes

Office of Members' Advocate:

Elizabeth McDonald Richards (Meredith) -774 votes

Norma Hoffman - 4 votes (write-in)

Will Pierson - 1 vote (write-in)

Office of North East Regional Druid:

Francesca Hedrick - 251 votes

Doug Cohen - 14 votes (write-in)

Ed Chapman - 2 votes (write-in)

Office of Southeastern Regional Druid:

Reggie Bell (aka Fagan) - 52 votes

Office of Central Regional Druid:

Fionnghal NicPhaidin - 2 votes(write-in)

2005 Annual Meeting:

Wellspring Gathering - 460 votes

Muin Mound Madness - 275 votes

Membership Referendum:

1) Do you want the weighted voting for elections to change?

Yes - 474 votes

No - 354 votes

2) If weighted voting were to change, would you want it to be:

Capped - 509 votes

Eliminated - 140 votes

3) If weighted voting were to be capped, would you want it capped to:

10 votes - 339 votes

5 votes - 115 votes

20 votes - 259 votes

Artisan Guild Children's Book Competition

The Artisans Guild ran a competition for art work to appear in a colouring book from ADF. The winner was announced on May 18th, 2004 as Caroline Farrow for her Three Realmspiece. Congratulations!!

Artisan Guild's Annual Wellspring Arts Competition

At Wellspring this year the Artisan Guild held it's first Annual Well-spring Arts Competition. The winners were:

Jewelry - Sharon Smith, "Torc"

Decorative Art - Sharon Smith, "Book of 9 Virtues"

Functional Art - Karen Dutton, "Yule Mask"

2D - Tegan MacLuan, "Untitled"

Fiber - Caryn MacLuan, "Reversible Celtic Cape"

Photography - Narabali Agnayi, "Surya"

Wood - Myrrdin, "Tree on Ledge"

Computer Generated - Ashleyder Keayin, "Freedom"



"Yule Mask", Karen Dutton



"Surya", Narabali Agnayi
studiomorningstar.com

Dedicant Program

Congratulations to the new Dedicants!

Julian Tarann Greene, completed March 26, 2004

Jen Micale, completed December 27, 2003

Full Grove Charter Granted

Cedarlight Grove, Baltimore Maryland, chartered January 30.

Shining Lakes Grove, Ann Arbor, Michigan, chartered January 30.

Provisional Grove Charter Granted

Whispering Lake Grove, Erie, Pennsylvania, chartered February 3.

Grove of the Rising Phoenix, Phoenix, Arizona, chartered May 24.

New Protogroves

White Birch Protogrove, Westminster, Vermont, founded March 9.

Amber Oak Protogrove, San Jose, California, founded March 15.

Thunder in the Sky Protogrove, Salina, Oklahoma, Founded April 18.

Newly Approved Special Interest Groups (SIG)

ADF-American, contact Karen Dutton (kdutton@carolina.rr.com) for more information.

Newly Approved Guild

ADF Dance Guild, contact Guild Chief Narabali Agnayi (narabali@perfumedscorpion.org) for more information.

Weddings

Carey Oxler and David Reynolds will be marrying on September 9th, 2004, in a Druid ceremony in an oak grove in the heart of Kansas City's beautiful Loose Memorial Park. Andrew and Nicole Turner will be officiating. All are members of Wild Hare Protogrove, ADF.

Protogrove/Grove Reports

Abhainn Glas Protogrove, ADF, Portland, Oregon

Although this is my first Oak Leaves report as grove organizer, it may be my last as we are applying for provisional grove status!

It's hard to believe it was only last September when Michael Luevane and I sat in a local Chevy's restaurant and wrote out potential names for our protogrove on a sticky pad. We began as two and we now number six members, two of whom have joined ADF as part of our protogrove.

We have held four events since the formation of Abhainn Glas

Protogrove:

Samhain 2003 was held at a private residence in Aloha, OR. We pulled a destiny rune and simultaneously set the lawn on fire.

Yule Party 2003 was held at the Unitarian Church in Portland, OR. We had children's stories and cookie making to while away the long winter hours.

Imbolc 2004 was held indoors at a private residence (due to bad weather) in Vancouver, WA. We pulled a conflict rune that proved annoyingly prophetic.

Ostara 2004 was held at Bridal Veil State Park, OR. We pulled a rune of initiation about 20 minutes after Tom requested to join the protogrove.

We worked with Rogue River Grove, Otter Bay Protogrove, and Raven's Cry Grove to put together a seamless ADF hospitality suite at PantheaCon 2004. We were able to secure a room next to the heavily traveled Asatru suite and both groups greatly benefited from the location. Every time I walked into the room, it was packed!

We attempted to host the Northwest Regional Gathering, but costs ran amok and the reins were handed back to Rogue River Grove to hold it on the Oregon Coast in April.

The coming months will bring several events, including our first annual camping trip at Champoeg State Park (June 18-20, 2004), adopting a stretch of the beautiful Willamette River, and Northwest Forest cleanup!

Raven's Cry Grove, Rogue River Grove and the Mother Grove were immensely helpful in getting our protogrove started and we thank them for it. We hope to be able to repay their kindness and expertise by helping another protogrove the way they have helped us.

Anne Lenzi
Grove Organizer
malacat13@yahoo.com

News from Raven's Cry Grove, ADF

The quarterly meeting of Raven's Cry Grove at Beltaine saw a major evolution in the Grove's membership structure. RCG has been the largest Grove in ADF for some time now with nearly 40 members. Attempting to balance an equitable approach to accountability to a large membership alongside maintaining a respect for the interests of a very active core group of long-time members--in addition to a desire to see the spiritual life of the group flourish--led to the enactment of a Grove membership reform after nine months of discussion. This new structure

continues to allow all members to have an equal vote in elections and on policy issues not decided by the Grove officers, while creating objective and achievable criteria for recognition as an elder within the local fellowship. Along with this, the Grove is creating a process for initiation in the group. Interestingly, this is happening at the same time that development of an Initiate Program is being seriously discussed by ADF as a whole. This seems to bode well for the Grove's efforts and it is hoped that the local program can dovetail with any organization-wide programs.

In addition, the Grove has committed to holding monthly rituals for its membership starting in August. The size of the group and concerns about finding agreeable times for such rituals has discouraged this in the past, but the membership has expressed willingness to take on the challenge. Each ritual will be facilitated by one or two members and the facilitator will be allowed the freedom to work with an IE ethnic tradition that they might wish to introduce to the rest of the members or a particular deity (or deities) or a specific ritual intent. As RCG has traditionally been officially Gaelic, this is seen as one way to open the spiritual practice of the Grove to healthy and diverse influences.

Todd Covert
Senior Druid
Ravenbard@aol.com

Grove of the Seven Hills, ADF

Last March we adopted a street here in Lynchburg, VA. 1/2 mile of Thomas Rd is our responsibility and the clean-ups have become one of the most popular Grove events. We have had two thus far, and our next is scheduled for this coming Sat as our offering to the Earth Mother before our Lughnassadh and anniversary ritual (we tend to link the street cleans to ritual). To honor our enthusiasm for our sanitary work, we have developed a special shirt just for street cleans.

In other news, GOSH is able to boast the only pagan clergy in Lynchburg able to perform legal marriage and funeral ceremonies. Granted, our clergy is not ADF clergy, but hey, we think it is pretty darn cool anyway.

During our upcoming Welcoming Ceremony, part of the Lughnassadh-Anniversary ritual, we will be honoring four new members who have become not only Grove members, but also joined ADF. Actually, we have made joining-renewing in ADF a Grove function. We will all have a renewal date that is the same as our Grove anniversary. We mailed in paperwork for four renewals and seven new memberships!

Aesa
Senior Druid
sd@sevenhillsadf.org

Grove of the Rising Phoenix, ADF

Our grove has had an eventful couple of months. Back in February, after our Imbolc ceremony, we decided to offer Full Moon Drumming Circles to the community. This has proven to be a lot of fun for everyone who attends.

Having these drumming circles in a local park has also led to us changing our ritual site. We found a grove of olive trees that make a perfect circle with a triple-trunked olive tree as our World Tree. There is even an old stump that makes the perfect outdwellers altar just outside our "grove." We all really like the space, and have been having our high day rituals there since Beltane.

In April, I attended a weekend liturgy workshop that Kirk held, and brought back lots of ideas for future rituals, some of which have already been incorporated.

Right after Beltane, I attended Desert Magic Festival, and had a blast. This festival introduced me to more of ADF, and I was eager to seriously finish my Dedicants Program, which I did before Summer Solstice.

I also attended Wellspring, which inspired our (proto) grove to apply for and receive a charter as a provisional grove. This was very exciting for all of us.

Jon (our Scribe) and I also found a pagan networking group in Phoenix, which has been a great place to meet new people and to share our ways. We have already had some attendees from the pagan networking group attend our ceremonies, and we have been asked to do a ritual for Pagan Pride day in October.

Linda Costello
Senior Druid
LindaC5755@aol.com

Regional Director Reports

North West Region

As the wildflower blossoms
As the leaves on trees
As crops in the fields
Open up
Turn to the sun
Let us together reach out
To the Shining Ones
Drink in the sacred waters

Embrace the nourishing Earth

In February, I attended PantheaCon in San Jose, California where I met in person many ADFers I've known for years only through the Internet. Additionally, I was invited to and attended the southern Oregon's UU and the local RDNA's public gatherings. What fun it has been to finally be able to hug people as well as to answer questions about ADF.

Speaking of San Jose, March saw the approval of the Amber Oak Protogrove, ADF. Send them your blessings at:

kestrellamont@comcast.net

After much discussion, the date and location of the 2004 Regional Festival was finalized for the weekend of Saturday, April 16 at Rockaway Beach, Oregon (USA). THANK YOU Deputy Regional Druid, Chelle for the location. Mr. John Michael Greer agreed to be our special guest.

As always, please feel free to contact me with your suggestions or questions.

Aigeann,
North West Regional Druid
aigeann@earthlink.net

Guild Reports

Dance Guild Report

The Dance Guild was created this past May just in time for Well-spring, where we held our first meeting. Approval was gained for the guild in 59 days, much faster than we expected, and from there it has been the battle of organizing and preparing for the long road ahead. For those interested, the Dance Guild Proposal can be found at the following web address: <http://www.adf.org/members/guilds/dance/danceguild.pdf>

Narabali was elected Guild Chief, Zimra was elected Guild Preceptor, and Michael J Dangler was elected Scribe. Their terms will run until Samhain of 2006.

The Guild is slowly growing in rolls. Since we have been officially recognized, ten ADF members have joined up. If you would like to joining the Dance Guild, please contact the LDG scribe providing the following information:

Legal Name:

Is your legal name Publishable/Shareable/Confidential?:

Religious/Nick Name (if any):

Is your religious/nick name Publishable/Shareable/
Confidential?:

Postal Address (this will not be shared with anyone except for the Guild Officers as needed):

Phone Number (this will not be shared with anyone except for the Guild Officers as needed):

E-mail Address:

We have submitted a request for a listserv on the ADF server. The request went in for ADF-Dance. We are still waiting to hear back on the status of that request.

At Wellspring, a short potluck meeting was held to for several of the members to meet each other and just chat socially. A total of ten people turned out for this event, including all Guild officers.

Plans for the Guild in the next year are to better define ourselves and what the Guild will cover, begin work on a Guild Study program, begin to produce some training materials, tap the Guild members for workshops to be given at festivals, develop a five year plan for the Guild to facilitate growth.

Nechochwen,
Michael J Dangler
Scribe, ADF Dance Guild
dangler.8@osu.edu

Kin Reports

Aus Dhwer, Eastern Gate Kin

As a Kin we are working on ways to better educate people about the Eastern Indo-Europeans and to aid ADF by providing Eastern Indo-European liturgies and resources. After being in place for under a year, the Eastern Indo-European Kin is quite busy.

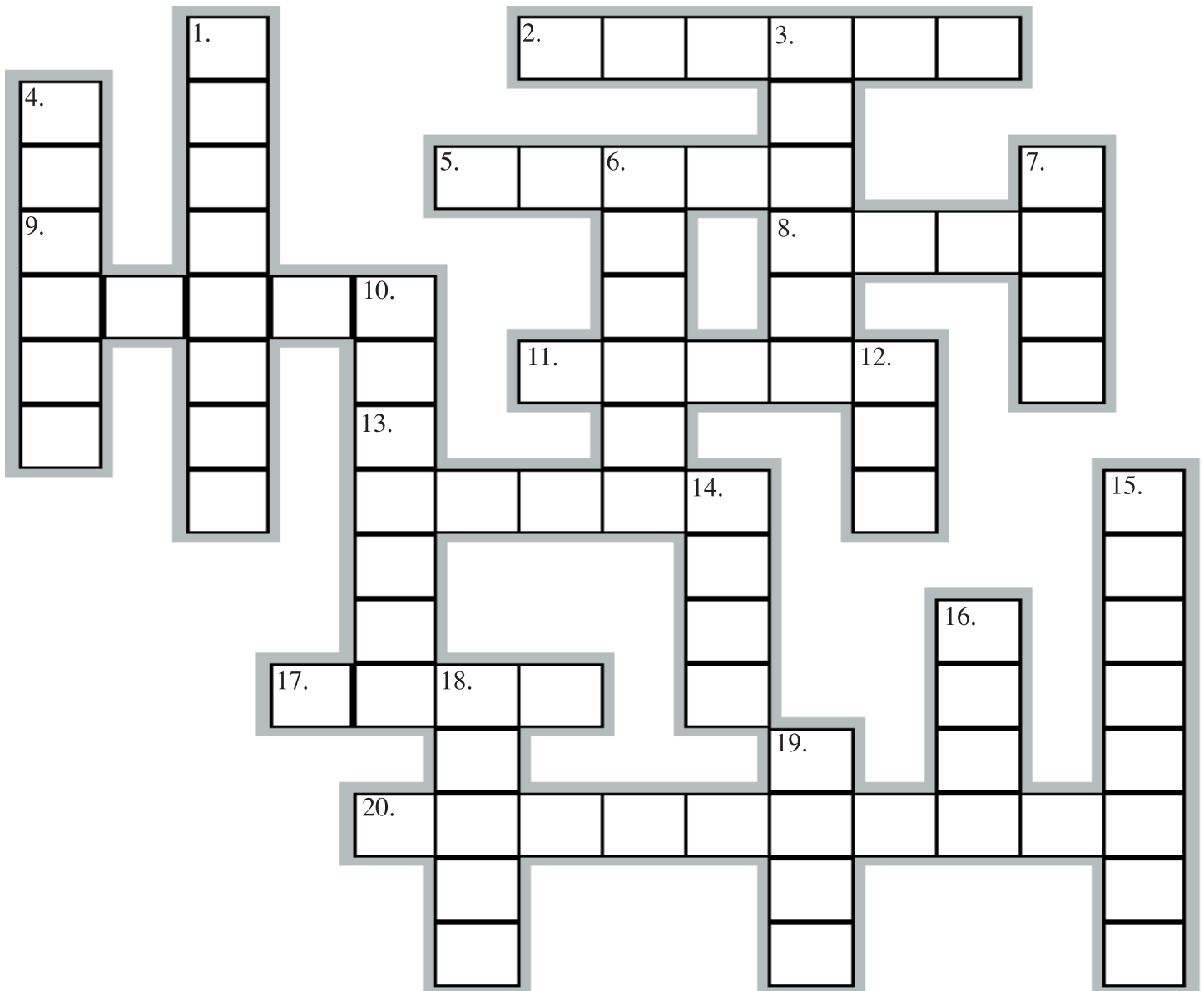
We recently had our elections with all of our former officers being elected once more (Director: Adhitin Ratrija, Preceptor/Liturgist : N. Agnaya & Archivist: Jude Howison). Within the next few months our web site, <http://www.ausdhwer.org>, will be receiving a much needed content boost and there are plans in the works for more content to be added. We even had a breakfast potluck at Wellspring this year with several Kin members attending, including all of the Kin officers.

In partnership with the Slavic Kin we are hosting an Eastern Indo-European conference this year. It is being held in NewYork during October and features such speakers as Francesca, Skip Ellison, Michael J Dangler and Ceisiwr Serith. We hope that this event is a success so that we may make it a permanent event in the ADF calendar. More information can be found at: <http://www.walkingwithfire.org>

Adhitin Ratrija
Director

ratrija@perfumedscorpion.org

Crossword puzzle



Across

- 2. Persian God born from a rock
- 5. Ler's children
- 8. Woody plant
- 9. The 3rd of 3 Norns
- 11. Vedic Goddess of the dawn
- 13. Luis, Duir, Gort etc
- 17. Small harp like musical instrument
- 20. Hades, Helheim, Mag Mell Etc

Down

- 1. Baltic God of thunder
- 3. Greek Goddess of the hearth
- 4. Clockwise movement
- 6. Indo-Iranian's sacred text
- 7. Sacred scripture of Vedism
- 10. Slavic God of the home
- 12. Title of a knight
- 14. Alcoholic drink of fermented honey
- 15. One of Dumezil's three
- 16. Norse giant
- 18. Wunjo, Perth, Teiwaz etc
- 19. Druid Inspiration

ADF DIRECTORY

The Mother Grove

Archdruid
Skip Ellison
adf-archdruid@adf.org

Vice-Archdruid
Bardd Dafydd
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Preceptor
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Scribe
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Members Advocate
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Guild Master
adf-guildmaster@adf.org

Chief of the Council of Senior Druids
Flip
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Non-Officer Director
Todd Covert
ravenbard@aol.com

Regional Representatives (also on the MG)

Upper Midwest Regional Druid
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North East Regional Druid
Francesca
adf-northeast-rd@adf.org

Heartland Regional Druid
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North West Regional Druid
Aigeann

adf-northwest-rd@adf.org

Central Regional Druid
Fionnghal Nic Phaidin
adf-central-rd@adf.org

Canada Regional Druid
Farrell McGovern
adf-canada-rd@adf.org

South East Regional Druid
Reggie
adf-southeast-rd adf.org

South West Regional Druid
Kirk Thomas
adf-southwest-rd@adf.org

Additional Leadership Positions

Administrator
Gannd
adf-administrator@adf.org

Archdruid Emeritus
Isaac Bonewits
bonewits@warwick.net

Archdruid Emeritus
Ian Corrigan
tredara@ncweb.com

Archdruid Emeritus
Fox
foxadf@mindspring.com

Chronicler
adf-chronicler@adf.org

Information Manager
Anthony Thompson
athomps@adf.org

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Artisans Guild
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Bardic Guild
Mailing list: adf-bards@lists.adf.org
Web: <http://www.adf.org/members/guilds/bards>

Dance Guild
E-Mail: narabali@perfumedscorpion.org
Mailing List: <http://groups.yahoo.com/group/ADF-Dance>

Web: <http://www.adf.org/members/guilds/dance/>

Healers Guild
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Liturgists Guild
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Magicians Guild

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Naturalists Guild

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Scholars Guild

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Seers Guild

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Warriors Guild

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Kins

Aus Dhwer: Eastern Gate Kin

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Eldr ok Iss: Kin of Fire and Ice

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Oi Asproi Koukouvayies: White Owls Kin

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Web: <http://www.adf.org/members/kins/white-owls/>

Tylwyth Y Ddraig Goch: Clan of the Red Dragon

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SIGs

American SIG

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Brewers SIG

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Children's Education and Parenting SIG

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submission guidelines

Oak Leaves seeks to provide a forum of sharing, learning and community growth through the content within its pages. You can help by submitting your articles, essays, art work, poetry, recipes, travel stories, reviews, thoughts, rituals, and announcements. Oak Leaves welcomes submissions from both non-members and members of ADF.

Oak Leaves is especially interested in scholastic articles and personal essays on the topics of: ritual, any High Day celebrated by the ancient Indo-Europeans, Hellenic religion, Roman religion, PIE religion, Slavic religion, Eastern Indo-European religion, Norse religion, Celtic religion, brewing, children's articles and art work, leadership, articles on specific Gods, religious travel, recipes, and festival reviews. Please also notice that Oak Leaves now contains regular Columns which anyone may submit submissions for. As always your stories, poetry, and art work are greatly appreciated!

Submissions may be sent via the post to: Oak Leaves Submission c/o ADF, P.O. Box 17874, Tucson, AZ 85731-7874. Or submissions may be sent electronically as attachments to: oak-leaves@adf.org. Electronic submissions should have a subject line that reads: "Oak Leaves Submission". Please do not send electronic submissions which are more than 500KB without receiving confirmation first.

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Ár nDraíocht Féin: A Druid Fellowship

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

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Red Oak Grove, ADF

Proudly Announces the 7th Annual:



The theme is Our Harvest Home - a celebration of the arts and sciences produced by Our Druidry.

Events will include:

- A Harvest Thanksgiving Ritual, followed by a Harvest Feast
- Bardic Competitions in these categories:
 - Music
 - Poetry
 - Storytelling
 - Satire
- Mead-Making Workshop
- Mead-Tasting Competition (bring your best mead to enter in the competition!)
- Lots of other workshops

Location: Four Quarters Farm in South-Central Pennsylvania

For details, and to reserve your spot, go here:

<http://www.redoakgrove.org/fallfest>

Or contact us for information:

Red Oak Grove
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