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The Quarterly Journal of Ár nDraíocht Féin

Spring 2007 ~ Issue No. 36



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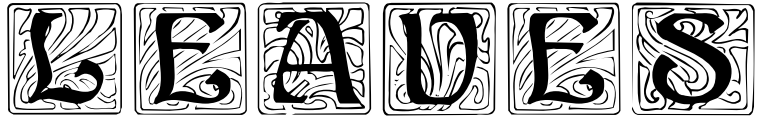
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~Magic and Ritual~

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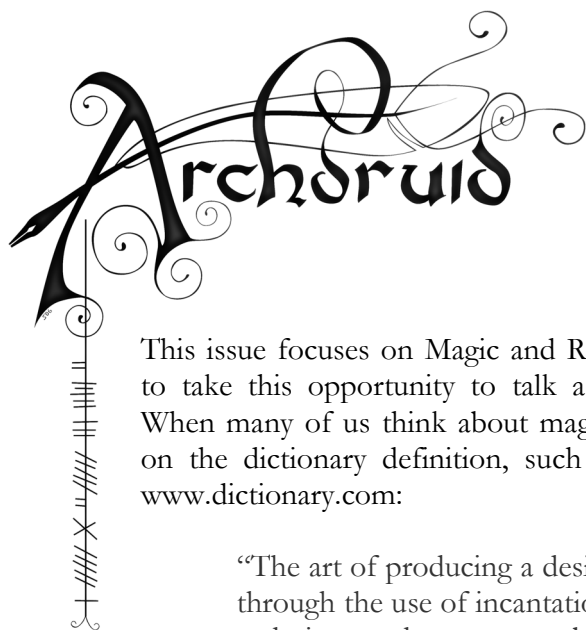
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This issue focuses on Magic and Ritual. I would like to take this opportunity to talk a little about both. When many of us think about magic, we concentrate on the dictionary definition, such as this one from www.dictionary.com:

“The art of producing a desired effect or result through the use of incantation or various other techniques that presumably assure human control of supernatural agencies or the forces of nature.”

While this is correct and I find the skepticism interesting, magic is more than just that! It can also be the feeling you get when looking at an old growth forest, or at a beautiful sunset, or a young child. Many of us have magic in our lives every day without thinking about it. Learning to see and experience magic in *all* of its forms is one of the most enjoyable lessons to be learned on the Path of Druidry.

Another wonderful way to experience magic is through ritual. This can be done in a High Day worship service with a grove, or by yourself during your daily devotions. By allowing the ritual to ‘flow’ around you and become a part of you, even if you are doing it alone, you will come to learn the feel of the magic in it. I feel that everyone should become more aware of the ‘magic’ in his or her life; and by doing so, become more aware of the wonderment to be found along this path we walk together, called Druidry!

Bright Blessings,
Rev. Skip Ellison

OAK LEAVES

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Why I Do Ritual

By James Lock

The question was recently posed to me by a friend of a religion other than ours, asking why I do personal rituals as often as I do. He stated that in his religion there's no need to do such things, as all necessary communing with God is done on Sunday at church.

This got me to thinking about the matter. Why, exactly, do I do ritual so often? I tend to do small personal rituals every day, usually twice a day, but never less than once. What is the purpose of ritual, even rituals that last no more than five or ten minutes?

I find that the answer, for me, is connection. Rituals allow me to feel connected to my Patrons, to the Kindreds, to the flow of life's currents, and to my inner self.

The opening of my rituals is always the same prayers and actions. This comfortable familiarity allows my mind to move into a state of relaxation and readiness, readiness to commune with powers beyond myself and to receive guidance, instruction, direction, or whatever They may have for me at that time. By calming my mind in this way, I am more able to open myself to communication with the Kindreds and with my personal Patrons. When I feel no worry about what I am doing, I am free to feel my connection to the reasons for my actions. Ritual serves as a tool to free myself to reach beyond my ordinary concerns.

As ADF Druids, our rituals are designed for giv-

ing offerings to the Kindreds and Patrons; these are acts that draw those beings closer to us. Each day when I perform ritual in my home, I make small offerings to each of the Kindreds, as well as those beings with whom I share a personal relationship. This serves to strengthen those to whom I make such gifts. With each offering I make, these beings grow somewhat



stronger. Perhaps this is a miniscule amount of growth, one that serves no significant purpose by itself, but it is growth and that is not to be discounted. Also, with each offering I make to those I worship and revere, I make Them more aware of me. I feel much

closer to my Patrons knowing that They can look at me and not say, "James gives Us large offerings eight times a year at the High Days" but rather, "James gives Us some degree of offering every day of the year".. From my own experience, that seems to please Them.

These rituals bind me closer to the Kindreds and increase the strength of my own spirit. My magic, when I chose to call upon my Patrons for assistance, is much stronger than it is when I forsake giving Them offerings.

So...why do I do ritual? I do ritual to worship, to learn, and to grow. I do ritual because it pleases those I honor and draws me closer to Them. I do ritual because it makes me a better me. ❧

The ADF Core Order of Ritual as A Mexican Burrito

By Michael J Dangler

The recent clarification of ADF's Core Order of Ritual by the Clergy Council made for some interesting waves on the ADF-Liturgists email list. The Clergy Council has been working to ensure that the revised COoR is fully understood by the membership since then.

Those who know me well know I love two things greatly: food and laughter. To that end, I've decided that I would like to help other ADF members understand the C O o R through a little bit of each: How does ADF ritual resemble food?

ADF Ritual as Mexican Burrito

I'm not a big fan of Mexican food, personally, but this was the first thing that struck me, back even before we had agreed on the revised COoR.

A burrito is a simple thing, really: it is a tortilla wrapped around some kind of filling that is tasty to you. Burritos can be ordered in all manner of ways, so they are an ideal way to describe how solitary ADF ritual is designed.

When you work on a solitary ADF ritual, you

have a lot of freedom. The COoR gives you a very general outline of steps to work in. Particularly, this outline will be your tortilla: it is soft, malleable, and can hold pretty much anything you put into it.

There are many types of burritos: beef, chicken, tofu, bean, etc. If you wanted to think of your "meat" as your hearth culture, you wouldn't be far from the truth.

The "meat" you put into it, though, helps determine your other culturally-correct ingredients. You might add a citrus zest to your chicken burrito, but you wouldn't do that with beef: likewise, you might toast and boast in

a Norse rite, but it would taste kinda funny in a Greek rite.

Of course, like the burrito, you want to make sure that your ritual is well-designed for your particular needs, wants, and tastes, and it has to hold everything inside: too much "zest" can make it soggy and cause things to fall through, and too much "meat" will cause the tortilla to burst at the seams. It ceases to be a burrito once everything falls out.



Finally, I'd hate to see an ADF ritual sending you running to the bathroom twenty minutes after you finish it. Don't put in anything that doesn't agree with you!

ADF Ritual as Oreo Cookie

Cookies, of course, are designed to be shared. Or hoarded, if you're like me, but I hope you're not (your sharing of cookies means more for me). Because of that, I use Oreos to describe how a group ritual is set up. I posted this originally to ADF-Liturgists when this issue first came up:

ADF ritual is like an Oreo cookie. It's got a solidly defined beginning and a solidly defined ending. But the best part, the part everyone likes and that the makers of Oreos advertise, is not the solid chocolate cookies, but that weird, delicious, creamy center. ADF ritual is just like that.

With public ritual, it's important to get everyone, whether they're new at this or consider it old hat, onto the same page. That's why there's so much "setting up". In order to ensure that the rituals have their desired effect (and to make sure that everyone knows that they're eating an Oreo that will taste like an Oreo . . . I mean, attending an ADF rite with the correct cosmological worldview), we always start the ritual with the same steps. We create the cosmos in every ritual, defining it and showing people what it is (kinda like you show people an Oreo and they know what it is from the outer cookies, regardless of what colour the inner creme is) so that everyone starts on the same page.

Putting in the rich creamy center is, I'm afraid, your responsibility. Whether you create a double-stuffed ritual, a classical ADF single-stuffing rite, a minty-green spring ritual, or a double-chocolate rite, well, that's up to you. But it's got to maintain its Oreo-ness: it's got to keep its form. Otherwise you might have people thinking you're whipping up a batch of chocolate chip cookies, or Grasshoppers, or even s'mores.

That's fine and dandy, but everyone came for an Oreo. So give 'em the ADF rite they came for: put the proper cookies on the outside of the creme, and they'll go home happy.

ADF Ritual as Sandwich

Between the large group and the individual is the small-group ritual. I liken this to a sandwich because sandwiches are made for intimate get-togethers: romantic picnic lunches, family dinners on cold days, and friends in front of the game on TV.

The sandwich is *something* between two pieces of bread. It's been that way since the Earl of Sandwich created it, and it still is. Here, of course, the bread is your COoR, and what you put into it will be what makes it unique.

My fondest memory of sandwiches as a child, though, was of my mother making a sandwich for me, cutting half for me, and then sitting with me and eating the other half. I got to tell my mom what I wanted in the sandwich, and she would make it. Then we'd both eat it together.

ADF ritual can be like this, too: bread is a given (though you can always choose your kind of bread). But a small group can inform someone what they want *in* the sandwich (maybe even bring some of the ingredients on their own), and that individual can oversee putting it together with a lot of input from his or her friends. Once the sandwich is ready and made, everyone can share in the creation equally.

There are many other things you can liken ADF ritual to: I thought of using pies, casseroles, and even an ice cream sundae. But in the end, the important thing to remember is that the COoR is not about telling you how to do your ritual, but it's about giving you the most basic building-blocks to create something that really, deeply appeals to your tastes. ☪

Magic and Beauty

By Alferian Gwydion MacLir

John and Caitlín Matthews, in their classic survey *Walkers Between the Worlds*, present a view of the medieval and Renaissance magician that has become common today in esoteric circles. They suggest that, while he may not have been a "saint," the magus was nevertheless a kind of hero of light fighting against the darkness of the Dark Ages—particularly the narrow, anti-magical views of the Christian church. The general storyline in this esoteric interpretation of history is that "high magic" (the sort that aims to know the mind of God) was developed in the mystery schools of the Hellenistic period and earlier. It was then adapted by the Gnostics into the Christian mythos which tied it in to Judaism and the Jewish books of law, history, and prophesy. The triumph of the northern Roman branch of Christianity over the southern Gnostic branch resulted in the suppression of the use of ritual, meditation, and magic by individuals to directly contact beings of the Otherworlds. The imagination and vision of the individual was rejected in favor of a rigid orthodoxy and hierarchy dominated by male priests. Emma Restall Orr, in her book *Living Druidry*, calls this the mentality of following the "alpha male." Yet, apart from the fixation on the dominant male God as supreme being, one can see behind the proliferation of Catholic saints, angels, and Hermetic spirits, a mode of relating to the world that continued to be at its base polytheistic.

From the Celtic world and from the Islands of Britian and Eire came other mysteries, for which we have almost no written description. Like

Gnosticism, these were almost obliterated. Modern druids have, since the Druid revival of the 18th century, worked to piece together these Western mysteries. We know that Renaissance magical philosophers played an important role in bringing back the knowledge and ideas of the ancient East to the West. But the traces of those who preserved the Western mysteries from Britain and Eire are much more elusive. Agrippa, Paracelsus, Dee, Lully, Flamel, Bruno left a legacy of their writings and their students. Earlier pagan philosophers seem to have regarded magic as a low business, and with suspicion. The druids and ovates of ancient Britain and Ireland, left us only traces of their *draíocht*; yet, we may guess that theirs was a wizardry quite different from that practiced in the Greco-Roman world.

Druids seem not to have suffered from the same kind of skeptical doubts as the Greeks and Romans. Theirs was a world in tune with the bards, a world of imagination, in which the free reign of vision was cultivated and unhampered by ideas of conformity to rigid social codes, or documented authorities. While Greco-Roman religion and magic came to be largely reduced to formulae, the magic of the druids likely remained as fluid as Nature herself. This was because it was not structured around obedience to authoritarian gods and goddesses, but rather around a *relationship* to the world of Faery, the Otherworlds in which powerful beings wielded vast transformative power. Faery, as we call it today, was a complex place. Sometimes it was seen as an underwater realm ruled by Manannan mac Lir; at other



times an Underworld realm ruled by Arawn. Annwyn or Annwn, as it is called in Welsh, is a place of beauty and terror, but a world much like our own – not all good or all evil. Men and women lived and loved there, fought and were married, but remained ever young, time passing at a very different pace than it does in the world under the mortal Sun. Faery, in other words, is a world out of Time.

The poet William Blake had a word for this realm. He called it simply Eternity. The realm of Eternity exists separate from the flow of Time and when one enters it, one enters one's eternal and expansive being. One no longer occupies the linear flow of a single lifetime, much less a single present moment. Instead, all moments are visible at once, and all one's lives so that each individual becomes a vast being filled with light and knowledge. Our mortal language can hardly describe the state. It requires the skill of a poet, the language of magic and metaphor.

The Greco-Roman magicians regarded the realm of the dead with fear. It was indeed a source of power and binding spells cast into wells or graves might draw upon the power of the spirits of the dead, or the spirits of place to fulfill the intentions of the caster. The magical act was a ritual act, certainly, but it violated the privacy of the dead, and often was done in secret, as is attested by many of the so-called "curse tablets" that have been recovered and studied by archaeologists. I do not imagine druids, then or now, as furtive in their *draíocht*. It was perhaps their open and confident intimacy with the Otherworlds that so frightened Romans like Julius Caesar. The Britons were fearless and free, and this freedom went beyond merely the lack of rigid social order and familial duties. While the Roman was bound from birth into a web of duty and order, the Gauls and the Britons, led by their druids, were much more free. That is perhaps why druids became such a symbol for the denizens of the 1960's counterculture. Pagan men and women loving freely, and engaging each other as equals, unhampered by priesthoods, but

rather led by male and female druids, seers, and poets – this was an image ideally compatible with the dreams of the 1960s counterculture. It remains an enduring dream today.

But what place does magic have in the life of druids today? In Britain when druids gather at Glastonbury or Stonehenge or at any of a hundred local stone circles, they hearken back to a spiritual and magical connection to the land that goes far beyond the time of the Romans and Greeks. They hearken back to the very beginnings of humankind in those lands. Wherever modern druids live in the world, they do the same. In America it is a challenge to contact that ancient current of our ancestors because our ancestors do not, for the most part, go back very far on this land, unless we have Native American ancestors. If we have instead English or other European ancestors, they came and radically changed the natural face of the land, destroying its holy springs and upsetting whole ecosystems with their machines and their ideas of "improvement."

For American druids the task is complex, but in fact many of these same barriers exist in the British Isles and Ireland and all across Europe. The traces of our ancestors and their connection to Nature and to the Otherworlds have been again and again overrun by successive waves of civilization that threaten to destroy all traces of the old ways of knowing. Indeed, were it not for the antiquarian spirit of the druid revival in Britain, the archaeological marvels we now so cherish (and still fight to preserve) might have never been rescued from oblivion in the first place. We are fortunate that our civilization, while it has become disenchanted, nevertheless has seen fit for its own reasons to preserve the relics of this past, our magical past.

Some wish to imagine the old wizards as priests, but I prefer to keep the romantic image of Merlin in mind. Merlin the Enchanter has grown in the imagination of the West for the past two hundred years and more, with more and more

literature devoted to him. He was certainly, like many druids, the advisor of kings, but Merlin was much more than that. Indeed his involvement with politics was a sideline to his central calling, which was to the forest, to the land itself. The wizard and the witch – both of whom we might call "sorcerers" – are figures out of imagination and history, people who pursued a life of enchantment and connection to the Otherworlds. Put into more contemporary scientific language, we might say that they sought the doorways of their minds and connection to that subtle level of causality that lies below the coarseness of the visible material world. Like Newton, Einstein, or Pauli, the wizards seek the unseen world, a world of causation that we cannot access with our clumsy fingers or view with our eyes directly. To see into this world requires the Sight. An electron microscope might give you a glimpse, but there is no technological fix – at least not yet – needed to permit the mind of an enchanter to sense and even see the threads of causation that underlie events. We might call such threads "immaterial" causation, but that begs the question of where matter ends and spirit begins. Indeed, our vocabulary fails us when we can only resort to words from religion such as "spirit."

Modern druids will work to establish a new vocabulary to describe their magic. The terminology of the Christian magus of the medieval or Renaissance eras is ill-suited to a naturalistic worldview. Medieval grimoires speak of demons and planetary spirits. The notebooks of Dr. John Dee, the Elizabethan magus, speak of angels. Such language is hardly suitable to Druidry. The druid's cosmology today can derive more from science than from religion and would do well to treat the Shining Ones as more than just "gods" and "goddesses" who can be propitiated with worship. They are our ancestors. They are our partners, our lovers, our fathers, grandmothers, and uncles in Eternity, and it is not through asking favors of them that we work magic, but through coming to understand our connection to them.

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In Druidism today we imagine our ancestors engaged in a kind of spiritual pursuit that was free of all the Christian and Roman love of hierarchies and belief in obedience as the highest virtue. The very term Druidism emphasizes that there is not even a founder or single prophet in the druid's path to wisdom. Each druid seeks his or her own truth. In the old Irish legends Druids are not represented to be all good, but they are all equal. The medieval monks who preserved the stories of the old druids focused mainly on the sort who were a bit nasty and competitive. There is probably truth in these tales, even if they are intended as propaganda against the old "barbarian" ways. We do not know to what extent druids were organized into a social institution, much less religious or magical "orders."

The confusion of wizards with priests goes back to the beginning. The Latin word "magus" (plural magi) comes from the Greek name for the priests of their hated enemy the Persians. The English word "priest" hardly captures the role of the wonder-workers of the Eastern world. "Wizard" comes much closer to the reality. The Greeks picked up the word *magos* and used it for any vaguely foreign worker of strange rituals. The distinction between "ritual officiant" and "worker of magic" in ancient Greece or Persia was not by any means absolute, as later under Christian influence. But over time the new term *magus* came to be used in a generally pejorative way to indicate wonder-workers who were not accredited, not part of the official temple institutions, the authorized political hierarchy.

Thus, in the West, there is a note of entrepreneurship in the magus from quite early on. Whether these pagan magi were, as Matthews and Matthews suggest, initiates of mystery schools is not very clear historically, but the assumption is reasonable. Were those professionals who wrote up curse tablets for their clients in ancient Greece and Rome initiates of such mysteries as those of Eleusis? Were they organized

into groups or guilds? We don't really know; and one reason we don't know is that historians treating the history of magic are forced by their cultural biases to assume that curse tablets were ineffectual, mere fantasy. Historians tacitly avoid the question of whether these lead tablets actually worked as magical spells. However, if we apply our own experience of magical working to the question, and cast aside the modern materialist's bias, we are likely to conclude that at least some of the curse tablets did have some effect. Otherwise, why their popularity? We have to choose between the conclusion that our ancestors were fools and dupes, or that there was something to it all.

As magical folk today, we can admit the possibility where historians as a rule cannot. In the case of such practical magic, mystical union with the divine or a death and rebirth of consciousness may have been very important to the effectiveness of the magic. The so-called "curse tablets" were in Latin called *defixiones*, a better translation of which might be "binding spells." Magic of this sort (sometimes distinguished as "low magic" or "sorcery") does not seem to be particularly "religious" in its intentions. It strives to harness the power of invisible spirits to accomplish practical ends, such as finding stolen objects, getting revenge, inspiring lust or constancy, attracting more business clients, or thwarting the competition. Yet we know as wizards today that the effectiveness of magical acts are dependent to some degree upon the ability of the magician to enter into a particular magical state of consciousness. So, these sorcerers, about whom we know so little except from their detractors, might indeed have been initiates of mystery schools given some mental training, and not, as historians seem to suppose, mere charlatans.

History attests to a fundamental desire among our ancestors to believe in sages who could command the natural world and tame the mysterious invisible causes of misfortune. Stories of such wonder-workers comprise a literary genre shared by nearly every religion. In the Christian in-

stance the genre includes the stories told about Jesus of Nazareth himself, which differ in few respects from the stories written about Simon Magus or Apollonius of Tyana (see: Morton Smith, *Jesus the Magician*). So, if we could but remove the stigma surrounding "magic" in the historical accounts, and the bias of "my god is the only true god" then we might see these wonder-workers in a more positive light.

If we realize that the druid or wizard walks between worlds and does not operate in an ethical world that is based on the supremacy of state religions, then we may well ask ourselves, what is the ethical ground upon which wizardry is based? Let's try shifting our paradigm a bit. Manly Hall points out in the chapter on esthetics in *First Principles of Philosophy* that the word "God" is sort of an ultimate signifier. Hall quotes two philosophers from different ages as saying "Only God is good" and "Only God is beautiful" then goes on to say "By the term God we must understand the all-knowing, all-animating spirit of the world by whose wisdom universal law is maintained" (p. 107). In more druidic terms, we might say this spirit is the Anima Mundi—the soul of the world or the cosmos itself. By extension, what the philosophers are saying is that the supreme good and the supreme gauge of beauty lie in the cosmos itself and its inner workings ("universal law"). In Irish tradition it is the Dagda, "the Good God," who is the personification of this cosmic beneficence. His bottomless "un-dry cauldron" of porridge is the symbol of endless bounty. Like the great cauldron of Annwn, all things emerge from his primordial soup. But the Good God also carries a big stick, a magic wand or staff, that makes him the patron of wizards. With it he can project his power. Like most of the Tuathan Dé Danann, the Dagda seeks out beauty, frequently represented in female form.

This line of thought suggests that the object of the druid is not merely *goodness* but also *beauty*, and that beauty's source is the Divine feminine, and indeed the Land Herself. Priests, with some

exceptions, have historically supported institutionalized power and knowledge, and an idea of righteousness based in obedience to established authorities. Wizards and witches, by contrast, are figures on the margins and more independent of thought. The ethics of wizardry, I would suggest, is governed by an esthetics that sees goodness in beauty and beauty in the intricate inner workings of the cosmos. The magical act then becomes less like modern techno-science, aiming at some practical end, and instead more like art. The art of magic is just that: a dramatic art aimed at the expression of one's soul and the artist's reaching out toward the ideals of beauty. It is an expression of longing, not to be subjected to practicality or commercialism. American culture, which Hall criticizes in his esthetics chapter, has tended increasingly to reduce art to "entertainment" because entertainment can be reduced to commerce and earning money, which is the touchstone for American ethics. Is it earning money? Then it's good! Druid philosophy tells us instead: if it isn't working within the beauty of the cosmos, magical acts will ultimately come to no good.

There is much to be said for the rule "harm no one." It is, after all, simply the Golden Rule or "ethics of reciprocity" common to almost every religious system. We pause before acting to consider how it will affect others and how we would feel, were we in their shoes. For the druid, however, the task is not only to put oneself into the other person's shoes, but to put oneself into the place of all things – animals, trees, prairies, forests, mountains, oceans. The cosmos is complex and beautiful and therefore causing disruption of those elegant structures is a violation of cosmic beauty. Bending the cosmos out of shape triggers the self-correcting tendencies of the cosmos that moves things back to the pattern of beauty, pattern, and wholeness. You can stretch and distort this structure to a large degree, but the further you push it out of alignment the harder it will snap back at you.

Draíocht today is much more about using the

magic of spiritual visualization and intention to preserve the natural world than it is about transforming enemies into pigs or swans. Druidry in our age is guided by an understanding of the connections among all beings and the need for humans to actively work to preserve those connections and respect them. Is this ritual magic? Yes, in that it requires one to change one's own inner life, one's own emotions and awareness, to seek a more respectful relationship with other beings through a heightened awareness of our actions. As Hall suggests, the pursuit of natural beauty and the creation of beauty through art is the very height of soul-work.

Is it magic? It is much the same impulse as the mystery schools and the Gnostics have shown us, except that it is directed at oneness with the whole world, not the abandonment of the physical world to achieve oneness with a transcendent Godhead. The idea of "God's will" is replaced with an idea that the natural order works as it is, without needing a teleological goal, and that inherent intelligence in Nature expresses itself in us. *Draíocht* accepts nature as it is and human beings as they are and does not suggest that any of it needs "improvement" or "perfection" or is necessarily "progressing" anywhere. It seeks an ethical stance that does not rely on notions of "progress" or "salvation," linear concepts rooted in Time rather than Eternity. Beauty is the standing stone around which Druidry and the Bardic spirit dance.

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The Cauldron Spell

By Ian Corrigan

This spell may be worked for many kinds of results. I will give the basic form of the working here. A number of variations can be created. (You will note that this version uses as 'magic words' the Old Irish form of the famed, or infamous, Charm of Making. The shortage of actual Gaelic conjuring words, and the general coolness of the Charm commend themselves to me. A web-search concerning 'Charm of Making' will find the Old Irish rendering, which actually works pretty well.)

You must begin by conceiving a clear purpose for your spell. This intention should be shaped into a short, concise phrase that properly expresses your desire. When this is done you must determine which of the Gods and Spirits would be proper to aid in your work. Prepare an offering and invocation to those powers. If the work is especially important, you might undertake preliminary offerings to the Powers proper to the rite.

You must also prepare a sigil, or a briocht (a spoken charm) or both, expressing your intention.

A Blessing Cauldron is prepared, filled with potable beverage. In this work you will place the ingredients of your Will and intention into the Waters of the Cauldron. You must choose the items with care, determining whether the results of the work will be consumed, sprinkled, etc, and what herbs, oils, stones, etc. might be best used to bring the desired powers to the Cauldron. Three small flames are prepared around it, set in a triangle. The sorcerer bears the Wand.

If possible, the sigil of the rite might be drawn on the ground in flour. The Cauldron is placed on the sigil, and the three flames are set around it. For indoor work, the sigil might be drawn on



paper or on a wooden plate on which the Cauldron is set.

The Grove is hallowed and the Gate is opened.

The Invocations are made, to whatever Powers are proper to the rite, and the sacrifices made.

An omen is taken, to determine whether it is proper to continue. If the omen is ill, take down the rite and try another night. If the omen is good, proceed:

Take up the Wand, saying:

**Wand and Cauldron serve me now
Light shine and shadow flow**

Accumulate the Shadow in the Blessing Cauldron. Place the three ingredients into the Cauldron, using whatever charm you have, perhaps in this form:

**Into this vessel I place my magic.
Let the Waters of the Deep rise in this cauldron.**

**In this Vessel of Magic I boil up my will.
I boil up (ingredient) for (purpose)
I boil up (ingredient) for (purpose)
I boil up (ingredient) for (purpose)**

Let this Cauldron be filled with the Waters of Life.

Placing the Wand in your lap, accumulate the Fire in the three lamps, and light the three flames as this charm is recited:

Let this Cauldron be warmed by the breath of Fire.

Let the Fire come into the Water.

Let the Light shine in the Darkness

And the Deeps rise to meet it.

In the joining of Fire and Water,

Let the power of the Holy Ones

Flow forth into our world.

The Three Flames are lit, expressing your intent in the words of the charm. This form can serve for general blessings:

(Light the first fire)

By this Fire I fill this Cauldron with Healing Wholeness of Body, of Mind and of Spirit

(Light the second fire)

By this Fire I fill this Cauldron with Bounty Store of Wealth, power of growth, pleasure and love.

(Light the third fire)

By this Fire I fill this Cauldron with Wisdom The Poet's Tongue, Fullness of Vision, Depth of Understanding.

See the Two Powers mingling in the waters of the Cauldron, and envision the sigil of the working shining in fiery light in the Cauldron. Take up the wand, and accumulate the Fire in it. Breathe the Two Powers into yourself strongly, raising them bright and deep.

With the Wand, draw the sigil of the work slowly over the Cauldron, nine times. Each time the sigil is drawn recite your briocht, or chant this charm, intoning it in a note or melody if you like: *Anal nathrach, orth bhais bethad, do chel denmha*

Let the Power build until the ninth drawing and chanting is complete. Touch the Wand to the surface of the drink, and say:

So by the power of Fire and Water

And by the Triple Cauldron

And by the Power of Gods, Dead and Sidhe, Hallow these Waters.

I open my heart to the flow of Blessing,

I, (your Child and Worshipper) (or recite your magical name and lineage).

Behold, the Water of Life!

Seo an uisce na beatha!

The contents of the Cauldron are then consumed, or used in whatever way the spell requires. They might be drunk, or sprinkled, or used in some other way to transmit the intention of the work.

When all is done, the intention is banished from the mind, and the vision of the Grove is renewed.

Thank any beings that have been invoked, and close the Gate and the Grove. ☁

Oops!

Here at Oak Leaves we try to give every artist his due. However, last issue's cover was incorrectly attributed. The artist was Christopher Setlock, not Chris:)

Sorry for the confusion.

The Oak Leaves Team

Opening and Closing the Gates

By Michael J Dangler

This essay is a short introduction about how I open the Gates when I'm in solitary ritual or doing a daily devotion. It can also be used by Groves for a larger rite, but Three Cranes has since ceased using this particular set of movements most of the time, though they still show up sometimes.

As always, how you open the Gates is up to you. This is just one option. A few variations will be described at the end.

When I started attending ritual with The 6th Night Grove, ADF, I felt real power at the opening of the gates. I borrowed their Gate opening movements for my own rituals, and continued to use them when I founded Three Cranes Grove, ADF. Recently, Three Cranes has moved away from this particular gate opening, but we still use it when we're looking for something more low-key.

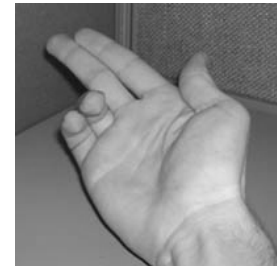
The process I go through when I am ready to open the Gates is fairly simple, as is the closing of the gates. It's a simple four-line part in both cases:

Opening the Gates:

Let the Well open as a Gate.
Let the Fire open as a Gate.
Let the Tree stand at the Center
of all the Worlds.
Let the Gates be open!

If you want to see the hand motions I use when I do these, you can go to my website at <www.chronarchy.com/essays/gate-opening.html>. There, you'll see that I'm making motions with

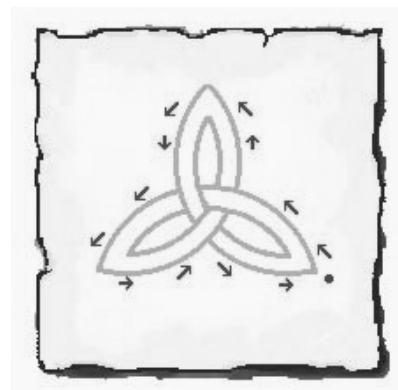
my hand, and that I have my hand in a certain position (or mudra, if you must). I picked up this hand position sort of naturally, I think. I don't know if anyone showed me how to do it, or if I saw someone else do it, or if it just felt right. But here's the hand position I use for describing the knot I'll describe in a second:



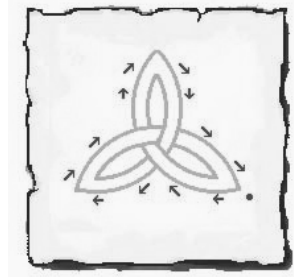
I always use my right hand for this action.

The motions follow what's called a "trinity knot" or a "triquetra" nowadays, but it's really just simple knotwork to me.

This is the direction it goes (start at the dot and follow the arrows):



When I open the gates, as I'm saying, "Let the Gates be open!" I usually also hold my hands apart, something like this:



Closing the Gates:

Let the Well be only water.
Let the Fire be only flame.
Let the Tree be just a tree.
Let all be as it was before. Let
the Gates be closed!

Again, this is only one way to open them. I've also seen spirals, triskells, and the turning of imaginary doorknobs to represent opening the gates. Each person will find their own way to do it. ☁

And this is the direction it goes (start at the dot and follow the arrows):

At the Turning of the Wheel

By Hedgewizard

Four quarters twixt east and west are drawn
A wonder how we feel
When holding true to light and love
At the turning of the wheel.

From Samhain's thinning folds of time
Other worlds becoming seen
To spring's Imbolc; a birth of lambs
At the turning of the wheel.

Four fire days, high and hallowed times
Each different, some surreal
They come around from east to west again
At the turning of the wheel.

Ah but when September comes dancing
With its warming golden light
An equal even partnership;
Father sun with mother night.

No time was ever better spent
On early autumn's eve
No time was ever better spent than
At the turning of the wheel.

Subtle Magic

By James Lock

I am a magician. A magician in the Pagan sense, in that I do magic. Pretty much everyone who knows me knows that I love doing magic. Given a reason, I will put together a spell to handle anything possible. I do magic every day: wardings, cleansings, whatever serves a purpose. Magic is one of the greatest passions of my life and I spend a lot of time and effort studying and improving my skills. I have an enormous collection of spells and magic rituals to serve more purposes than I am ever likely to need.

But I have recently come to know a different type of magic. This is a more subtle magic, one that I initiate but do not control. I live in an apartment, but I'm fortunate that my complex has a beautiful stream running right outside my apartment and several majestic trees growing on the property, one of which is a tall, strong oak right outside my bedroom window. I consider it one of the more important parts of my religious practice that I give offerings to the spirits of the stream and many of the trees, especially the oak.

I feel a strong connection to some of these spirits and have taken to parking my car in the space under the boughs of the oak tree. That space is almost always available, no matter what time I come home, even though every other parking space near my building is taken. I frequently feel that the oak looks forward to my parking there and I often see it as a guardian of my car and my home.

I laughed at that thought quite a bit. No longer.

Several months ago we were in the throes of a serious storm. Thunder rattled the walls of the apartment and lightning burned brightly enough to read by. All around, the storm raged and I heard lightning strike several times.

When I looked out my window at one point, I noticed that the entire complex seemed to be dark. I thought this was a bit odd, but gave it no further thought. The next day I learned from the maintenance man that every apartment in the complex had lost power – except mine. The electrical lines were tangled in a tree and they had caused a serious power outage. But my apartment never lost electricity.

Guess which tree was the one with all the tangled lines.

I think you figured it out.

The other impressive case of subtle magic involves a storm as well. (I live in Georgia; we get seriously powerful storms here.) I was lying in bed and listening to the storm going on outside. As I lay there reading, I began to feel that I should move my car. That made no sense, so I ignored the feeling. The feeling would not go away. In fact, it grew stronger and stronger until I could not ignore it.

Finally, I got up, threw on some clothes, went outside, got into my car, and moved it to another parking space. I went back into my apartment, now thoroughly drenched and miserable.

In the morning, the storm was gone. I went out to my car and stopped dead in my tracks as I walked past the space where I normally park. Another car had pulled in there and now had an oak branch lying across its hood and on the windshield. The branch, by the way, had cracked the windshield as it fell.

Were these two incidents just coincidence? Possibly. I know, intellectually, that there is no proof of any unusual events in either of these stories. Emotionally and spiritually, I feel that

the spirits in the local area chose to look out for the only person in the apartment complex who treats them with respect and makes offerings to them.

These are only two – though the two most pronounced – happenings that I am now referring to as subtle magic. I have come to believe that local spirits will lend their power and blessing to my well-being even without my calling for such aid. While my usual magical practice still consists of much spell-casting and formal ritual, I am now reaching out to the powers of the land and befriending them. Many unexpected acts of magic have come my way as a result of doing this.

Most magicians seek to have allies among the spirits and I think that is what I have done, but not as most magicians view it. Are such beings truly allies if we command them to do our will? Or are they our allies if they turn their efforts to our well-being without being asked, because they know such events would benefit us? Would we not do the same for those who treat us well?

My magical practice now involves many more offerings to local spirits and I continue to seek to bring frequent subtle magic into my life.



The Nine Virtues of Hogwash

By Michael J Dangler

Recently a discussion on ADF-Dedicants about whether one had to agree with the Nine Virtues resulted in me saying basically, "If you demonstrate a complete understanding of the Nine Virtues and conclude that they should be called the Nine Virtues of Hogwash, that's okay, too. What we want is for you to *think* about them and accept or reject them based on your informed exploration."

Of course, someone then asked me to provide "Nine Virtues of Hogwash" so that they could compare them to the Nine Virtues ADF offers, and rightly pointed out that I had derived the term from Isaac Bonewits' name for the book *The 21 Lessons of Merlyn*.

1. **Misogyny** - Women are "deadly" and "dangerous" and can alter men "in an inferior way." (p. 226)
2. **Egotism** - You are more powerful than the Kindred, and they can "be bound to yield mastery of [their] territory." (p. 306)
3. **Addiction** - "The lure of power can be addictive," and you should fall prey to that addiction. (p. 305)

4. **Exaggeration** - It's not the reality of the situation that matters, but what you tell others about it. "It was not the task that really mattered, but only the reaction to it." (p. 86)
5. **Elitism** - If you are not born into greatness, you cannot achieve it: "those who assume the function, will be unhappy." (p. 242)
6. **Imbalance** - Neutrality and balance are things to be avoided. "Only imbalance of one polarity or the other produces movement." (p. 215)
7. **Ignorance** - One is not required to follow rules they do not know. "Once one recognizes the truth, one is then bound by its laws." (p. 218)
8. **Non-emptiness** - Emotions cause problems and should be avoided. One should not be "overcome with the imbalance of emotion." (p. 116)
9. **Dogma** - Acceptance of holy laws and writ without question. "Thou shalt not disfigure the soul" is an admonition against great "sin." (p. 217)

All these lessons are derived from *The 21 LoM*, and neither the author nor ADF would suggest you follow them. But for those looking to compare ADF's "Nine Pagan Virtues" to something totally off-the-wall, these might just be ideal for an evening's entertainment. ❧

Two Powers Active Meditation

By Tommy Watson

1. Begin by standing with your feet shoulder width apart and arms down by your sides. Close your eyes.
2. Acknowledge the natural pattern of your breathing and heartbeat.
3. Begin to control your breathing in a manner comfortable to you. I use the 4/4 measure. Breathe in to the count of four, hold to the count of four, breathe out to the count of four, hold for the count of four, and repeat.
4. Start to relax your body beginning at the crown of your head and working down to your feet. Try not to focus too much on this part, as this is an active meditation. You could imagine a wave of relaxation is running over your body.
5. Now, with your arms by your side turn your hands out with palms up. Slowly raise your arms until they are parallel to the ground. Then turn your hands palm down again and lift them so the tips of your fingers are pointing to the sky. This is the point where you establish the energies of the Middleworld, those that are already present.
6. Now when you are ready, move your hands down back to their parallel position. Lower the arms to your side. Place your weight on the balls of your feet and begin to lower yourself to a kneeling position with your buttocks on the back of your heels. Keep your hands to your side. While you are doing this, imagine your spirit moving down through the earth to connect with the powers of the Underworld.
7. When you have established these energies, with your arms by your side turn your hands out with palms up. Slowly raise your arms until they are parallel to the ground. Now place your weight on the ball of your feet and begin to rise from your kneeling position. Imagine that you are carrying this energy back through the earth with you.
8. When you are once again in the standing position turn your hands palm down and then raise the tips of fingers so they are pointing to the sky. Imagine the energies you have connected with from the Underworld mingling with the energies of the Middleworld.
9. When you are ready lower your hands once again so they are palm down and parallel with the ground. Turn your arms so your palms now face the sky. Slowly raise your arms until they connect above your head, at the same time begin to raise yourself onto the balls of your feet so you are standing on tiptoe. Imagine your spirit moving up through the clouds into the sky to connect with the powers of the Upperworld.
10. When you have established these energies, with your arms still raised turn your hands so they are still above your head but “back to back.” Now begin to lower them and yourself until they are parallel with the ground and you are once again in the standing position. While you are doing this imagine you are carrying these energies back through the clouds with you.
11. Move your hands once again so the fingertips are pointing to the sky. Imagine the energies of the Upperworld mingling with the other energies of the Middle- and Underworlds.
12. When you are ready, lower your hands so they are parallel to the ground and begin to lower your arms to your side once again. While you are doing this imagine your spirit containing these energies. Open your eyes.

When you are ready to reverse the powers, you will perform the same task as above but in reverse order. ☪

Ceremonial Magic

By Julian Greene

The concept of magic in ritual is probably not foreign to an ADF grove celebrant, nor, perhaps, to a solitary practitioner. But when one calls it “Ritual Magic,” (RM) it seems to take on a different connotation for different people. Ritual magic is often thought of synonymously with Ceremonial Magic (CM) – again, connoting something different to each practitioner.

My own initial reaction to the idea of CM was of “uselessness.” Something “ceremonial” to me connoted something decorative, but of little use. From there, I reasoned that ceremonial magic must be a lot of frivolous gesture and grandstanding to produce results which could have been accomplished with a lot less fanfare. Most Druids, it seemed, prefer a simpler, more elemental, or natural magic.

When I became Preceptor of ADF’s Magicians Guild, I decided it was time to take a look at CM because it was at least a well-documented predecessor to modern neo-pagan magic, and was a necessary precursor for my own understanding of the nature of magic.

As I began to understand the principles of CM, or Ritual Magic, I realized that in both theory and practice, it was not largely different from what we were doing ritually at Sonoran Sunrise Grove. We were doing magic in ritual, not only at the appointed time of “Magic Working,” but also throughout. Many elements of invocation, sympathetic action, ritual drama, and consecration were similar to various actions in ritual or ceremonial magic.

I began to examine separate elements within ADF ritual while continuing my study of Ritual Magic. I began to understand the trappings of Ritual Magic as far from “decorative” or “useless.”

For the last four years, I have been responsible for the MidSummer magic working at Sonoran Sunrise Grove. The goal of the working was beyond simply reaffirming the cosmic order; we were in terrible drought and in desperate need of copious summer rains.

The first three years, I used combinations of invocations to Taranos, the Gaulish storm god who had showed himself early on to be a particular patron of the grove, and sympathetic working by way of ritual drama. Each year I introduced a new element to the drama. One year we spent months beforehand making large offerings to Taranos in expectation of the monsoon. But the results continued to be rather undramatic. It still took nearly three weeks for the monsoon season to get going, and it petered out quickly – just as it had been doing for several years before we started the workings.

This year, I was determined to do something radically different. Something I had learned in my studies of CM that really stuck in my head was that the pattern of invocation is inherent in the god-name.

By now I had developed an excellent synergistic relationship with Taranos. So, I began to call upon Him and the Cosmos several weeks in advance of the ritual, to show me what elements needed to be incorporated into the ritual.

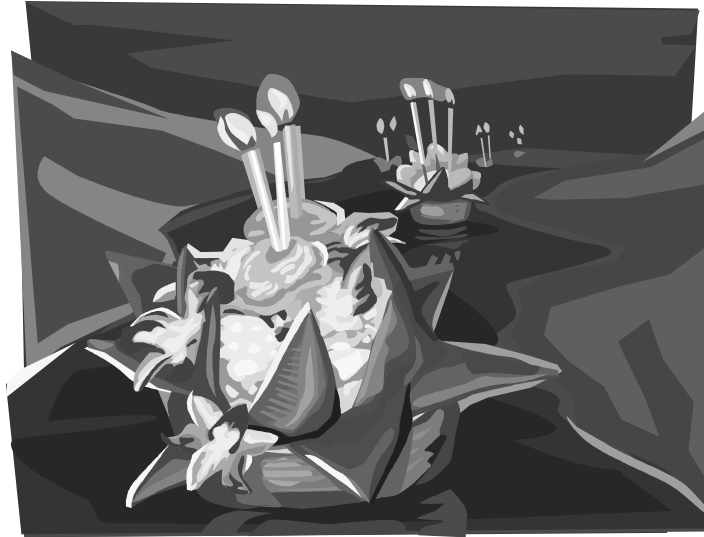
The first thing I came to understand was that the correspondences were not to be relegated to “the Magic Working” per se, but used throughout the entire ritual. From there on, I don’t remember the exact chronology of discovery, but in the last weeks before MidSummer I came to recognize several natural phenomenon occurring which would become powerful magickal correspondences for us.

One of the first things I discovered was Artyon (Artaion), the Gaulish bear goddess. I had taken who I thought to be Artemis as my patron, although she did not fit in with my Gaulish hearth culture. My gleeful discovery of Artaion was perfect timing. The primary MidSummer constellation is Ursa Major. We were also under the auspices of the Summer Triangle, the stars Vega of the constellation, Lyra; Deneb of Cygnus; and Altair of Aquila. Aquila is, of course, the Eagle, which is one of Taranos' frequent visages. The most prodigious was the rare appearance of "Jupiter's Triangle" which consisted of the stars Arcturus and Spica and the planet Jupiter. Jupiter is the Roman equivalent of the Gaulish Taranos, and Arcturus is the "Bear Watcher" which follows Ursa Major. Cornelius Agrippa, a magician and alchemist from the Renaissance, attributed to Spica the hermetic symbol of Hermes Trismegistus, the Greek/Egyptian equivalent of the god of magic. I saw these as brilliant auspices for the ritual.

We developed a new gate opening ritual where three celebrants formed a triangle (to capture the corresponding sky triangles), also a classic element in ceremonial invocation. We spun tuasil to open the gates, chanting: "Let the well flow and open as a gate. Let the fire burn and open as a gate. Rooted deep and crowned high, O Tree, connect the worlds. *Badentir Duorica*. Let the Gates be opened!"

Realizing that one of the most effective methods of bringing about "productive rains" might be to sympathetically reproduce the spilling of amniotic waters, we constructed a ritual drama of the joining of Taranos and Artaion. The theme was

the overcoming of fate to produce ones own desired results, so we had "The Fates" attempting to seduce Taranos and keep him from his intended Artaion. Artaion is fatally wounded in the ensuing skirmish and Taranos heals her to join with her to produce "the Taranoi," their children. The final gesture in the drama was the sprinkling of "amniotic waters" around the circle onto the participants who were to become the Taranoi as she was delivered.



Since the pillar of invocation, according to RM, is in the formula within the god-name(s), we took the names TAPANO (Greek spelling of the nominative form of Taranos) – the Gauls used the Greek alphabet for their writing; AP-

TAION (anagram of TAPANO, with an addition of the Iota which has sexual symbolism); and TAPANOI, the children of Taranos & Artaion, and anagram of APTAION). Using a Greek alphabetic magical system, and adapting those meanings to our needs, from these names we developed chants, invocations, and a sigil.

The sigil was inscribed onto a piece of copper using the ancient method of repousse and hung about the neck of each celebrant. The same sigil was also inscribed onto "coins" which were given to each ritual participant during the waters of life.

The chants were used throughout the ritual, from beginning to end, raising and maintaining the necessary energy. The invocations, which were acrostics of the god-names, were delivered during the key offerings.

Finally, the official "magic working" was an ad-

aptation of the Gaulish ritual of rolling a burning wheel down hill into a river to release the summer rains. We had constructed a “Taranos wheel” which was passed throughout the circle, and imbued with the energy of each participant. The wheel was then set on fire and taken to a waiting pool where it was doused while 107 people chanted, “We are the Taranoi. We call the rains!”

The result? It began to rain that very night, and rained for 11 weeks – a rainy season such had

only been surpassed once in recorded Arizona history. The rivers ran for days, rushing like the Colorado. It was something not previously seen in the time of those currently living in Tucson.

I feel that this was the perfect fusion of Druid and Ritual Magic, producing dramatic results. Now the scientists tell us that to complete the cycle and completely mitigate the drought, all that is needed is abundant winter snows to produce copious mountain run-off. I have great plans for Winter Solstice. ☯

Do not wait for me to ask

By Fionnghal

For I am under geis
And forbidden lest I break it

Cursed to live forever
In Isolation
Forever Young
If you wish for my hand,

You must come to me
Unbidden
Un coerced
Unasked

Bring to me a bough
Of Black berry
Of hazel wood
Of Ash

Come of your own free will
Be free of suffering
Be free of pain
Be true in your task

I am unable
But not unwilling
I am chained
By a curse

Come of your own free will
And you can free me

Reclaiming The Indo-European Sky Father

By Raven and Carrion Mann

Most modern Neopagans are familiar with the concept of an Earth Mother, whether she is viewed as the Earth itself, or as a more localized goddess of sovereignty. We strive to connect with the powers of the Earth to ground ourselves and draw upon its life-giving magic, but what about the powers of the Sky and the ability to balance and center ourselves within our cosmos? As ADF Druids, we are not unfamiliar with the illuminating magic and creative spark of Sky power for we attune to it frequently, but pay little attention to the source of this power. As modern polytheists, we worship deities of the Sky, those of the storms, of the sun and of the moon, yet we make no mention of a Sky Father. This, however, was not always the case.

Among all natural deities, the concept of an Earth Mother and Sky Father seems to have traditions rooted deep within ancient history. For some of these ancient cultures it is this couple who were actually responsible for the creation of the universe. As these cultures developed, however, the size of each pantheon grew, overshadowing the most ancient and primal of these beings.

Despite the fact that there is currently no evidence for a universal Indo-European Sky Father, evidence of Sky Father deities exists in all Indo-



European pantheons. Additionally, linguistic evidence links the root words for “day”, “sky” and “god” in all classical Indo-European languages and the name for the God of the Sky descends from the Proto-Indo-European word *‘deiuo’* or *‘deivo’* meaning “clear sky” or “day light or day sky.”

Within each Indo-European culture, the Sky Father deity was the head of the pantheon and one of the most ancient male deities of the Indo-European peoples. As the Indo-Europeans, moved away from the Black Sea and swept across the steppes in search of new lands, this peaceful god of the clear sky moved with them. Upon settling in a new territory, the Sky Father wed the Goddess of that land or the Earth Mother deity and in the minds of the early Indo-Europeans the relationship between the Sky Father and localized Earth Mother was as simple

as, the Sky Father fertilized the Earth Mother, which in turn gave birth to all living things.

For several of the Indo-European cultures the Sky Father was not only the supreme god, ruling over the entire pantheon, but he also commanded the skies and the heavens. It is also believed that individuals of all social classes venerated the Sky Father. The Sky Father's primary function was to maintain religious/cosmic order, yet he also possessed legislative and warrior functions. The Sky Father, however, is not to be confused with the Sun God, who was also given precedence in Indo-European culture. Actually, it is the Sky Father and Earth Mother who are often the parents of the Sun, Moon and Storm Gods of Indo-Europeans.

Unlike the concept of "Lord and Lady" honored in many Neopagan traditions, the Indo-European Sky Father and Earth Mother deities are not beings whose children are aspects of them. While some Neopagan traditions prefer to reduce all Gods to one God and all Goddesses to one Goddess, this was not the case for our polytheistic Indo-European ancestors. Such a primal pair, such as Danu and Bile can most certainly be made to fit into this dualistic world-view, but this world-view cannot be made to fit into the world of the ancient Indo-Europeans.

Detailed exploration of the Indo-European cultures yields Sky Father deities, whose names are not unfamiliar to most Neopagans. From the Greek and Roman cultures Zeus and Jupiter, respectively, are the only two Sky Fathers that have maintained their prominence as the Chiefs of their pantheons. They, however, retain their prominence largely due to their Storm God functions. Zeus is not only the father of humankind and the Gods, but also the Cloud Gatherer and Thunderer and likewise, Jupiter is the Roman God of the Sky and the God of Thunder. In the Indic culture, Dyaus, father of Indra and Agni, is recognized as the Sky Father of the pantheon, but unlike Zeus and Jupiter, Dyaus did not retain his position as head of the Indic pan-

theon, but was usurped by Indra, most likely due to climatic and political changes. Similarly, in the Norse pantheon Tyr is eventually overshadowed by Odin.

It is evident from just a few examples that as the Indo-European cultures migrated and developed, the need for deities of weather and war became a necessity for survival in their new lands and the peaceful God of the Clear Sky willingly faded into the background of many pantheons, yet he remains a calm, consistent presence, perhaps a largely untapped resource for order in our chaotic world. It is easy to look to honor the more active deities of our pantheons, as the Sky Father watches over his children in peaceful silence. In the mundane world the clear sky seems to hold no great interest for us and is virtually unimportant until it is filled with the threatening clouds of the Thunderer or the brilliance of the Sun. However, to become not only grounded, but also centered in our world - to really achieve balance - we must look to the sacred and inseparable union between the Earth and Sky for our example for one can not exist without the other. We must realize the potential and need for the spark and illumination of the clear sky.

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A Hittite Rite of Offering: The Core Order of Ritual in Action

By Michael J Dangler



The most difficult thing about writing Hittite ritual is that we have so much of it. ADF ritual is built and designed for Neo-Pagans, and involves its own cosmology that is necessarily separate from ancient ritual: as modern folk, we know and realize that our needs are different from those of the pagans of the ancient world. Our realities are different, our concept of cosmos is different, and the place we make for ourselves within that cosmos is most certainly different. Yet we still start from the same Kindred and the same deep desire to worship them.

Thus, we are most comfortable calling our rituals not reconstruction, but new construction from the same basic building blocks.

It is possible, though, to write a Neo-Pagan ritual that honours the Kindred as seen through the eyes of the ancients, even if our basic Core

Order of Ritual is vastly different than theirs was. Because of the (occasionally radical) differences between ADF ritual and the well-documented Hittite rituals, I wanted to provide a Hittite ritual using the new ADF Core Order of Ritual, as agreed upon by the ADF Clergy Council.

It should be noted that this ritual was impossible to write under the old Standard Liturgical Outline. The Core Order of Ritual provides much more flexibility for cultural focus and offers a deeper level of creativity than the Standard Outline did. This is why we're able to see what may be the first Hittite rite in ADF's history only now, over 20 years into our history.

This ritual is a simple rite of offering, one that can be used by anyone seeking to honour the Hittite deities. I have chosen to make the Sun-goddess of Arinna the patron of the rite.

0. Pre-ritual purification

All participants should be asked to wash, shave, clip their fingernails, and dress nicely before entering the space. Because the Hittite relationship with his deity was one of an idealized "loving" relationship between master and servant, the manner in which the worshipper approaches his or her deity needs to be in what we would call his or her "Sunday best."¹

1. Initiating the Rite

"We are going to the sacred space! Nobody should bow down, and nobody should speak until we enter!"²

The procession into the space begins. Upon entering the space, the priest should go directly to the altar.

The priest pours three libations in front of the altar [these libations wash the hands of the deity]. The priest then washes his/her hands.³

2. Purification

"Within each of us, there are times when we have anger, times of fear, times of sullenness. At this time we find these things within ourselves, but we must not linger in the sacred space with these things in our heart."

"Take a moment to search within yourselves for these evils. Find them, draw them out. Now before you see a road, one which leads away from us in this sacred space. Put these things on this road, push them down it. See them off as they go down this road, away from our sacred space, away from our fields and our creative places. These things are on the road into the Dark Earth. Down in the Dark Earth stand iron vats. The road leads to these vats. The lids of the vats are made of lead. Whatever goes into them does not come up again; it perishes within. So may our anger, our fear, and our sullenness go into these vats, be covered with their iron lid, and not come up again, but perish."⁴

"As we stand on the road that our troubles have gone down, look up. On an *eyan*-tree find a bag hanging down, just within reach. Reach up and take it down. Hold it in your hands. Open it. Within this bag lie symbols of joy, courage, and an even temperament. Take these out, and replace the things you have sent down the road to the Dark Earth. These are gifts the earth has given back, cleansing gifts for you to take forward."⁵

Offer, at this time, a drink or food to the gods. Libate upon the ground or lay food before them.

[each person offers food and/or drink to the deities]

With their acceptance, you are now prepared to treat with them.⁶

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3. Honouring the Earth Mother

The Gods searched for her far and wide.
In green meadows and underbrush
In mud that stuck to their leg hair
In mountains and flowing rivers
In holy precincts the gods searched.
The Mother Goddess was found in
the forests that stretched about them
though she smiled and said she was
in all places they were searching.⁷

Mother of us all, be with us:
This offering of pure honey
reminds us that the bees found you.

[an offering of honey is given]

4. Statement of Purpose

As our ancestors did before us, so we do today, and so may our decedents do in the future. Today, we come before the deities to offer to them. This is a rite of offering, and we offer today especially to a principal goddess, the Sun-goddess of Arinna, she who gives growth to all things in the field, brings victory in battle, and protects us, illuminating our way.⁸ This rite offers to all the one thousand deities of the Hitties. Now, let us begin this rite.

5. (Re)Creating the Cosmos

The mists in the world withdraw from us, the smoke from the fire releases the supports of this house. The fire burns brightly and is well-fueled. The altar is in harmony with the gods.⁹

It is in the fire that we will find out Gate to the otherworld, the world of the Kindred. Let us call upon our gatekeeper now.

6. Opening the Gates

Seri, my lord, bull of the Storm-god, champion of Hatti. With this prayer hear our plea, introduce us before the gods. Aid us in opening the gates between the worlds!¹⁰

Seri, I call upon you to help us open the fire, to bring it to life as our connection with the other-world. And as we approach the Kindred, introduce us, make us known to them.

Seri, let the fire open as a gate.¹¹

Let the gate be open!

7. Inviting the Three Kindreds

a. Ancestors

Grandmothers, Grandfathers!
At our tables each night, we drink you in!
We break bread for you, we pray to you!
But most of all, we remember you!

We drink you in that we may never forget you!
Share with us this drink!¹²

[libate a cup of wine; smash the cup on the ground]¹³

b. Nature Spirits

When the deities could not find the Sun-god, the Mother Goddess sent out two whom the deities thought unlikely to succeed: eagle and bee. Eagle searched through long roads and streams, through springs and *ippiyas*-trees, throughout the good forest. Eagle returned unlucky and told bee that he had searched from high in the sky.

But bee searched these places more closely and found the Sun-god sleeping. He stung him awake, soothed the sting with wax and honey, and led him back home.¹⁴

Greenkin, those on two or four or six or eight legs, we call to you. Your skill and necessity is never forgotten and we are thankful for your attendance here. Be welcome at our rite!

[an offering of honey is made in remembrance of the bee who found the sun]

c. Deities

Sun-god of Heaven, Storm-god of Arinna, Mezzulla, Hulla, Zinduhiya, male gods, female gods, mountains and rivers of Arinna, Storm-god of Salvation, Storm-god of Life. Storm-gods of our home, male and female gods, gods of my grandfathers and grandmothers. Divine lords--Sun Goddess of Arinna, my lady, and all the gods of the Land of Hatti, my lords--whose priest I am, who have conferred upon me the right to speak to them, be welcome at this rite!¹⁵

[break bread, dipping both halves in oil]

8. Key Offerings

a. invitation

Sun-goddess of Arinna,
you who provide growth of grain
growth of vines and all our fields
growth down all generations,
We now offer you welcome.¹⁶

Battle-ready Sun-goddess,
holding valiant spear on high,
guarding our lands and people,
protecting our goods and trades,
We now offer you welcome.

Mercy, heavenly Sun-God,
whose mind is brilliant and bright,
whose sunbeams are luminous,
who is the source of all light,
we now offer you welcome.

There is no other god more honoured, nor greater in heaven and earth. Your name is honoured among names, and your worshipper is honoured by its mention.

Come now, and hear our prayers and praises!

b. appropriate customs

[the above prayer might be said to the rising sun,

or offerings might be poured out at certain intervals: libations of wine, beer, or oil might be appropriate, as might the breaking of bread.]

c. Praise Offerings

[as appropriate]

9. Prayer of Sacrifice

To you, O Sun-goddess of Arinna:
We have shown you reverence,
We have come before you pure,
We have offered you praises.

The people have given much,
and wish to honour your name.
Here is our last offering:

May all these loaves be soft and plenty, and may
all this wine be sweet to thee!

[break bread, dip it in honey and fine oil, libate a
pitcher of wine]¹⁸

10. Omen

Omen taken as usual¹⁹

11. Calling for the Blessings

Sun-goddess of Arinna,
Your children have brought you gifts.
Now we call to you, goddess,
and asking to know your love
seek to receive your blessings.

12. Hallowing the Blessing

Before us we see the cup.
It is a cup of magic
filled with the lumination
of the Sun-goddess' light.

As you drink from this deep cup,
remember that these blessings
are not for just you alone.

She grants these blessings to all.

Drink deeply and remember.
Behold, the waters of life!

[all drink]

13. Affirmation of the Blessing

Indeed today we have been blessed. Let us take
that blessing forth into the world, and remember
that the Sun-goddess shines brightly upon us at
all times.

14. Working (if any)

[as needed]

15. Thanking the Beings

Now, we end as we began.

To the Sun-goddess of Arinna,
We thank you!

To the deities,
We thank you

To the nature spirits,
We thank you

To the ancestors,
We thank you.

To all those powers which have aided us,
We thank you!

Finally, Seri, you who spoke kindly of us to the
gods and introduced us, help us make our fare-
well.
We thank you!

16. Closing the Gates

Seri, as we say farewell to the Kindred, our
hosts, let us close the Gates between the world.

Seri, let the fires of sacrifice close as a Gate, and

become only flame.

Let the gate be closed!

Let the mists roll in, let the smoke gather at the supports. Let the fire dwindle as the fuel runs out. The altar may now be moved and destroyed. All is as it was before.²⁰

17. Thanking the Earth Mother

You who brought us forth,
Mother Goddess,
Shall receive all that we do not use.
For supporting and upholding us,
We thank you!

18. Closing the Rite

Grant to the community health, vigor, longevity, and brightness of spirit forever! Grant forever growth of grain, vines, fruit-trees, livestock, and humankind! May they grow! May the rains fall! May the winds of prosperity come, and in our land may everything grow and prosper!

So be it!²¹

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¹ KUB 13.4 obv. i, lines 14-16, quoted in Karasu, p. 222

² CTH 385.10, §2 (i 9-10), quoted in Singer, p. 29

³ CTH 385.10, §4 (i 17-21), quoted in Singer, p. 29

⁴ When the god Telipinu becomes angry, ritual functions

cease. In mythology, his anger is sent into the Dark Earth. This passage is nearly a direct quote from the tablets describing this myth. Cf. Hoffner, the myths surrounding the disappearance of Telipinu (p. 19).

⁵ Hoffner again, the same myth (p. 18). Here, Telipinu takes the good things out of the bag. I have extrapolated that he places them within himself.

⁶ KUB 13.4 obv. i, lines 22-26, quoted in Karasu, p. 222

⁷ Hoffner again: p. 37, Fragments of Myths about Lost and Found Deities. Text is fractural, but enough remains to pull this bit out.

⁸ CTH 385.10, §5-10 (i 1-41), quoted in Singer, p. 26. I will revisit this for the invocation of the Key deities later.

⁹ This relates what happens when Telipinu is found When he disappears, "Mist seized the windows. Smoke seized the house. In the fireplace the logs were stifled. At the altars the gods were stifled. In the sheep pen the sheep were stifled. In the cattle barn the cattle were stifled. The mother sheep rejected her lamb. The cow rejected her calf." Cf. Hoffner, p. 15. When he is found, things come back to their normal sacrality, and the opposite is described, which I have related here, again almost word-for-word from the myth.

¹⁰ CTH 381, §5 (i 33-36), quoted in Singer, p. 87. Almost word-for-word, chosen as gatekeeper for his introductory role in the "law court" of the gods.

¹¹ Only a single fire is opened, because I can find no evidence thus far of other "gates" in Hittite culture.

¹² This was an odd one: taken from *šallieš waštaiš*, the Hittite Funerary Rite (see Kassian, et. al), Vs. II (KUB 30.24 and KBo 39.292), line 23 in particular, I had to stretch some. The rite is so fragmented that we can't get a good idea of real ancestor honoring (only that they were important to the Hittites) but this aspect of "drinking" the dead appears over and over again. I have worked it in here as a method of remembrance.

¹³ A very common ritual action in *šallieš waštaiš*.

¹⁴ One of the few mentions of nature spirits I found in Hittite ritual or myth, this story is a reconstructed retelling by Hoffner. See Hoffner, p. 14.

¹⁵ This is part of a very, very, very long section of "Invocation of the Gods of All the Lands" (the title doesn't underestimate the number of deities called)

¹⁶ derived almost entirely from CTH 385.10, §5-10 (i 1-41), quoted in Singer, p. 26

¹⁷ derived from CTH 376.A, §4 (A i 19'-ii 2'), quoted in Singer, p. 51

¹⁸ This sacrifice is derived from CTH 381, §77 (iv 4-7), quoted in Singer, p. 92

¹⁹ Some ideas might be found in my article, "Hittite Divination" in *Oak Leaves* issue #35

²⁰ Cf. note 9

²¹ This is word-for-word (with minor omissions) from CTH 377, §14 (iv 9-18), quoted in Singer, p. 56



Grove Accessibility

By Barbara Lieberman

I wanted to bring to your attention the efforts of my local Grove with regard to accessibility. I've seen it mentioned in the ADF material that you are striving to make ADF Grove rituals accessible to those of us with disabilities and wanted to share with you of my personal experience.

I have Multiple Sclerosis and have been using a wheelchair for more than six years. I have recently begun attending rituals with the Red Oak Grove in NJ and have been welcomed with open arms. Bard Daffyd and Merlin, the co-founders of ROG, urged me to attend when I first contacted them and expressed my concerns about attending in a wheelchair. They made certain I would be able to not only visit for the day, but also reach the ritual site as an active participant. My second visit included games and contests in honor of Lleu, in which they made certain I was able to be an equal participant whenever possible. I have since asked to become a member.

I spent this past weekend camping with the Grove for their annual Fall Fest (my first camping trip in over 15 years), with every member of

the Grove encouraging me to participate. Even when the park ranger made me move my tent, the members dove in and assisted me in doing so. I enjoyed Isaac and Phaedra Bonewits' Money Magic workshop, Bill's sword meditation workshop, the Autumn Equinox Ritual, and all of the activities and fellowship the Grove had to offer; all while returning to an activity I had long since abandoned and introducing my children to the joys of camping for the first time.

So many of us who are disabled tend to think in terms of what we can no longer do. And, so many who are not faced with our unique challenges truly do not know just what we need in order to attend a Grove ritual. And, why should they, if we don't voice our fears and ask for assistance? In this day and age when so many feel so compelled to complain, I wanted to share with you my positive experience and to let you know that practicing Druidry from a wheelchair is not only possible but quite practical.

May all your Groves be as welcoming as Red Oak Grove. ☪

The Giants' Ring

By J. Michael Robertson

Samhain wind blows o'er the plain,
Caressing the giants' ring bathed in
Arianrhod's hallowed glow. Silent stones,
Upraised ere came the written word,
Call the children to the ancient way.
Weathered by wind and storm,
Undeclared by the march of eons,
They fling forth a summons graced

With holy warning—
The Old Gods only sleep.
Oh, rugged majesty, wrought
By time and hands untaught,
You remain unsurpassed by any
Proud cathedral of The Cross shining in
The Lord of Morning's golden light.

Make Offerings, Damn it!

By Kirk Thomas

Back in the bad old days, before the ADF Dedicant Program was re-written, there used to be a section where Dedicants had to find their Patrons and perform a rite where They would be installed in their spiritual lives. This requirement caused all sorts of problems, with some folks struggling mightily and others totally unable to find Anyone to be a Patron. In any case, it seemed unreasonable to require people to come up with a Patron on demand! After a few years of clamor, the Mother Grove finally dropped the requirement.

However, even with it gone, many people still feel the need to connect with a specific God or Goddess, Ancestor or Nature Spirit. Sometimes they will feel drawn to a specific Deity or pantheon. Other times they might simply have a feeling or a dream letting them know that Someone is out there, but have no idea Who It might be. And occasionally people don't have any of the above but would like to start a process of exploration. So the question often is, "How do I find a Patron?" or "How can I find out who that God or Goddess is that I keep dreaming about?" or even, "How can I get started?"

As a Dedicant Priest in our Grove, I hear questions like this all the time. And I usually give the same answer: "Make offerings, damn it!"

ADF Paganism is a sacrificial religion. By this I mean that we follow in the footsteps of our ancestors by doing as they did, by creating reciprocal relationships with our Kindreds. We give to Them in order that They might give to us in return. This reciprocal relationship is summed up in the Proto-Indo-European word, **ghos-ti*, which means, "someone with whom one has reciprocal duties of hospitality." The English words 'host' and 'guest' both come from this root. The word 'sacrifice' actually comes from

the Latin and means, 'to make sacred.' And 'sacred' means 'to set apart.' So when we make an offering, or sacrifice, we are taking something and setting it apart from the profane world, so that it can exist in the Otherworlds. When we offer to a Deity by pouring whiskey on the Fire, say, we are transforming it into something the Gods can drink.

Imagine your relationships with your friends for a moment. What do you give to them? Perhaps you give emotional support, or love, or even just good times. Perhaps you give small gifts to your friends or treat them to a meal. And what do you get in return? In a reciprocal relationship you should be getting what you need – love, emotional support and even gifts. And in a fair relationship, the more often you give, the more often you will receive. While life doesn't always work this way (none of us are perfect), I have faith in this universal truth. And over time, these relationships can only get stronger and stronger.

The same is true of our relationships with the Kindreds. The more we offer to Them, the more we place Them squarely in our hearts, the more They can hear us and care about us. And how can we know that They hear us? Stilling the mind with regular meditation can allow us to hear through the din our egos make. Dreams will come. Perhaps a simple 'knowing' will occur.

Sometimes, we may want to make offerings, but may not know which God or Goddess to approach. Perhaps we don't know any Spirits yet, or at least can't identify the one we see in dreams or trances. In this case, where focus on a specific Deity is difficult, you could still make lots of offerings. But as you make them in your devotionals, you might say something like, "I give

to One I do not know. Hear me, O Gods! I give that I may grow to know You!” or perhaps, “I give that I might know the One that receives my gift!” In ADF we also have the Kindred Offerings section of our rite, where we offer to an entire class of Spirits, such as the Deities, Nature Spirits or Ancestors. Here, you could make offerings to an entire class. Even if you aren’t yet ready to find a Patron, you can still offer to the Spirits as a group. This will demonstrate your willingness and intention of entering into a **ghosti* relationship with a God or other Spirit, should They make Themselves known to you.

The next questions I am asked are what offerings would be best to give, and how much is enough? Offerings could be food and drink (the Deities and Ancestors are fond of both, it seems), or perhaps a bit of silver to the Well. Incense is a popular offering. Art, song, and

dance are also traditional. Use whatever feels best to you. And sacrifice is not about giving until it hurts – it’s not about quantity. Of course, being stingy instead of open-handed won’t create strong relationships. And giving more than you reasonably can is not necessary. Rather, your sacrificial offerings should come with love, or at least, respect in your heart, with good and strong intent, and in reasonable quantity. Make them regular and often – you’ll see what happens!

I like to compare my relationships with the Kindreds to the process of breathing. As I breathe in, the Gods breathe out. As I breathe out, the Gods breathe in. We are all part of the same process, all part of the same dance, all part of the same life. When I give, They take. When They give, I take. In... Out... In... Out... The dance goes on. *☞*

Meal Blessing

By Deilen Mor

I start almost every meal with a simple prayer:

I thank the Gods and Goddesses for the green earth and her creatures,

I thank the Ancestors for the knowledge they gave us to prepare this food,

I thank the nature spirits for giving of themselves, so that I may have this nourishment.

So mote it be.

If I am at home, I will take a small portion of each dish and place it on a separate dish to be placed outside.

If I am eating out, I will take a small piece of the food and place it in a napkin to be placed by a tree outside. *☞*





Arís Mundi

Regalia Manager's Report
By Medb Aodhamair

As the new Regalia Manager I have had my hands full this last month figuring out how everything works. Still, a very wise person suggested that I should sit down and write up something for *Oak Leaves* regarding my plans for Regalia this year. I have had so many ideas and suggestions offered to me by various ADF members and I am grateful to them all for the fantastic ideas.

Unfortunately the Kin T-shirt design is being phased out and what few we have on hand right now are all we will have, we will not be reordering. However, a few new T-shirt designs are being worked on at the moment. I can't disclose the concepts for them quite yet as they are still being touched up before being approved for production, but I hope they will be well received. I am also very excited about introducing a new line of jewelry and trinkets. They should be on the site soon; if not already there by the time this issue goes to press.

There will be a new section added to Regalia for member's consignments. ADF members may consign items to Regalia, giving ADF a contribution when their item sells. I am not certain how we will set this up at the moment, but interested members should contact me with details and photos of the item(s) they would like to consign. Improvements are being made to Regalia's website and, with any luck, a new shopping cart program will be up and running sometime in the near future. Hopefully, this will enable our customers to go straight to a checkout screen and have shipping automatically calculated before going to PayPal. This will make shopping with Regalia much more efficient.

I will also be traveling to several festivals with Regalia this year. There are so many wonderful



festivals to choose from and I'd love to attend them all. Ultimately, however, finances and my Graduate school schedule prevented me from attending all of them. It was a hard choice to make. Baring any unforeseen circumstances I plan to attend the following festivals this year:

Desert Magic Festival
Wellspring Gathering
Sirius Rising
Starwood Festival
Three Realms

Other festivals may be possible depending on my other obligations and funds.

I realize that many of our members may have some very excellent ideas for Regalia improvements. I welcome your suggestions, ideas, and criticisms (preferably constructive ones). Please email me at adf-regalia@adf.org. ☘

Seer's Project 2004

By Meredith McDonald

On October 19, 2004, the Seers Guild performed a joint divination. We met on the 'ethereal' plain and took our various journeys from that point. Our focus was ADF in its twentieth year. What follows is my account of the vision I received and the omens taken after the fact. If you are interested in other members' visions, you will find them in the Seers list archives at <http://lists.netspace.org/archives/adf-seers.html>. (You must subscribe to the list in order to view the archives, but it is open to any ADF member.)

THE VISION

Begin with mists moving with my breath. Then others' breath moved the mists even more. We acknowledged each other and the others faded away. While in the nemeton alone, I was asked to do some personal work – make an oath – in order to continue the work. I did.

After this work, I found my self at the ocean. Manannan conducted me swiftly out into the sea. He then summoned a dolphin and told me to climb on. The dolphin dove deep into the waters. It was dark for a long time but I enjoyed the ride. Finally I could see light to the right of me. The dolphin deposited me near the light and departed. I moved into the light and found myself on a street looking at a large ivory-beige marble 'Temple.' (I say Temple for lack of a better word – it had the feel of a Masonic temple.) As I got closer I saw the Sigil over the doors – which were beautifully carved oak doors.

I stepped inside into a small foyer that opened

out to a courtyard. The courtyard held a large tree, fire pit and well. The building wrapped around the courtyard, which had doors to rooms all around. They were classrooms and living quarters. (Couldn't tell whether all of the living quarters were permanent.) It had the feel of having several 'hotel-like' rooms with a few full-time residences.



The structure was two stories. On the top floor – over the foyer was a large board/meeting room. In the center was a long 'oval' table with several chairs around it. Preparations were being made to welcome someone who had been 'lost' somehow. The feel was very much along the lines of an installment of sorts – to be happening that night. I saw several faces and

knew that I knew all of them – but the names seem immaterial at this point.

I 'heard' that my focus would be ADF – twenty years hence. Now, I know that may or may not do us any good NOW. But one must go with what one is charged to do in this type of work, I think.

When I 'surfaced' I began taking omens. I decided prior to the ritual that I would take several omens – in order to cover the wide range of what others might be doing. In order not to anger any 'aiding' spirits by asking the same questions – I asked different questions of each tool.

OGHAM – This is the divination system I learned specifically for use at Raven's Cry Grove rituals – so I consider it the most 'ADF-affiliated' of the tools I use. So I chose Ogham

for my main question . . .

ADF 20 years ago – Gort – Ivy – Spiral of the self; Potential to overburden its host.

ADF Now – Huathe – Hawthorne – Boundaries; Fairie presence; Period of cleansing and restraint.

ADF 20 years from now – Duir – Oak – Door to mysteries; Strength; Ability to overcome and survive.

RUNES – I also learned the runes for RCG's first Norse ritual – led by my 'Crow Brother' Modig. So I used them to consult the Kindreds.

Ancestors – Gebo – Gift; Exchange of hospitality between Man and the gods

Nature Spirits – Eihwaz – Yew; Spiritual enlightenment; Bringing together of light and dark.

Shining Ones – Hagalaz – Hail – A change of situation – Seek to develop pure ideas or principles – fruition through crisis – Fire and Ice – Urd, Norn of the past.

DRUID ANIMAL ORACLE – I know several folks use this deck and I have a strong interest in animal omenry – so I chose this deck to find some animal allies for ADF. Each question seemed to want TWO cards.

What Protects ADF? – OTTER – 'Joy, Play, Helpfulness' - and HIND – Subtlety, Gracefulness, Femininity'

What holds ADF's spirit? – BEE – 'Community, Celebration, Organization' - and WREN – 'Humility, Cunning, god – not to mention 'Druid'

What drives our destiny? – BOAR – 'Warrior Spirit, Leadership, Direction' - and HORSE – 'Horse Goddess, The Land, Travel.'

TAROT – Celtic Cross spread. I do have my own quirks with this spread, as I'm sure we all do. I use a Timing card and an 'Advice of the Deck' card to wrap up the read. The timing card correlates to the 'Outcome.' The 'destiny' card is the card directly above the querent – and is infinitely mutable. I used the Morgan Greer deck.

ADF – 3 of Wands – Contemplation of work to come

CROSSED BY – Page of Pentacles – Messages regarding health or finances

BASIS – XI Justice – The quest for what is 'ours' by rights

RECENT PAST – Ace of Sword – New intellectual pursuit?

NEAR FUTURE – IV Emperor – A period of strong masculine guidance

ADF IN THIS SITUATION – VIII of Coins – Craftsmanship leading to financial gain

OTHERS VIEW ADF AS – VI Swords – A mystical journey

ADF'S HOPES/FEARS – V Hierophant – A strong moral code – can be unyielding

OUTCOME – Knight of Swords – Ready to confront challenges

DESTINY – Queen of Rods – (ME! – LOL – OK probably not me, but I am a Leo in my thirties – so it could be me – ADF will finally make me their queen?) But seriously . . . A woman or (kindred?) Of 'Fire' patrons ADF

TIMING – VII Chariot – Balanced restored when we win the battle implied in the 'outcome' position

ADVICE – VI of Wands – Triumphant resolution of difficulties.

FORD'S MABINOGI – Don't quite know what got into my head – but when I was choosing tools to do this work, the voice said – FORD'S MABINOGI. So I did. After the other readings I opened the book to the last page of LUDD AND LLEWELYS. Which is a story similar to Nuadha's – and deals with curing the land of three curses. ☘

Grove Welcoming

By Anthony R. Thompson

The following is a welcoming of two new Grove members performed at one of the 2006 High Day rituals in Ocean's Tide Protogrove, ADF. It was done as part of the "Workings" section of the ADF Core Order of Ritual. After the welcoming itself are notes explaining its various elements.

Working

D1: Now with the blessings of the gods flowing in us, let us turn to the Work at hand. Are there two present who seek to join our grove, to be honored as kin and welcome among the Folk?

NM1 & NM2 step into the center and say: There are.

D1: Are there any Folk who have good cause to object to this oath of joining? *(pause)*

D1: Are you both members of *Ár nDraíocht Féin*?

NM1 & NM2: We are.

D1: Are you aware of our ways and willing to swear an oath to the Folk?

NM1 & NM2: We are.

D1: Do you swear to honor and support the members of the Grove as your true friends and family?

NM1 & NM2: We do.

D1: Do you swear to uphold the laws and customs of the Grove as your own?

NM1 & NM2: We do.

D1: Do you swear to protect and aid the members of the Grove in their times of need?



NM1 & NM2: We do.

D1: Then join your waters with ours and repeat after me: *(NM1 & NM2 pour waters into the Well)*

We swear these things *(repeat)*
to the Folk and the Kindreds, *(repeat)*
by all we hold sacred. *(repeat)*
And if we break these oaths *(repeat)*

may the sky fall down and crush us, *(repeat)*
may the earth open up and swallow us, *(repeat)*
and may the sea rise up and drown us. *(repeat)*

D1: Now by Fire, by Well, by Tree,
By Land, By Sky, By Sea
By Gods, By Dead, By Sidhe,

In the presence of the Gods and Spirits,
On behalf of our Folk, our Tribe, and our Family,
I welcome you to Ocean's Tide Protogrove, ADF!

All: <NM1 name> and <NM2 name>, we welcome you among the Folk!

Notes:

D1 means “Druid 1”, usually the ritual leader. NM1 and NM2 are “New Member 1” and 2, respectively.

“Now with the blessings of the gods flowing in us, let us turn to the Work at hand” is a reference to the fact that this is a “magical working” and in the ADF Core Order of Ritual¹ thus comes after the “Affirmation of the Blessing” (receiving the blessings) part of the ritual. Thus, this is not a ritual in itself but the magical working portion of a much larger rite.

“Are there any Folk who have good cause to object to this oath of joining?” – in the ritual review at the grove meeting(s) prior to the rite, I make it clear that if there *are* any objections to a new member joining, the ritual is *not* the time to bring it up.

Unlike many Wiccan covens, most ADF groves do not require “unanimous approval” of all members to admit a new member. However, if there are any potential problems which may arise when a new member joins, it’s to everyone’s advantage (particularly the grove leader’s!) to be aware of them ahead of time. Forewarned is forearmed, etc.

So, the proper response to this question by everyone present is total silence.

“Are you members of *Ár nDraíocht Féin*?” is a reference to the fact that in Ocean’s Tide, grove membership also requires membership in ADF.

This is definitely *not* a requirement of most ADF groves, but whether or not to include it is a choice individual groves are free to make, and we decided to require it. On the other hand, a portion of our monthly grove dues are used to pay for each grove member’s ADF membership so that usually helps.

(One reason we decided to include this requirement was that we decided we would rather grow slowly, with people who are ready to seriously

commit to ADF and our Protogrove, rather than grow quickly and risk growing out of control. As one of ADF’s mottos says, “As fast as a speeding oak!”)

“Do you swear to uphold the laws and customs of the Grove as your own?” is a reference to the fact that potential grove members must familiarize themselves with, and accept, the grove bylaws and customs.

Many beginning groves (“protogroves”) do not have bylaws, but when previously-unknown folks start to join it’s a good time to seriously consider creating them—that’s why we did! All groups have decision making processes, whether written or unwritten, and expansion is a good reason to write them down so that everyone is literally “on the same page.”

“Do you swear to protect and aid the members of the Grove in their times of need?” is a reference to a tradition I’ve carried through several groves, that grove members in serious need may make a “call” to the grove and formally request help, with an expectation that unless there is a serious reason preventing another grove member from assisting, s/he will do so.

While we in Ocean’s Tide ultimately decided not to put “the Call” into our bylaws, so it is not a formal requirement that grove members must help, the idea is still present as a general expectation that grove members will assist each other in times of need, and this section refers to that expectation/obligation.

“Join your waters with ours” is a reference to an Ocean’s Tide tradition of keeping “grove waters”. At our grove founding all the members brought water from the ocean and combined them, mixing them with local water to put into the Well.

At subsequent rituals, the grove waters are first poured into the Well before the ritual starts, and then mixed with local water, and at the end of

the ritual these combined and newly-blessed waters are poured back into the grove water container.

New members are asked to bring their own waters from the ocean and mix them into the Well during the welcoming ritual, thereby “joining their magic with ours.” As these waters have been blessed so many times, they are truly “holy waters” and may be used during time of need or for other important rituals such as saining (naming a newborn child) and rites of passage.

Other ADF groves have similar traditions using other items, such as a stone which is blessed at each rite and which may be touched during time of need. ADF members can view or add to the GroveTraditions topic in the ADF Wiki² for more info on different traditions.

Lastly, this welcoming was purposefully designed to make it easy for new members to participate. This is why D1 has many lines to speak (and thus, memorize) and NM1 and NM2 get off comparatively easy!

Links

1. ADF Core Order of Ritual: <http://www.adf.org/rituals/explanations/core-order.html> or <http://tinyurl.com/y3kkvp>

2. GroveTraditions in the ADF Wiki: <http://www.adf.org/cgi-bin/adf/wiki/view/Main/GroveTraditions> or <http://tinyurl.com/yxw3am>



Land, Sky, and Sea: O Living Druidry!

By Brandon Newberg

Land, Sky, and Sea: O living Druidry!
If our great mother has conceived our groves
With roots of virtue dipped to reach your depths,
And germinate our energies in yours;
And if our father has inspired our limbs
With piety to circulate your warmth,
And incubate our energies in yours;
And if ourselves have canopied our crowns
With studious leaves to synthesize your light,
And cultivate our energies in yours;
Then, O Triple Realms, let bud in us
A hymn, that we may flower forth in praise,
And pollinate in poetry our blooms:
The wisdom, health, and wealth we grow
In every grove in harmony with you!



News and Announcements

Dedicant Program Completions

Benjamin H. Babb of Hallowed Oaks Grove,

Completed, July 26, 2006

Ashley Reann Price of Apple Branch Protogrove,

Completed, September 29, 2006

Anna Messinger of Three Cranes Grove,

Completed, October 27, 2006

Pendragon,

Completed, November 3, 2006

Chris Temple (aka Grollwynn) of Whispering Lake Grove,

Completed, November 29, 2006

Kim Edwards,

Completed, December 2, 2006

Jennifer L. Gadd of Wild Hare Protogrove,

Completed, December 14, 2006

Audra Thorn of Order of Nova Scotia Druids,

Completed, December 30, 2006

Alaric Terrason of Sassafras Grove, ADF,

Completed, January 3, 2007

Study Program Completions

Illious, First Circle of the Brewer's Study Program,

Completed, November 20, 2006

Kirk Thomas, First Circle of the Scholars Guild Study Program,

Completed, December 2, 2006

New Protogroves

Thornhaven Protogrove, ADF,

September 11, 2006

Order of Nova Scotia Druids Protogrove, ADF in Halifax, Nova Scotia, CA

September 28, 2006

Protogrove of the Nine Hazels in Boise, ID

December 21, 2006

Coast Oak Protogrove, San Diego, CA

January 5, 2007

New Chartered Provisional Groves

Awen's Breath Grove, Fountain Valley, CA

December 19, 2006

Five Oaks Grove, Elyria, Ohio

January 2, 2007

Special Interest Group News

Ancient Iberia SIG

The Ancient Iberia SIG is a group of ADF members, who are interested in, the study and exploration of ancient pagan Iberia. This forum will be open to those of Iberian heritage, those who choose the Iberian hearth culture, and any with interest in the study of ancient Iberia.

You can subscribe to the group's e-mail list ADF-Iberia using the subscription page, or you can contact the SIG coordinator Eremon (rabens2002@yahoo.com) directly.

You can also visit the group's webpage at: <http://www.adf.org/members/sigs/ancient-iberia>.

Kin News

Roman Kin

This officially became an ADF Kin on December 24, 2006. Thanks to Jenni Hunt and the rest of the Romans for their hard work in forming this latest Kin.

Regional News

As Canadian Regional Druid, it is my great pleasure to announce that changes have been made to the Canadian Region. Until now, the Canadian Region has included all of Canada, the UK & Western Europe. The Mother Grove passed a motion on Wednesday December 6th, 2006, to divide the region into three. This takes effect immediately.

The three new regions are as follows:

- Canada East Region: Ontario, Quebec, Nova Scotia, New Brunswick, Prince Edward Island, Newfoundland, Nunavut
- Canada West Region: British Columbia, Alberta, Saskatchewan, Manitoba, Yukon and Northwest Territories
- European Region: United Kingdom, & Europe

Christine Wityshyn will remain RD of both the Canada East and Canada West regions, until the 2007 election.

Venus Clark has been appointed by the MG as Regional Druid of the Europe region, whose term shall end at the 2007 election.

Congrats to Venus and my thanks to all who helped make this vision a reality.

Christine Wityshyn
Canada RD

Grove News

Dancing Lights Protogrove

Dancing Lights Protogrove has two new Local Members - Greg Allard and Michelle Couvrette. Welcome to them both!

Enchanted Desert Protogrove, ADF

We began as a few pioneering Pagans in Alamo-gordo, New Mexico; one ADF solitary member, another eclectic, and also a Wicca friend, all of whom had very little to no actual working experience as Pagans, but owned a few books, had the desire and calling.

The ADF member, who would be me, borrowed a few ritual scripts off the ADF website and at each turning of the wheel of the year, we created sacred space and held rituals. In between, we took time to set up study times together, and talked around about our studies to others, searching out other like-minded folks of

the Pagan path.

I sought out every possible avenue in our local area, making contacts via the one and only metaphysical/rock shop where we were allowed to post a banner to advertise our group; several folks turned out from all over town, the military base, and a few from outreaching smaller villages. There seemed enough interest to go ahead and apply to become a Protogrove with ADF. Enchanted Desert Protogrove, ADF's (EDPG) application was accepted and so we were founded on 13 November, 2003.

The initial enthusiasm rose and fell, and rose and fell again. Trying to keep the pot onto boil with creative ideas for workshops and a continued involvement with others, folks soon drifted away as another Pagan older group who'd died down before us, re-emerged with weekly classes out on the Air Force Base, and with a leader whose Pagan knowledge far exceeded my own. He was a captain who'd just transferred in and was a COG High Priest! Pagans swarmed to their classes and our fellowship kept on, though fell greatly in numbers.

During this time, a few various folks joined ADF for a brief time, and also to our Protogrove. After this it began to happen -- first few times when members would begin attending, then disappearing, not following through on their parts. At last I found myself the only person attending our events.

One of the first things I came to understand was that not everyone wished to devote all their spare time to the building of the EDPG community. I felt a bit put out in the beginning, until I was able to conclude that each of us arrives at a certain level of understanding with our devotion and how to go about these things. Not only that, but people were struggling with conflicting work schedules.

I followed the much suggested idea that perhaps we needed to minimize our activities a bit, in-

stead of expecting a turn out each and every week for “something”, such as theater night, nature outings, meetN'greet, study groups and so on.

Early on, however, it was decided that we would follow the criteria of building onto our Protogrove and to aspire to the next level of grove, as if we are a Provisional Grove. Ultimately, we've found a happy medium of rotating many of the same activities, but doing them less frequently, as follows: for the Protogrove members & interested guests, once a month - 1 Dedicant Study Program and 1 business meeting held one hour prior to the open meetN'greet all held in the same location, date, and within a same time frame. This helped the schedule conflicts and also fulfilled our meeting & some of our events.

We didn't wish to give up the nature outings, feeling it's very much a part of our paths, so one of the EDPG-ADF members, Laery LaFae, assumed the Nature Outing responsibility, holding at least one per quarter, weather and national park openings & safety permitting.

This was a more comfortable timing and allowed for people to set it on their calendars way in advance. The Nature outings have consisted of hikes on mountain trails, during which we were rained upon rather vigorously, later laughing about it and saying, “What an adventure!”; an outing to 3 Rivers, that is north of Tularosa, NM, to gather water for rituals, and to look for a good ritual site, took many pictures, spotting deer, steer, mountain lion and bear tracks and dung; hikes out at White Sands National Park with more future plans for these types of outings. We also hope to take to the road and go visit some of our outlying remote Protogrove members.

This past quarter we planned to hold a camp out on the land where we're building our permanent Nemeton. Alas! The monsoon rains came, flooding several areas of our county and with flash flood warnings, we decided to put the camping

on hold. Also, another activity had been planned to hike up and see the Indian Wells on the Indian Wells trail. Again we decided to set this aside for another time, as warnings were put out, that due to the heavy rains, rattle snake sightings had been heavier than usual because the snakes were washed in from the surrounding desert and mountains.

With so much drought earlier in the season, both Laery and I did rain dances and chants during the workings of our Mid-summer Solstice High Day ritual. The rains followed shortly thereafter, and didn't cease until September!

We moved our High Day rituals from Dog Canyon, with last summer's attendance in 2005 at approximately 25 people, to this summer of 2006 with only 2 people in attendance. We now hold our Rituals at the 20 acres of land at 263 Pecos Road, Tularosa, NM. (Name of the land is pending for future reference.)

We've persevered, however, and still planned a great time for our Lughnasadh Tailtean competitions. Three attended and we had a blast! I was so proud of our efforts at the competitions and all the fun we had. I made a digital collage of the event and put it up on our EDPG general public e group and also on our EDPG members only study e group.

At every High Day ritual we collect donated canned foods for the local food bank for the needy. Laery LaFae just hauled the cans over for us to clear up the year end business, as we round out toward the end of our third year as a Protogrove.

EDPG also participates in the community with picking up a mile in the NM State Dept. of Transportation Adopt-a-highway Program, at highway 54 south (of Alamogordo, NM), mile marker 57-56, on the first Saturday of each quarter. Our recent volunteers numbered 5 total, some from two different local other Pagan groups showed up!

The EDPG web space and domain name has been donated by an anonymous donor; the same party has also donated funds a few times, to renew our protogrove post office box.

EDPG actively collects aluminum cans and sells them to the local can recycler. The money is put into the protogrove funds to help support its' supply needs and activities. Each year EDPG also donates a space heater to a needy person.

This past year, EDPG donated some funds to an ADF elder, whose work has been beyond the call of duty and so to support the growing needs of those who are called to clergy practice, we feel this is a worthy cause and the right thing to do. We encourage others to do the same! We would like to develop an ongoing ability to have an annual fund to donate in such a manner.

EDPG has been in correspondence with a few military personnel who are overseas. We have discussed making statues of Deities or Deity plaques to send over to the Pagan soldiers.

Ultimately, we have several goals we're either currently in the process of, or have added to the list for the future. This is one good and big reason why we are going to appeal for an extension for our Protogrove.

One of us has purchased 20 acres of land and on this land we will build Enchanted Desert Protogrove's permanent Nemeton. We've been holding rites there since October, 2005. One of us is moving onto the land sometime over these next few months. After that, there will be ongoing projects, such as work to set up a labyrinth, build a stone circle, and if all continues well, developing an earthship "Hut" for indoor fellowship events and meetings. The earthship is a sustainable living type structure that utilizes water-catching, solar and wind power. For more information on this, go to www.earthship.org

Tree planting and landscaping will be an ongoing process out on the land as well. We hope our en-

deavor to build a place for our local ADF community will help encourage further growth of Pagans in the area by providing a home for Enchanted Desert Protogrove, who apparently is going to be around for awhile! Future endeavors will allow us to have outdoor events without difficulty, such as camping out with all night vigils, rituals both private and open-to-the-public for Pagan-friendlies, bardic circles, and workshops. My own personal goal is for our Protogrove to someday be able to host a festival. That's awhile down the road, but I'm keeping it in mind.

Currently we have 2 local (to Alamogordo / Tularosa area) EDPG-ADF members and 3 other EDPG-ADF members --remote.

We combine our EDPG meetN'greet with the Druid meet-up forum and meet-ups, that I've personally joined and created that space for the Alamogordo Druid Meet-up group, so we may widen our networking ability; EDPG is also listed on WitchVox.com on the New Mexico family listing.

I'm working on pulling materials together for a more family oriented study plan for children and teens. On the land, we'll also set up some play equipment and children friendly atmosphere and areas.

It is now our Enchanted Desert Protogrove's tradition to light a "childrens' candle" at each and every High Day Rite. The Children are the future, and we are their ancestors who help light the way!

We hope to get our Enchanted Desert Protogrove, ADF newsletter out soon! We still have so much to do!

Please come by and see us here in southern New Mexico! ADF website: www.edg-adf.org or write to us at: EDPG, P.O. Box 5053, Alamogordo, NM 88311-5053

Grove of the Rising Phoenix

Our elections of autumn have taken place, and

our new Senior Druid is Deedra. She is well supported with Bethany as Vice Senior Druid, Avery as Scribe, and Linda as Treasurer. In addition, we now have two members-at-large in Don and Paul. The six of us make up the executive committee.

Another exciting change includes our new affiliation with the Irish Cultural Center. Our affiliation grants us the right to use their facilities for rituals, for classes, and for our new Bardic Circles which will take place the first Friday of every month, starting in January. This will coincide with the First Friday Art Walk, of which the Irish Cultural Center plays a pivotal part.

Due to unforeseen circumstances, we have moved our Meetups from the Counter Culture to the Irish Cultural Center. We will be holding our meetups on the first Thursday at 7:30 pm.

We are currently planning for our second annual pagan campout and group Renaissance Festival Outing – Medieval Madness. This year, it will be held on March 10-12 at Userly Park. Contact Deedra at skullarix@cox.net for more details.

Three Cranes Grove

This quarter, Three Cranes Grove, ADF, has won a small wager: as we are located in Columbus, OH, home to The Ohio State University, and Shining Lakes Grove, ADF, is located in Ann Arbor, MI, home to the University of Michigan, we thought it would be fun to place a small wager on the outcome of the annual football game between these two schools.

With Ohio State's victory over Michigan, SLG has agreed to match 3CG's canned good donations for this quarter. We will report our total "haul" to them at Imbolc and they will reciprocate with a donation to their local shelter.

In this way, I think both our Groves managed to make The Game about more than just football; we also made it about helping each other

and refocusing on the future.

Grove of the Seven Hills

In Sept. we were visited by the press. A reporter and photographer from the News & Advance joined us for the Equinox. When the story was published, we had a picture on the front page, a huge photo and story took up most of the Local section, and a condensed version was the main feature of the weekly local entertainment magazine (with a full-cover photo there as well).

Aesa, our Senior Druid, announced her engagement to POSH (Posse of the Seven Hills--our group of not-GOSH-members-yet) & ADF member Chris Harding. Su 'Ratataask' Eaves (ADF Member and Virginia Troth Steward) will be their officiant in the Fall.

GOSH continues to grow. We welcomed 7 new Grove members in our last Welcoming Ritual (Lughnassadh 2006). At Yule 5 GOSH members swore their Dedicant Oath.

Please visit the Grove's web-site at <http://www.sevenhillsadf.org>

Sonoran Sunrise Grove

We have a new Senior Druid. Nora Ford was elected at our Annual Meeting held during Cernunnia in October. She will have a three-year term.

Desert Magic Festival is moving it's venue. It will be held the first weekend of April (April 5-8) at the Girl Scout camp in the Catalina mountains north of Tucson.



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Grove Organizing Committee
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Prisoner Relations Committee
Chair: Vacant



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*For more information on Groves,
Guilds, Special Interest Groups
(SIGs), and Kins please see the full
listing on our webpage:*

*[http://www.adf.org/groups/groups-
list.html](http://www.adf.org/groups/groups-
list.html)*



Ár nDraiocht Féin: A Druid Fellowship

P.O. Box 17874, Tucson, AZ 85731-7874



Membership and Subscription Form

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.

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

The information on this form represents a:
 New Membership Renewal Revival of Expired Membership.
 Information Update (If name/address changed indicate previous)

If this is a new membership, where did you hear about us? _____
 If this is a membership renewal please state your ADF membership number: _____
 In which ADF Grove do you intend to participate in, if any? _____
 I am 18 years of Age or Older: { } Yes { } No (If no, see waiver below.)

ADF Membership Rates:

Regular Membership _____ years @ \$20/year = \$ _____
 Prisoner Membership _____ years @ \$10/year = \$ _____
 Subscription to Oak Leaves - Members _____ years @ \$20/year = \$ _____
 Subscription to Oak Leaves - Non-Members _____ years @ \$25/year = \$ _____

Total Due \$ _____

Please mail this form with your check or money order (made payable to "ADF" in U.S. dollars only.) Please allow 4-6 weeks for processing. There are special rates for Prisoners. Please contact us if you are a prisoner or are assisting one. This form may also be found online at: <http://www.adf.org/joining/join.html>.

Under 18 Membership Waiver

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

To whom it may concern: (enter child's name here) _____ has my permission to become a member of ADF, and I am fully aware of the Neopagan nature of this organization.

Parent/Guardian Signature

Notary Seal:

Parent/Guardian Printed Name

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Michael Dangler [dangler.8@osu.edu]
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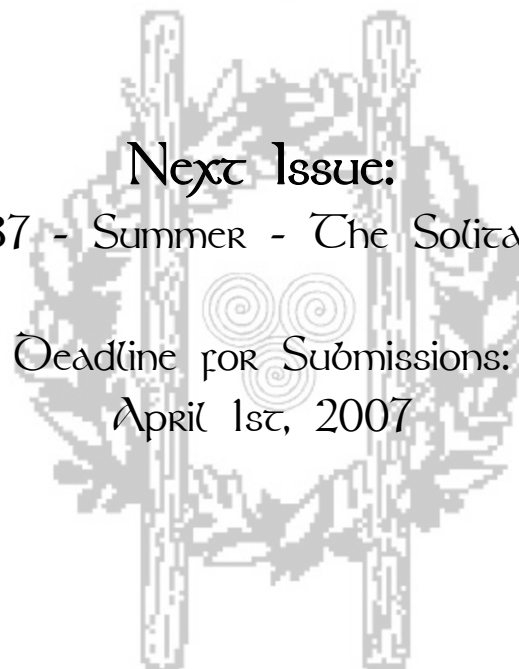
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Next Issue:
OL #37 - Summer - The Solitary Life

Deadline for Submissions:
April 1st, 2007



WELLSPRING 2007

The Grand Sumbel

May 24 - 28

At Brushwood Folklore Center
Sherman, NY

presented by



This year we will be honoring the new
members of the Mother Grove in a

GRAND SUMBEL

Activities will include:

- *Warrior Games
- *Brewer Competition
- *Artisan Competition/Showing
- *Glasses
- *Bardic Open Mike Night
and much more...

Fees for the event are:

Payable directly to Brushwood: \$10/night camping fee

Payable to Stone Creed Grove: \$25 for ADF members,
\$35 non-members*

*We will honor memberships paid for at the event.

For more information, visit www.stonecreed.org/wellspring.htm