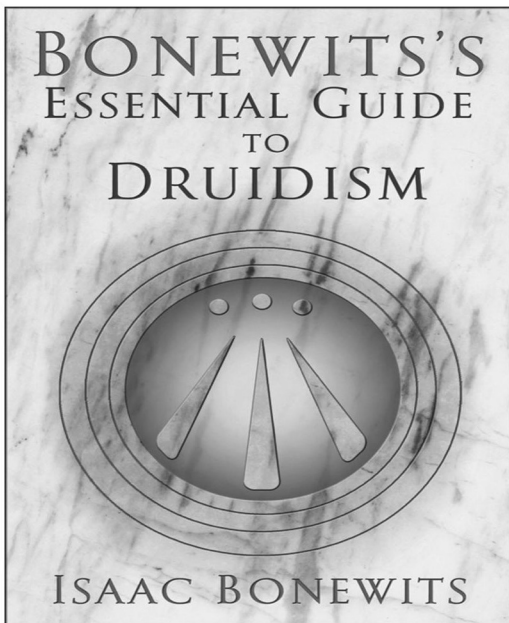


O A R O A R L F A U F S

The Quarterly Journal of Ár nDraíocht Féin

Winter 2007 ~ Issue No. 39





Essential reading for Druids

Learn about the Paleopagan, Mesopagan, and Neopagan Druids from the Founder of A.D.F. himself! Includes the beliefs, practices, and rituals of the major modern Druid organizations and warnings of a few clunkers, as well as unique historical materials (and very bad puns) found in no other works on the topic!

★★★★★ *at Amazon.com!*

ISBN 0-8065-2710-2. Published by Citadel Press/Kensington. Available online and in bookstores. Autographed copies: US\$14 + US\$6 S&H to the USA, US\$12 S&H elsewhere, by check or money order to Isaac Bonewits, PO Box 1010, Nyack, NY, USA 10960-8010 or via PayPal.com to <ibonewits@neopagan.net>. (3-6 weeks delivery).

The Grove of the Rising Phoenix-ADF welcomes you to

Medieval Madness mini-festival



grove of the
rising phoenix
ADF

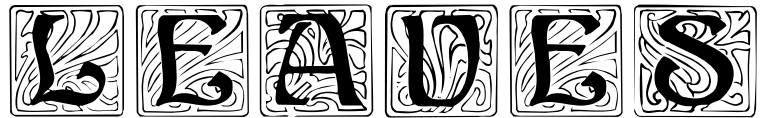
Drumming Circle and potluck on Friday
Classes and Unity Rite on Saturday
Bardic Night/Auction on Saturday night
Renaissance Faire on Sunday
Price: \$50 includes 2 nights of camping plus admission to the Renaissance Faire

Come enjoy spring in the desert!

When: Feb 29th – Mar 2nd, 2008

Where: Usery Park, Mesa, AZ

For more information: call (480) 250-7175 or email: info@risingphoenix-adf.org
or write: Grove of the Rising Phoenix – ADF, PO Box 10706, Phoenix, AZ 85064
<http://www.risingphoenix-adf.org>



~Dedicant Path~

Table of Contents

Features

Making a Natural Connection Through Breath.....	3
Dual Hearths.....	5
Dressed up as Freya.....	7
Creating a Hearth Shrine.....	8
How I Found my Patron.....	10
Losing a Child: Miscarriage and Mourning.....	11
Nature Journaling.....	15
A Milestone on a Wonderful Journey.....	17
Sustainable Living: Making a Difference.....	19
The Faith of a Child.....	22
Grove Meditation.....	23
In the Year 2548.....	34

Columns

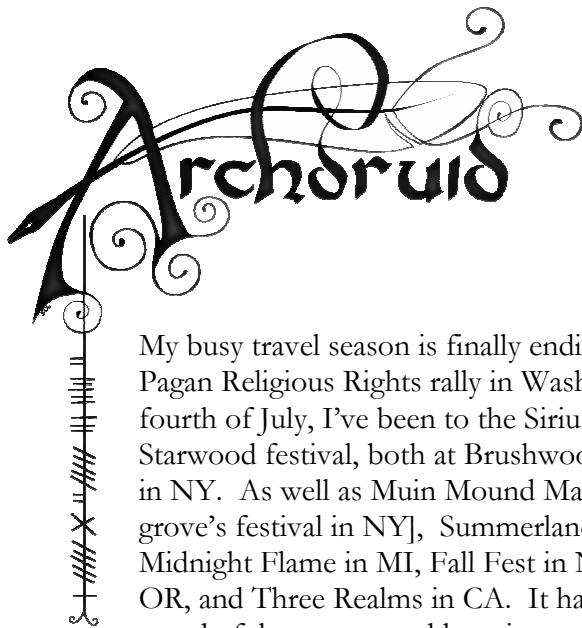
From the Archdruid.....	2
Axis Mundi.....	25

Departments

Contributors.....	4
News and Announcements.....	36
Submission Guidelines.....	39
ADF Directory.....	40
ADF Membership Form.....	44

Poetry

Three Kindreds Dillanelle.....	14
Aine.....	16
Danu's Blessing- Chant Song.....	21
A Druid's Night.....	24



Archdruid

My busy travel season is finally ending. Since the Pagan Religious Rights rally in Washington on the fourth of July, I've been to the Sirius Rising festival, Starwood festival, both at Brushwood Folklore Center in NY. As well as Muin Mound Madness [my local grove's festival in NY], Summerland in OH, Midnight Flame in MI, Fall Fest in NJ, Eight Winds in OR, and Three Realms in CA. It has been a wonderful summer, and has given me the opportunity to meet with many of our great members.

In all of my travels, I am amazed at how nice people are when we meet face to face. The depth of knowledge among our members is inspiring, and it resulted in many wonderful conversations! I heartily recommend that all members should try to attend at least one festival.

At Fall Fest, we had the opportunity to get two of the Archdruid Emeritus together with myself for an "Archdruid Roundtable." We had an opportunity to listen to some of the history of ADF from the person who was most involved in it. The entire roundtable was filmed and the video is currently being processed to be placed online. It is our hope that many more workshops, discussions and rituals will be placed online as videos for our members.

Bright Blessings,
Rev. Skip Ellison

OAK LEAVES

Winter 2007 • Issue 39

Editor-in-Chief: Vedis Köerner
Editors: Calliean, Anna Sowell, Neil 'Tensen' Levin, Linda Costello,
Art Director: Calliean
News Director: Calliean
Sales Director: Anna Sowell

Contributors: Bert "Toad" Kelher, Brandon Newberg, Calliean, Catajade, Don "Modig" Hopkins, Julian Greene, Rev. Kirk Thomas, Lesley Gary, Linda Costello, Michael J Dangler, Monica Lake, Skip Ellison, Tanrinia, WrenTEK

International Ad Department

Anna Sowell
701 Walkers Ford Rd.
Concord, VA 24538
Adf-pub-adverts@adf.org

International Art Department

Calliean
P.O. Box 17874
Tucson, AZ 85731-7874
Adf-ol-art@adf.org

Oak Leaves is published quarterly by Ár nDraíocht Féin: A Druid Fellowship. Subscription rate is \$25 for 4 issues for non-ADF members, \$20 for 4 issues for ADF members payable in U.S. funds. Please allow six to eight weeks for new subscriptions to begin.

Subscription Service Department

ADF
P.O. Box 17874
Tucson, AZ 85731-7874
adf-office@adf.org

Advertisers

Oak Leaves accepts advertisements for the sale of products, services, self promotion and events. Please email our Sales Director, Anna Sowell, through our International Ad Department. Advertisement rates can be found on our webpage: <http://www.adf.org/publications/periodicals/oak-leaves/advertising.html>

Copyright © 2006 ADF, Inc.

All rights reserved.

Reproduction of any material from this issue in whole or in part is strictly prohibited.

Making a Natural Connection Through Breath

By Bert 'Toad' Kelher

"Climb the mountains and get their good tidings. Nature's peace will flow into you as sunshine flows into trees. The winds will blow their own freshness into you...whole cares will drop off like autumn leaves." (Muir) These words from John Muir eloquently describe why we as modern Druids, still long for the natural world.

Requirement seven of the Dedicant program requires the student to account for their efforts to, among other things, work with nature. It is really up to the students to decide for themselves how they will accomplish this. Many members of ADF belong to organizations that work with the environment or work to protect the earth. This is not, however, a requirement. Some members choose to become vegetarians or only eat food they themselves have grown. This is not a requirement either. What is required of our members is that they *experience* nature and grow their connection with it. Many students of the Dedicant program bemoan the emphasis on scholarship. This is one of the areas where what is done is more important than what one reads or writes.

When most people think of nature, they think of wide-open spaces with green grass waving in the breeze and the warm sun shining down. Or perhaps a shade dappled wood with the moss draped branches of the ancient trees heavy with the mists. The truth is, nature surrounds us constantly. Whether one is in the middle of the

most remote wilderness far from the works of humanity, or in the middle of the concrete jungle of the city. What?!? Nature in the city? Yes even there the natural world surrounds us. Nature is not only the pretty trees and babbling brooks, but the currents of the air and the rays of the sun as well. It can be found in the cycles

of the moon and the turning of the seasons. Even in the largest, and what would be considered by most, sterile, of cities nature finds a way. In New York City peregrine falcons build their nests high upon the ledges of skyscrapers (DEP). The question then is not where must one go to find a natural place, but rather how

can one connect with the nature right outside their door, regardless of where that door is.

Ideally, when looking for a natural spot in which to reconnect with the natural world, the your job will be easier if a spot outside can be found, so much the better if this spot is untouched by man. However, if ADF Druidry were easy, everyone would finish their Dedicant program in a few weeks. Furthermore, many of us do not have access to pristine natural areas like those shown in the pages of National Geographic. How then can you connect with the natural world if the only nature they can see is out of their window in the middle of the city?

The answer is, in reality, quite simple. You connect with the nature that is present. This holds



true wherever you are. Try this simple visualization:

Begin by grounding and centering yourself. The Two-Powers works very well for this. Once you are ready, begin concentrating on your breathing; in and out. Realize that that with each breath, the molecules that make up the air are moving in and out of your body. The small bird chirping in the tree above you breathed these same molecules moments ago. Before that, the tree the bird is sitting in breathed them. Before that they were carried on the wind from far away, where they had been the breath of mighty stag in the woods. Or perhaps, the hot breath of the puma crouched on the ledge above that same stag. Continue tracing those molecules back, in and out of each set of lungs, or leaves or blades of grass the molecules have traveled through on their journey. Come to the realization that you are, and will always be, inseparable from the natural world around you. And breathe.

The beauty of this visualization is that it allows you to reconnect with nature wherever and whenever you happen to be. It also strips away all of the perceived barriers between the natural world and ourselves. You only have to remember to do one thing, breathe.

Works Cited:

DEP News: [Peregrine Falcons in New York City](http://www.nyc.gov/html/dep/html/news/falcon.html). Department of Environmental Protection. <<http://www.nyc.gov/html/dep/html/news/falcon.html>>.

Muir, John. [Wisdom Quotes](http://www.wisdomquotes.com/). Jone Johnson Lewis. 1995-2006. <<http://www.wisdomquotes.com/>>.



Contributor's List

Bert "Toad" Kelher [spotted_toad@hotmail.com]
Making a Natural Connection Through Breath pg. 3

Brandon Newberg [brandonmademedoit@gmail.com]
Three Kindreds Dillanelle pg. 14,
Grove Meditation pg. 23
Photo pg. 9

Callican [amaargin@pacbell.net]
Changing Cover, PHOTO pg. 10

Catajade [unknown email]
Danu's Blessing Chant-Song pg. 21

Don "Modig" Hopkins [rahn67@yahoo.com]
How I Found my Patron pg. 10

Julian Greene [dangler.8@osu.edu]
Creating a Home Shrine pg. 8

Rev. Kirk Thomas [druidkirk@yahoo.com]
A Milestone On A Wonderful Journey pg. 17

Lesley Gary [lesley_gary04@yahoo.com]
The Faith of a Child pg. 22

Linda Costello [druidlinda@aol.com]
Aine pg. 16,
Sustainable Living: Making a Difference pg. 19

Michael J Dangler [dangler.8@osu.edu]
Dressed up as Freya pg. 7,
Losing a Child: Miscarriage and Mourning pg. 11,
Axis Mundi pg. 25

Monica Lake [wyolake@cox.net]
Nature Journaling pg. 15

Skip Ellison [sellison@twcyny.rr.com]
Archdruid's Letter pg. 2

Tanrinia [firewomanpg@yahoo.com]
Dual Hearths pg. 5

WrenTEK [wrentek@yahoo.com]
A Druid's Night pg. 24

Dual Hearths

By *Tanrinia*

One of the things that attracted me to ADF was the Dedicant Program. So, upon joining, I dove straight in, until I got to two things: meditation and hearth cultures. It is through my struggles with the meditation requirement, that I discovered a challenge and a potential solution for the problem of hearth cultures.

Many Dedicants have difficulty with the meditation requirement, and there have been many fine articles in *Oak Leaves* and on the ADF website that address this challenge. Those who administer the Dedicant Program have consistently stated that the purpose of the meditation requirement is, to paraphrase, to get Dedicants into the habit of daily mental training on the spiritual level. However, my problem was that even those limited occasions when I could attain the traditional meditation goal of either empty mind or extreme focus, it didn't feel all that "spiritually enlightening." I didn't feel that any greater strength of connection to the Kindred, and while many people reap great benefits, I was feeling left out.

Then I recalled a workshop given by our Archdruid, Skip Ellison, at the Summerland Gathering on daily devotional rites. A simple rite was basically a mini-ADF rite, with Earth mother invocations, gates opening and closing, and offerings to Kindred and patrons. These daily rites are more active, and thus keep me focused, and also a more direct way to improve my connections to the Kindred. Skip suggested splitting the Kindred and patron offerings throughout the week, as in Earth mother on Monday, nature spirits on Tuesday, and so on. I decided instead that I would like to do the full rite (it actually only takes about ten minutes), with each day having a different deity from my hearth culture be the patron of the rite. That way, I could

forge a relationship with many deities, rather than just my patron, and get to know them.

Unfortunately, here is where I hit another snag. Like many others in the Neopagan community, one of the things that attracted me to Neopaganism was an interest in the mythology of my ancestors. Like many others in the Neopagan community, I'm also something of a "Northern European mutt," with known ancestry rooted in Ireland, Wales, and Germany. I was familiar with Greek and Roman mythology, and at some point I began to wonder, "What did the people in northern Europe believe before the Christians came?"

I began my exploration where many of us did, with Wicca. Then I moved into an eclectic generic paganism, where I tended to focus on Irish and Welsh deities, leaving the Germanic ones aside, because they didn't seem to be interested in me. However, one visit to an Asatru festival later, and it became fairly clear that I had just not been listening. And I had moved quite decisively from the duotheism of Wicca into a fairly strict Reconstructionist polytheism. The point, here, is that throughout my path, I had forged relationships with several deities, not all of them in the same pantheon. As ADF Dedicants, we are encouraged to develop a relationship with a pantheon, a hearth culture, as part of our training and spiritual practice. However, I was faced with some difficulty: I was interested in more than one pantheon. Three, in fact: Irish, Welsh, and Germanic. (Well, four, but we'll stick with the Indo-Europeans for this essay.)

On the surface, this is not an issue. Because they are all Indo-European groups, much of the important symbolism crosses cultural borders. Fire, well, and tree are important in all three, as

is the inclusion of ancestors and assorted land, nature and house spirits. In addition, the underlying value systems are very similar as well: loyalty, courage, responsibility, and hospitality. However, therein lays one potential monkey wrench. If I've worked a lot with Bridhe and Rhiannon, do I just abandon them because Thunor comes along? That's not very loyal, and I doubt Thor would look favorably on relationships broken off just because something new and shiny comes along.

I decided to honor both Irish and German deities as key patrons in my home practice. Because of the nature of Reconstructionist paganism (and the historic "tensions" between Celtic and Germanic tribes), I decided against mixing pantheons, with the exception of making praise offerings in larger ADF rites. For my hearth culture, I would keep Irish and German deities separate. This is fairly easy for the major holidays. The solstices and equinoxes get celebrated as Germanic holidays, and the cross quarter days are Irish. Some holidays don't correspond, but blend seamlessly. Winternights, an Asatru festival in mid-October focusing on final harvest and the ancestors blends nicely into Samhain later in the month. In our home, the altar becomes dedicated to the ancestors from about October 15 to October 31, and they receive special honor every night in between. This seems to be the pattern among those who answered a very unscientific survey I sent out to various ADF lists a few months ago as well.

Now back to the daily devotions. With two pantheons, some decisions have had to be made. I decided first I would need to do two devotions, one in the morning and one in the evening. I decided the Germans would be in the morning, as it seems we have more information about them (and thus they are more illuminated for me). The Tuatha De Danann have always felt more elusive to me (yet still close), so it would seem right to honor them in the evening, before sleep. I then decided to choose a patron of the rite based on what day of the week it was. I bor-

rowed heavily from ideas on an Asatru site (<http://home.earthlink.net/~jordsvin/Blots/Worship%20and%20Spirituality.htm>) where the deity after whom the day is named is honored (plus some others). I have made some adjustments to better fit both my own path (see below).

When it came to the Irish, I decided to try to fit figures from the Tuatha De Danann with the Germanic deity with whom they shared the most similarities. This is not to imply that they are the same deity seen through different cultural lenses. While I don't dismiss that as a possibility, I still treat each deity as a separate entity. This was a way for me to continue the same type of energy throughout the day, without abrupt shifts from say, "warrior" deity to "love" deity.

Below is an outline of my daily devotions. Names of gatekeepers and Kindred are kept consistent within the pantheon.

1. Nine Breaths meditation to ground and center
2. I establish the three realms of Land, Sea and Sky, and then hallow the Fire, Well, and Tree.
3. Earth Mother: Nerthus in the morning, and Tara in the evening. Tara is not a deity, but the name of the sacred seat in Ireland.
4. Open the gates: Heimdall in the morning and Manannan mac Lir in the evening.
5. Kindred offerings, again with culturally specific terminology. Landvaettir, Alfar and Disir, and Aesir and Vanir in the morning. Sidhe, Sinsearach, and Tuatha De Danann in the evening.
6. Key offering to the patron of the day, listed below:

Monday	Frija (Frigga) and her handmaidens, Danu and Eriubanha-Fodla
Tuesday	Tiw (Tyr) Nuada Airgedlamh
Wednesday	Wodan (Odin) Lugh and Oghma

Thursday Thunor (Thor)
the Dagda
Friday Frau (Freyja)
the Morrigan
Saturday Fro (Freyr)
Angus mac Og
Sunday Ostara
Bridhe

7. Other prayers as necessary.
8. Omen. In the morning, runes, in the evening, ogham.
9. Thank everyone and close gates.

So far, this split appears to have worked well. If you've stuck with me thus far, you'll notice however a glaring omission. Where is the Welsh pantheon? For a time, I decided to leave them aside. Yet, they continued to poke me in the neck once in a while. "Psst! Remember us??" Especially, when I started to write this article.

Way back in my Wicca-eclectic-pagan days, I

LOVED moon rituals. I still circle with a group that meets on the full and new moons, and still love the energy. So, as I was preparing to write this, I suddenly had a thought. There is a website, www.timelessmyths.com, which has fairly brief but still good summaries of many myths. The authors of the site have genealogies of several different pantheons (including three of the Tuatha De Danann!) and it was in looking at the Welsh pantheon, divided between the House of Llyr and the House of Don, that I had the idea to honor them at the full and new moons, respectively.

Hopefully, this essay has given those out there who struggle with "keeping everyone happy" some ideas. Being on a "multiple-pantheon" path can be demanding, but it can be done, and ADF actually provides a fairly flexible skeleton upon which to build this type of practice. Now, about those Lwa....



Dressed Up As Freyja
Tune: Margaritaville
(With Apologies to Jimmy Buffett)

For the Jimmy Buffett Rite at Trillium, Michael J Dangler created this filk and sang it as a Praise Offering.

Thrym had got Mjöllnir
Hammer of Aesir
And he desired Freyja in trade
Freyja said "No Way",
Heimdall then did say
Dress Thor as Freyja, and Loki her maid

Chorus:
Dressed up as Freyja, goin' down to Jotunheim
To retrieve the lost Hammer of Thor
Thor did complain but he's the giants' true bane
And he knows that Freyja's no whore

Thrymr was awed
By Thor-hunger broad
But Loki told him they stopped not to eat
Thrym lifted the veil
And then he turned pale
"How we rushed here" was Loki's deceit

Chorus:
Dressed up as Freyja, goin' down to Jotunheim
To retrieve the lost Hammer of Thor
Thor did complain but he's the giants' true bane
And I think that Thrym will be sore

To hallow the bride
They brought out Thor's pride
They put his hammer right in his lap
And Thrymr and guests all
Slain were by that maul
That thunderous weapon that helps us hang on

Chorus:
Dressed up as Freyja, goin' down to Jotunheim
To retrieve the lost Hammer of Thor
Thor did complain but he's the giants' true bane
And I know that Thrym is no more
Yes, and Thor did complain but he's the giants' true bane
And I know that Thrym is no more.

A number of online translations of Thrym's Lay were most useful when preparing this, including:
<http://www.pitt.edu/~dash/thrym.html>
<http://www.sydgram.nsw.edu.au/CollegeSt/extension/oct03/Thrym-OTS.pdf>
<http://www.cs.ubc.ca/spider/lalonde/SCA/Thrym>

Creating a Home Shrine

By Julian Greene

Whether you are a solitary practitioner, or one who belongs to a grove, an altar is an essential part of your home accoutrements. This altar is part of your center of devotion, and part of your magickal and ritual workspace. Herein we will discuss the appointments for your altar with an eye to enhancing your understanding of ADF cosmology and helping you to personalize your space. The placement of the altar is discussed in a separate article.

Choosing Your Altar Table

Most likely you will at times be sitting before your altar and other times standing before it, so choose a comfortable height: one where you can still see the majority of the altar when seated and one that doesn't cause you to have to bend too low when standing before it. It is important that your altar not be made of pasteboard or particleboard, not even if covered by laminate or veneer. Glass-enclosed candles or candles in glass or metal candle-holders burning on top of particleboard, even when it is covered, can heat the glue which is a major portion of these materials, causing smoldering and ultimately fire. Solid wood, metal or glass tables are fine, but please remember that any of these materials are heat intensifiers.

Altar Cloths

An altar cloth is not essential, but it can hide a less-than-perfect table, and add color and personality to your altar. If there is a shelf underneath for storage items, it will cover that, too. Any flame-retardant material is fine. Many people enjoy Celtic print cloths such as those sold as scarves and bed covers. Others prefer a simple black or white cloth. Black is good as it absorbs and helps in retaining magickal energies. Some people use white for many reasons, but it does stain easily and shows soot (which you will no

doubt create from time to time).

The Hallows

The Hallows are the focal point of ADF cosmology, and, as such, should be the central focus of your altar. You want something that will become the Well, the Fire and the Tree. Remember that these things are not mere representations. When we establish the Sacred Center, these Hallows actually *become* the Well, the unformed waters of the deep, the Fires of Heaven and the Ordering Powers, and the Sacred Tree that connects the Worlds.

Well

Obviously, the well should be something that will hold water, preferably deep enough to accept a few small offerings. This can be of any material, and should be something you find aesthetically pleasing and appealing to your personality – whether you choose a rustic pottery bowl or something made of crystal. You should have some kind of container of sacred waters. If these waters are abundant, you can fill the whole bowl with it. If these waters are scarce, you only need add a drop or two to the water you place in the bowl to hallow it. Suggestions for holy water are also in a separate article. Traditionally, the well, fire and tree were in a straight line through the nemeton, and can be on your altar as well. Placement of the Hallows is your choice, though, and, again, do what is most aesthetically pleasing to you.

Fire

The simplest fire is, of course, a candle. Beeswax candles are best because they are so clean burning. Ensure that they are on some kind of raised platform, whether something extra, or a candleholder that does not allow the heat of the burning candle to reach the altar top. Although it seems good to me to always have candles on one's altar (for atmosphere if nothing else), a

more versatile form of Hallows Fire may actually be a tiny three or four-legged cauldron. In this you can burn incense cones, or charcoal for resins. If you get one with a lid (highly recommended), you can turn the lid upside down to hold your charcoal or incense, and best of all, you can burn a sigil or other intention safely by doing it within the confines of the cauldron and putting the lid on it to contain or smother the fire at the appropriate time. The cauldron will also allow you to burn other types of offerings (in small quantities, of course), always keeping in mind that you are probably indoors and most likely near smoke detectors.



jects that are sacred to you, particularly something that represents each of the Kindreds – the ancestors, nature spirits and deities, since it is primarily to them that you will be offering at your shrine. Of course they are represented by the three hallows also, so it is not necessary to have anything extra if you don't want. The ancestors and chthonic deities connect with the Well, the sky gods and goddesses with the fire, and the nature spirits and those in the mid-world with the Tree. You may leave certain objects on your altar to be charged by the energies of your ritual.

Tree

Again, this Hallow lends itself to your imagination. It can be as simple as a stick, or a miniature living tree (like the tiny rosemary Yule trees found in most garden centers in December). They can even be as elaborate as a jeweled and golden leafed tree or a brass or metal-worked tree of life. It can be a tapestry or picture on the wall behind your altar or the center-most item on the altar itself. Remember that we are the world tree, with its branches reaching to the heavens and its roots growing down into the underworld, so this item should reflect our personalities the most.

Most importantly, try to set aside at least a few minutes to spend before your altar daily. It is good to make small offerings as often as you can in order to establish a good relationship with each of the Kindreds; let it be a place of meditation and connection for you. If you aspire to be a celebrant in your grove, it is the ideal place to hold frequent private rituals in the same fashion as your grove in order to become familiar with the liturgy and the order of worship.

This is a beginning. As you grow in your understanding of Druidry and of the ADF cosmology, your altar will grow and change with you.

Sacred Objects

It is important to keep your altar relatively uncluttered, but you may want to have a few ob-



How I Found my Patron

By Don "Modig" Hopkins

First off, let me say, for as long as I can remember I've always felt someone was with me. I didn't have a name, or even a face, so at about the age of 13, I started thinking it was all in my mind, and started to ignore it. Move ahead to early '02. I had been a member of Raven's Cry Grove for about a year and began really embracing and studying my Norse heritage at that time. I had always wanted Odin or Thor as a Patron, and had made several offerings, but neither were the presence I remember feeling as a kid.

We were having a Dedicants meeting and were told we were going to be taken on a guided meditation to find our Patron deity. Honestly I've never been good at doing this since I have A.D.D. and what with being hyper-active, my mind tends to wander and it's hard for me to sit still for any length of time. As the meditation wore on, I tried to follow as best as I could, but I became distracted easily. Finally, the meditation ended, with me having received no more insight than I had before. We then had to go around the room, saying who our Patron was, and how they had come to us when a little voice came to me saying "I've always been here, and now that you're ready to listen.". Images then started flashing through my head and old stories and patterns began to fit.

To begin with, I was born with Salmonella poi-

soning and spent the first month of my life in the hospital. I then remembered when I was, at the age of four, camping in the Olympic National Rain Forest with my parents and had a raven lead me from the campground, staying five feet off the ground, and staying about 20 feet ahead of me. After what seemed like quite a while, a second raven crossed his path and the first took to the treetops, and the second one led me back to camp. My parents never seemed to notice that I was gone for so long. I have since noticed that every time my life gets complacent or I get lazy, I get little nudges to do or learn something new, and if I ignore enough of them, my whole world gets turned upside-down and a voice says, "O.K. now you have to do something new don't you?" which by the way has always improved my life.

If you haven't guessed by now, the name that came to me just before it was my turn to share after the meditation was Loki. When I said his name, there were a couple of people who laughed nervously, a couple that looked shocked, and more than a few who looked at me as if it was about time I figured it out. He hasn't been easy to live with, but I've been doing it my whole life, and can honestly say, he has never outright lied to me.



Losing a Child: Miscarriage and Mourning

By Michael J Dangler

When my best friend had her third miscarriage, I didn't know what to do. Not only had I never known anyone who had a miscarriage before, but I had never read anything about miscarriages. I didn't know what to do, so I found myself worrying and wondering if what I was doing was helping or hurting.

Now, a year later, I understand that I did alright. I was as there for her as I could possibly have been, I didn't say or do any of the classic mistakes, and I never pushed her to move on. I still don't know how I knew what to do, but I'm very glad that I managed to get it right.

When I found an article in *The Clergy Journal* about counseling those who have had miscarriages, I realized that these were skills that not only all clergy, but all Senior Druids and all those who might be turned to in a time of need, should have.

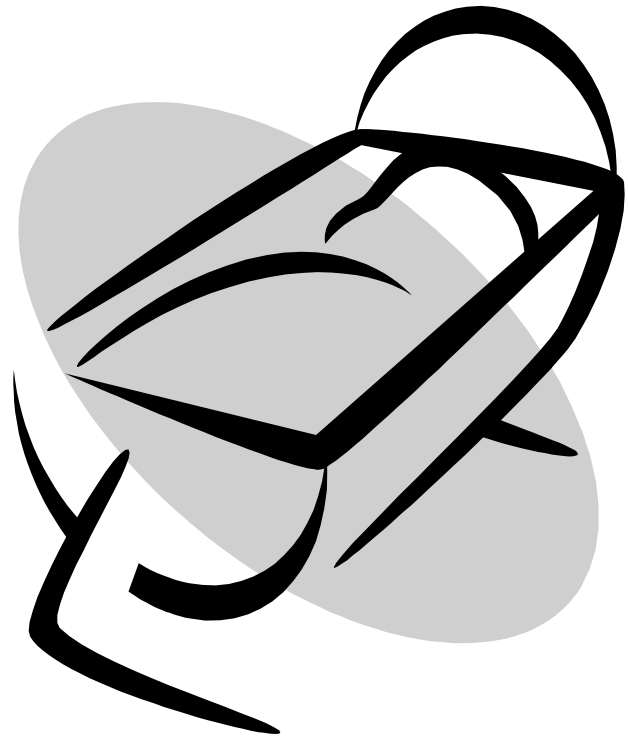
My source material for this article is an article by Victor M. Parachin called "When a Baby Dies: Helping Those Mourning a Miscarriage" which appeared in the Feb. 2006 issue of *The Clergy Journal*. The article is cited at the end.

Humans tend to think in terms of beginnings and completions. Things that are begun will naturally complete, or so we expect. When things do not go as planned, do not complete as we expect them to, we are generally at a loss for things to say and ways to react.

When the birth of a child is begun but not completed, the grieving mother in particular will feel a deep sense of loss.

Understand that the loss is powerful

The loss of the child is not a small thing. It may sound flippant to say that, but there are many



people who do not understand that this is what happens in a miscarriage. In order to help the mother through the miscarriage, you need to first understand that this is a loss that will affect each woman in different ways, but no matter *how* they are affected, they are all affected deeply and powerfully by this loss.

Don't try to "soften" the loss

Along with understanding that the loss is powerful, don't take steps that try to minimize the loss. Coming to terms with a miscarriage is difficult and usually a very long (or, many would say, never-ending) process. Here is a list from a woman who had a miscarriage and wrote to the Dear Abby column about what you should never, *ever* say to a woman who has had a miscarriage:

- "Cheer up, you're still young. You can try

again,"

- "You have one child already. Be thankful for what you have,"
- "It was God's will,"
- "You could have been lucky; it might not have been normal,"

"Don't be so downhearted - it isn't as though you lost a child!"

These are not "comforting" comments. They do not affirm that a life was lost, that the mother (and father) are deeply grieved by what may be the biggest loss either has ever experienced.

Write a short note and send it

We all know others who have experienced tragedy, and we have all known times when we have wanted to reach out and help the person who experienced it, but found ourselves unsure how to progress. In the modern digital age, there are easier ways to show your concern and that you "feel their pain": blogs allow you to comment with ((HUGS)); e-mail lets you send a quick note; and cell phones let you text your feelings across the airwaves to wherever the person is right now.

But not one of these is as effective in showing that you care as a quick note written on real paper and tucked into an envelope.

Be brief and get to the point: "I'm sorry for your loss," or, "If you need anything, you know I'm here for you," speak volumes, and the format of a letter is not pushy like a phone call (it can be opened and read at any time), nor is it expectant of a response like an e-mail (we all have e-mails sitting in our inboxes just nagging us for replies). Use the postal service if at all possible.

Show up

Physically being there is the best thing you can do. You don't have to be there to talk about it, or to hold them, or to make arrangements for

anything. The key to being there is that it shows that you accept that this is a tragedy, one that has real repercussions. The mother (and father) will use your presence as an opening to talk if they want to, or to be held if they feel they need that.

Possibly more important: if you say you will be there, then *be there*. Turn off your cell phone, sit down, and simply be there. Give the woman your undivided attention. And make sure that you show up on time and that you stay as long as you say you will (maybe even a bit longer). Don't make empty promises that you can't keep.

Encourage and heal

Speak words of encouragement and make your actions count. Verbalize that you are sorry for her loss. Ask if she would like to talk (but *never* become pushy about this point). Find out through experience or speaking with her whether she'd like to have someone nearby, or whether she'd rather be alone and have you only a phone call away.

Likewise, make your actions healing, too. Offer to pick up dinner for her and/or her family, or to do some work around the house so her husband or other children can spend more time with her, or even to do their dishes. Don't go overboard on this point, but if you think of something that will help that is quick and easy to do, offer to do it.

Don't let her take the blame

If a woman ever tries to take the blame for a miscarriage, tell her simply, directly, and firmly: "It is *not* your fault!" Because it isn't. Women can and do find a variety of reasons for the miscarriage: her continued activity, stress levels, housework, etc. The most important thing is to tell her, "No, it is *not* your fault!"

Understand the complexity

A particular point that Parachin drew my attention to is something that women who have experienced miscarriages often express, but is often overlooked: the mother and father have lost

two children.

The first child is the one that was conceived and carried in the womb. This child is tangible and known to them, and it is the obvious loss that we all think of first in a miscarriage.

The second child is the child that they dreamed of. He or she is a child that they will never get to

meet, that they have built up hopes for, and that will never have the chance to live up to those dreams. This is what makes a miscarriage so very different (and sometimes so much more painful)

than the loss of a child who has been born. There are no treasured memories, no moments that all parents feel entitled to experience, not a single happy memory of a child they dreamed of. It is often the loss of this second child that the grieving mother and father are most pained by.

Encourage and support ritual and memorial

Especially in the Neo-Pagan community, ritualizing and memorializing a miscarriage is becoming a common way to begin the healing process. The parents may wish to do a full funerary rite (though this is rare), or they may wish a memorialization rite, or possibly something in between (this is the most common kind of ritual).

A late miscarriage may involve a body that can be buried: calling around to the funeral homes in your area might yield a funeral director who will

help the family go through the process (not all funeral directors are so inclined, though). In earlier miscarriages where there are no remains to be buried, it might be useful to have the parents create a box to bury that might include some items that can stand in for the burial of the child.

Oak Leaves issue # 27 contains a Vedic ritual for a miscarried child (p. 24). This might be a useful

resource for those undergoing a miscarriage as well. Ceisiwr Serith's *A Book of Pagan Prayer*, while it doesn't include any prayers specifically for miscarriages, includes a number of funerary prayers which might work as good starting points for ritual.



Don't ignore the father

When a miscarriage occurs, we think immediately of the mother: it is she who carries the child, she who experiences a physical separation, and she who experiences physical pain.

The father, though not having the same experiences as the mother, can find himself just as devastated. Most fathers will try hard to be strong for the mother, often holding back their feelings in order to "be there" for their partner. Be patient, and make sure that they know that you're there for them, too.

Don't rush

Most women will take at least a year to go through the grief process; this is normal and should never be rushed. Some women will take

as long as two years to overcome their sadness. Never, ever tell a woman to "get over it," or that "it's time to find closure." That is her decision to make, and she will make it in her own time.

Recommend support

Recognize when you are out of your depth, for one thing: if you can't handle the counseling, recommend a professional or contact (other) clergy as soon as possible.

Every clergyperson (and probably every Grove in ADF) should be involved in a never-ending process of locating and recording various support groups. Support groups for women who have had miscarriages do exist, and it's important that if there is one in your town, you are able to have that information ready, should the woman need or want such a group.

Do not push support on a person. It is best simply to inform them that there is support available and how to find it.



Remain in touch

Don't abandon the woman or the family. Check in on occasion, especially during that first year. The topic of conversation doesn't have to be the miscarriage. . . in fact, it often shouldn't be. But you need to remain in contact so that if the mother or father need someone to talk to, you can be there for them.

While the above information was presented here because I realized very quickly that I was unprepared for things like this when I became clergy, the information isn't only for clergy: anyone can benefit from and use it. I hope that this article is useful to many of us, because the wider the support can be for this particular tragedy, the more able our community will be to help those who need it get through the pain.

Bibliography:

Parachin, Victor M. "When a Baby Dies: Helping Those Mourning a Miscarriage". *The Clergy Journal*. Feb. 2006



Three Kindreds Dillanelle □The Guests Are Here□ by Brandon Newberg

The guests are here, the guests are here!
They hie to gain our holy grove!
O Give them hail and gifts of cheer!

The kindreds call, they're coming near,
From soil and sea and sky above!
The guests are here, the guests are here!

The ancestors of olden year,
From howe and hill and barrow rove!
O Give them hail and gifts of cheer!

And beast and bird and spirit peer
From loft and limb and leafy cove!
The guests are here, the guests are here!

And goddesses and gods appear,
In gown and ring and gleaming robe!
O Give them hail and gifts of cheer!

To all the guests: we host you here!
Be welcome in our holy grove!
The guests are here, the guests are here!
O Give them hail and gifts of cheer!

Nature Journaling

By Monica Lake

After a long taxing day at work you are stuck in traffic. Your patience is about to end when you look up and see a bird flying over the street. The sight makes you instantly feel better.

You are sitting on your porch and see a squirrel. You've never had squirrels in your yard before and you wonder if it is passing through or has moved in.

What do you do with these experiences? Do you let them pass and never think about them again? Is it possible you may want to remember the joy a small bird gave you on a bad day? What if squirrels are uncommon in your area and have changed their habitat for some reason? These are two examples of why you may want to start nature journaling.

Journaling is very easy and does not take any special skill or equipment. A piece of paper or notebook and a writing utensil are all you need. What you write in your journal is up to you. Where you journal may influence the paper you use. If you stay at home anything will do, but if you intend to journal during hikes or in many different locations you may want a sturdy bound book.

The focus of your journal is up to you. I will give two examples that you may use, combine or ignore as you like: Scientific and Experience.

You may want a scientific focus to your journal and record facts about species, habitat, weather, etc. Keeping track of seasonal changes is very interesting and rewarding. Writing down when the Quail pair up each year and when the babies appear can show you nature's cycles apart from the calendar. If you also track weather information you can tell how much impact the weather has on these dates.

In my area of Southeastern Arizona rainfall is a rare and joyful experience. I have a rain gauge in my yard and keep track of precipitation. I check my findings with the national amounts for my area and can look back several years to find trends.

A good source of information if you want to keep a scientific nature journal is Grinnell's method of journaling. Not all aspects of this will apply to you (I don't use the cataloging), but the species list and journal are good to look over and contemplate. There are not many books about this system, but there are some internet resources that discuss Grinnell.

Another way to nature journal is your experiences. Simply write down what you see and your impressions. This can be very cathartic and help you work out problems or simply enjoy the world around you. There is no limit on what you can put in this journal – cloud forms are always fun (I saw a running horse cloud).

Most nature journaling books and websites will discuss sketching or drawing in your nature journals. I am not an artist (my kids laugh at my pictures), but there is some merit to using this in your journals. It is much faster to quickly sketch the bird you see flying by than to describe it in words. Even if your sketches are as bad as mine you they will help you remember markings and shapes of the animal you sketched. You can always translate your sketch into words in your journal later.

Another point to remember is that no one ever has to see your nature journal unless you choose to show them. Also, the more you try to draw the better you will become (so I'm told – mine are still pretty bad).

Drawing is not necessary to your journal. Your journal is about you and how you see the world and what you want to record.

A journal may also help you with the Dedicant Program Nature Essay. If you journal about what you see and feel you may find a topic you want to investigate further or join a local organization that focuses on that topic. This search or effort can be used in your Nature Essay.

Whatever your reason I recommend you try nature journaling. I believe you will find it to be a pleasant learning experience. You will not only learn about your area, but about yourself.

In addition to the books listed on the ADF website (Keeping a Nature Journal by Claire Walker Leslie is awesome!) here are a few suggestions.

The Naturalist's Field Journal: A Manual of Instruction Based on a System Established by Joseph Grinnell; Steven G. Herman; Buteo Books; 1986.

This book is out of print and hard to find, but it is an incredible introduction to the Grinnell system of journaling.

The Nature Handbook: A Guide to Observing the Great Outdoors; Ernest H. Williams, Jr.; Oxford University Press; 2005.

This is a field guide that discusses plants, animals and habitats.

Amateur Naturalist; Gerald Durrell; Alfred A. Knopf, Inc.; 1983.

This is a wonderful book about how to be a naturalist and discusses tools, and many different habitats.



Aine
By Linda Costello

Aine, you walk when the day is bright
When blossoms burst open upon the earth
Your startling beauty shimmers with light.

Your glistening innocence, pure and white,
Fresh as the springtime with blessings of birth.
Aine, you walk when the day is bright.

Abundant fertility promises sight
of flowing fields of flowers and mirth
Your startling beauty shimmers with light.

Voluptuous curves that entice and excite,
Irresistibly drawing, despite a wide berth.
Aine, you walk when the day is bright.

When the day is long, and short is the night,
Celebrations abound to honor your worth.
Your startling beauty shimmers with light.

Earth Goddess, through you, my soul takes flight.
I come to know fully, your breadth and your
girth.
Aine, you walk when the day is bright.

A Milestone On A Wonderful Journey

By Rev. Kirk Thomas

When Ian Corrigan created the Dedicant Path for ADF, he created a jewel of spiritual growth and learning. Not only would Dedicants learn of the history of Druidry and Neopaganism, we would also be exposed to mental discipline, the Nine Virtues, our Kindreds and others of our ways, traditions and rituals. Taking the time to complete this program, step by step, is a wonderful exercise in Piety that can only support our spiritual needs.

The DP is the basis of much that we do in ADF, and is required before any other study programs may be started. But since doing the Dedicant Path can take up to a year to complete, we sometimes get 'target fixation' on the outcome. "As soon as I'm done, I'll be able to go for Clergy!" "As soon as I'm done, I can finally start the Warriors Guild program!" "As soon as I'm done..... done.... done...." People say this as though finishing the DP were actually an ending of some kind - but the opposite is true.

Completing the Dedicant Path is really a beginning. For now the ADF journey of spirit truly continues. Are you brave enough to keep going? Virtue - Why not Courage?

The Dedicant Path teaches us self discipline and

the basic skills that we will need to grow our religion and our spirits, to form relationships with the Kindreds, and to empower personal growth. But should we stop our DP practices after completing the program, we might slow down our spiritual growth, and even run the risk of falling



backwards and losing all that we have gained. Virtue - Why not Vision?

Take meditation as an example. Beginners often complain that meditation is really hard or even impossible.

Quieting and disciplining the mind is a big job at first, and it can take a long time to finally get the hang of it. It's so easy to sit and day-dream with our eyes closed and so hard to be merely present. But after 5 months of practice, as the DP requires, most of us begin to see the light at the end of the tunnel. The silence comes more easily and the world begins to look a little different. But if we should stop meditating, just because we've completed the DP and don't 'have' to meditate any more, we may lose the silence and our self discipline, and much personal growth may stop there.

In meditation, the end is not what matters. Rather it is the journey itself. Suddenly, when you can find that silent place within yourself at will, visualization becomes easier and more vivid,

trances become deeper and more textured, and your magic becomes more powerful. Another plus is that finding that quiet place will enable you to stay calm in the midst of the dramas of the people around you – their drama just doesn't penetrate as easily. The more we meditate the better all these things become. The past is all about regret and guilt. The future is all about the unknown and fear. Meditation allows us to be in the moment, that place where joy resides. Virtue - Why not Wisdom?

Occasionally we all have epiphanies, those moments when we suddenly, for a moment, see the 'truth' of something in our lives or spirits. Usually, we lose them soon after experiencing them. But a deep, meditative practice will open you up to the point that they will actually begin to stick. Virtue - Why not Perseverance?

The DP also requires Dedicants to explore a personal or Grove-centered spiritual practice. To this end, we perform rituals and learn the ADF ritual order, making offerings to the Kindreds and beginning the process of forming relationships with them. Our religion is based on the principle of reciprocity, of giving to the Powers that we might receive in return. Virtue - Why not Hospitality?

By continuing our practice of rituals and sacrifices, our relationships with the Kindreds will strengthen and deepen. Great good can come from our spiritual relationships. Growth, joy, comfort and even great change are possible. Virtue - Why not Fertility?

To let go and stop practicing our rites could see those relationships falter and deteriorate. Regular practice will come more easily, and relationships are more sure. Paganism is about 'doing'. It's about consciously opening ourselves to the possible. And it's about stepping into the Otherworlds. Attendance at High Days is good. Weekly or daily practice at your Home Shrine is even better! Virtue - Why not Piety?

Another Dedicant requirement is to work with nature and honor the Earth. In ritual, in song, and in deep meditation we may feel the pulse of this planet. As the ancients did, we may see spirit in every rock, tree and stream. We may see divinity in a thunderstorm and in a gentle rain. With constant practice we may see, feel, hear and even taste and smell the divine. But as a people we are damaging the world's environment. Perhaps by feeling the pain of the Earth we can cut back and make things better. Virtue - Why not Moderation?

When I started the Dedicant Path I had recently returned to Paganism after an absence of over thirty years. I had much catching up to do. The reading list helped me become aware of the changes in scholarly thought which had occurred since the 1960's. The search for information on the High Days led me to distinguish between ancient practice and modern invention. The meditation requirement opened new doors for me and led me to the world of spirit. Even those of us who have been practicing Paganism for years have benefited from this program. We have learned more about ourselves and about our ways.

There is so much out there to experience in the worlds of the Kindreds. By living our lives and keeping the old ways in our hearts, minds and hands, we may grow in spirit and open ourselves to the universe and to new and wondrous things. Through discovering ourselves inside and out, through embracing our Fellowship as much as we can, and through practicing our religion with an open heart, mind and spirit, we can touch the Gods and glimpse behind the veil. This is the stuff of our Virtue of Integrity, and this would be a life well lived.



Sustainable Living: Making a Difference

By Linda Costello

Something near and dear to my heart is living lightly on this planet, living in harmony with nature as much as possible.

When I was a little girl – four or five years old – I found comfort in nature. I used to have a secret hideaway under a lilac bush, where I would talk to the “fairies.” In my backyard, there was a swampy area, where I would spend countless hours climbing trees, catching frogs, picking wildflowers, and observing the ways that the seasons changed my environment.

When I was a teenager, I used to find solace in a grove of pine trees that was down the street from my house. I used to make “sacrifices” to the earth by burying my young, angsty, love poetry at the base of trees, and I made friends with the running brook, the wood ferns, and the creatures of the woods. In fact, it was in these woods that I had my first trance experience that came about from unfocusing my vision, and being able to see the energy streaming through all of the living entities around me.

As an adult, I became much more ecologically-minded as I celebrated the turning of the seasons in a ritualistic way.

In the early 1990’s, I was part of a group of people who followed the Global Action Plan – a way to make your home more environmentally sound. In 1999, I dated someone who wrote his Master’s thesis on environmentalism, and did his best to live his beliefs. We formed EarthLove together, an environmental education resource to teach others to live lightly on the planet.

In 2001-2002, I lived in a community devoted to

sustainable living. We had an acre of land within Phoenix proper, and we lived without air conditioning or heat. We built a greenhouse on the south side of the house, which captured much of the sun’s heat in the winter, and we held that heat by placing bottles filled with water against the walls that got the most direct sun. This also served as a way to hold water, in case we ever needed fresh drinking water. We had a wood stove for those nights when we just needed to get the chill out. (In Phoenix, it doesn’t take much.)

In the summer, we took down the plastic on the greenhouse and replaced it with shade cloth. We also had deciduous trees on the south side of the house that shaded us from the direct sun, but in winter, the leaves would be shed to allow the most heat.

We also had a hot tub. The hot tub was a real blessing, because it warmed us in the winter and cooled us in the summer. In winter, we would use the hot tub upon arising in the morning to raise our body temperature, so we could shower and dress with comfort. In the summer, the temperature of the water would make the air around us feel cooler.

We added extra insulation to the house which helped to keep in the warm in the winter and the cool in the summer. We used shading to control the entry of sunlight in other areas of the house besides the south side.

We didn’t have the money for solar panels, but we used our climate as much as possible to our benefit. Our washer was outside, and the grey



water was used to water our garden. We dried our clothes by hanging them outside, near the washer. We had a compost area which was used in the garden. Composting was a regular part of our daily routine.

We had the precursors of permaculture on our land. We had organic vegetable gardens both inside the greenhouse and out. We even had a chicken for eggs and to help fertilize the soil.

We talked about building earthships on the property. Earthships are homes built out of recycled materials and rammed earth. They are made to decrease one's ecological footprint on the earth. They work in tangent with the seasons, using solar energy as the only energy source, and water is harvested from rainfall, stored in a cistern, and filtered to be used throughout the house. I had the pleasure of spending Thanksgiving 2000 with Michael Reynolds, the architect who came up with earthships, a delightful man who walks his talk.

We could have done more, but we were doing SO MUCH more than most people do in a metropolitan city.

I learned a lot from that time, and have incorporated much of what I learned into my daily life. For example, for the past four years, I have maintained an herb garden near the door closest to my kitchen. I have also done as much as I can to shade the south side of my house during the hot months. For a long time, I was even composting.

We can all do more to live more sustainably on the earth. Here are some ideas on how you can change your life to live more harmoniously on this wonderful, beautiful planet.

One of the easiest ways to change our living style is to replace all of our incandescent light bulbs with compact fluorescent light bulbs. Compact fluorescent bulbs use ten percent of the wattage of an incandescent bulb and last ten

times longer. There are also less carbon emissions due to the way they are made. In addition, incandescent bulbs are heaters in disguise, so there is an even greater energy savings in air conditioning costs.

It is also good to remember to turn off lights in rooms where they are not needed. This results in significant energy savings.

Another significant energy savings can come about with the installation of a programmable thermostat. They can be bought relatively inexpensively at Home Depot, and are fairly easy to install. Programming your thermostat to automatically go off when you are not home and on just before coming home will make a big difference. I also program them to use less energy when I am sleeping.

To aid in maintaining more even house temperatures, you can shade the south side of your house in the summer months, and unshade it during the winter months. This can be accomplished with shades and curtains in the house, or by planting deciduous trees and bushes on the south side. In summer, they are full of leaves, and in the winter, they are bare to let the light in.

Energy savings can also be realized by insulating your hot water tank. Although this is more crucial in colder climates, the insulation can make a difference here also. Run high output electrical appliances such as your clothes washer or dishwasher during off-peak hours. Hang up clothes outside to use less energy with your dryer. Here in Arizona, they will be dry in minutes!

Speaking of the Arizona sun, this is a great climate for solar energy. I know that solar panels are expensive, however there are many tax breaks for people who install them, not to mention grants from the energy companies. Within 11 years after installing solar panels, you would have free electricity. Imagine never having to pay an electric bill again! If that's too drastic a way to go, another option is to install solar hot

water in your home.

Plastic is another environmental concern. Plastic water bottles are becoming an increasing environmental problem. The state of New York is encouraging people to drink tap water over store bought water, as approximately 90% of plastic bottles go into landfills. A solution is to buy a good stainless steel bottle and refill it.

Using canvas bags for shopping is much more preferable to plastic bags. And if you do use plastic bags, remember to reuse them as trash can liners, or lunch sacks, and when you are done, recycle them as much as possible.

Speaking of shopping, it is best to buy local, organic groceries as much as possible for several reasons. There is the obvious fuel savings when food doesn't have to be shipped in from other areas, but another, less obvious reason is that foods grown locally usually have more actual vitamins and minerals in them, because they aren't leached away into the atmosphere by sitting in some warehouse. Organic vegetables

will increase the goodness in your food even more, as they are produced in rich, non-chemically fertilized soil.

Chemicals are responsible for much of our ill health. We can further help the earth to heal if we use bio-degradable cleaning agents. All of the soap products we use end up in the ground, and ultimately filter down into the ground water. Granted, much of the poison gets filtered out before it reaches the deeper reservoirs. However, the chemicals are captured in the earth. In the long run, that can't be healthy.

Danu's Blessing Chant-Song

By Catajade

In the woods of Danu, we will face the Eastern sun
Joining hands we'll be as one
We will raise the winds

In the woods of Danu we will light the lantern's
flame
Call the sacred ones by name
In the woods of Danu we will dance with lords of
change
We will seek the light

In the woods of Danu we will kiss the young and
old
Brew the waters warm and cold
In the woods of Danu
we will live, we will die; hear the old ones guiding
cry
In the the woods of Danu we will swim in seas of
time
New and old but one divine
we will kiss the night

In the woods of Danu we will dance on Mother's
bones
Drum her beat with all she's grown
we will read the light
In the woods of Danu our mudded feet will reach
our hearts
Growing limbs connecting worlds apart
We will spring to life

And lastly, I must mention fuel consumption. We can all help the environment by carpooling more, by walking when possible, using public transportation when possible, and by buying fuel efficient vehicles, perhaps even hybrids.

Living more consciously on the earth, recognizing the effects of our choices, will help us to ultimately live healthier, more fulfilling lives. Choosing to walk instead of driving to the corner store will result in more exercise. Choosing to eat locally and organically will result in more nutrition, and less that our bodies will have to eliminate. We can heal ourselves as we heal the earth.



The Faith of a Child

By Lesley Gary

While I was a member of my parents Church of Christ, I always heard that I was to have the faith of a child. This concept does not apply for just one path or another, but for all. We all must remember those early days of believing and put that kind of faith in our lives.

To have faith, one must believe in the value, truth, or trustworthiness of someone or something. It is the act of believing. Therefore, when we say we have faith in our path, we say we believe our path.

What does it mean to you to have faith? Do you ever really stop and think about that? I know at times I don't! It is hard for us to think on spiritual matters and our chosen path when we are so wrapped up in things of the world.

The title of this article is Faith of a Child. What does that mean? Well, I went around and asked what a child thinks faith is, and got some pretty diverse answers.

- "Faith is something found at church"
- "Faith is, don't you know?"
- "Faith is love"

When asked what the word meant, none could really tell me. But when asked about their ideas on God, Goddess, Great spirit (depending on the path the household follows); the kids brightened up and just glowed. They know in their hearts and souls that the ones that they follow will always be there for them.

Therefore, we look at the faith of children and try to make ours match. Their faith is pure, they just believe. They are forgiving of everything and free to love, trust, and grow. They do not question things of a spiritual nature, they don't need tools and animate objects, they don't worry if

some thing will work, they just do it!

How many times have you caught yourself wondering if some thing will work or not because it is not exactly like the book or how you were taught? I know I do at times. I butchered my first public ritual.

It went something like this: Everyone came in for the circle and took their seats. I then went to call in the elements. I was using a path places the elements with the cardinal points. I accidentally put East in West, and West in East. I realized this and was desperately trying to fix that. Then I realized that I used the Goddess candle for North. (It was a beautiful carved candle just for that rite.)

After that the circle went for hours. The High Priest of the group had asked to take it over to cross some people into their paths and for blessings. I was exhausted. We had started at 7PM and it was now 2AM. When it was finally time to close down the circle, I could no longer think any more. I was trying to get the words out just right, when I heard someone holler, "Wing it!" So to close out that Yule circle many years ago, I simply said, "We love ya, but we got to go. Stay if you want, go if you want. Blessed be!"

Everyone to this day still talks about that ritual. Though the rite was long, and I butchered it, they had a blast and all that was worked-on that night has come to pass.

The point of this: have faith of the child, because you know that if your heart is in it, it will work!



Grove Meditation

By Brandon Newberg

1. Establishing the Connection (for the beginning of a rite)

Close your eyes. Begin with the sensations of your physical body. Take a few slow, deep breaths. Notice the sensations of the floor beneath you, and the temperature of the air around you.

Now, using your inner vision, find yourself in a grove of trees. Your back is against a tree.

Hear the sounds of the forest, and the rustle of the wind. Breathe the air. Notice the scents of nature.

Now turn your attention to the tree at your back. Feel its bark pressing against you. What kind of tree is it? Feel yourself somehow connected to this tree. Let your senses flow into it. You can feel the rooted-ness of the tree. Explore that feeling. Feel its roots deep in the dark, mineral-rich soil. Feel the roots reaching down to the cool, nourishing waters below. Recognize how you too, in your own way, are rooted in and sustained by the earth.

Next, feel the branches of the tree reaching toward the sky. Explore that feeling. Feel the light of the sun, moon, and stars. Feel the sensations of air, wind, and weather. Feel the nourishment of the sky. Recognize how you too, in your own way, are nourished and sustained by the sky.

Now, recall the natural relationships between

you and the tree, how the oxygen it produces sustains you, and the carbon dioxide you produce sustains it. Notice these products contributing to a balanced environment, both locally in the grove and beyond in the atmosphere. Remember also the physical products that fall from your bodies to enrich the soil: bark, leaves, hair, skin... Take a moment to feel the interchange of nourishment moving throughout the grove.



Finally, bring your attention to the place where your physical body is. Feel the life and nourishment flowing in this place. Take a few deep, sustaining breaths. When you are ready, open your eyes.

2. Re-affirming the Connection (for the conclusion of a rite)

Close your eyes. Take a few deep breaths, and be with the sensations and energies that have been cultivated here in this place.

Then, using your inner vision, once again find yourself in the grove of trees. See, hear, and feel the trees around you.

Now, bring your attention to the ambience of the grove. Does the place feel the same as before? Has there been a change, or an affirmation of what was before? Is your attention called to any animal, plant, stone, or other presence? Take

a moment to be with the grove.

When you are ready, find the tree you connected with before. Place your back against its bark, and re-affirm your connection. Let the tree flow into you. It can feel all that you feel. Let it explore the energies now cultivated within you.

You can still feel the tree's rooted-ness in the earth, just as before. Let the energies flow down through its roots into the earth.

You can also feel the tree's

branches soaring toward the sky, just as before. Let the energies flow up through its branches into the sky.

Recall the life and nourishment flowing through the cosmos. Let the energies flow out to all beings. Then, feel the vitality of energy returning to you.

Finally, let your senses return to your physical body. Feel the floor beneath you, and the air around you. Notice if anything feels different or re-affirmed.

A Druid's Night
By WrenTEK

Tis' a Druid's night
It isn't cold nor is it warm
The Moon shines brightly above
The air stirs not even a leave
Tis' a Druid's night

Tis' a Druid's night
There is not a sound in the forest
Not a peep to be heard
The fog gently rolls in
Tis' a Druid's night

Tis' a Druid's night
So a Druid's work begins
Ritual items gathered
The altar set
Tis' a Druid's night

Tis' a Druid's night
The work complete
A gentle breeze upon the air
Sounds of the night return
Tis' a Druid's night

A Druid's night it has been
To sleep now we shall go
Dreaming of a Druid's night
Dreaming of Druid nights yet to come
What a Druid's night it has been





Aris Mundi

The Nine Virtues: Rubric and Example Essays

By Michael J Dangler

Whether you have just started your Virtues essays and aren't sure where to go, or have just completed them and want to check them and make sure they're "up to snuff," this will help you make sure that your submissions will pass the review process.

Rubric

The purpose of the rubric, of course, is to provide specific criteria that you can check your work against before turning it in. If you run your work against this rubric objectively, you can tell whether your work will be accepted or rejected.

We provide three categories your work might fall into. "Inadequate" obviously means that the work will be returned. "Adequate" means that your work is accepted and you have passed. The third category, "Excellent", doesn't bring any sort of accolade or award, but it is the category we hope you are shooting for. After all, "Why not Excellence?"

Inadequate	Adequate	Excellent
<ul style="list-style-type: none"> Does not include all nine Plagiarism/excessive quoting (dictionary definition does not go toward word count) Misunderstands meaning Word count too low 	<ul style="list-style-type: none"> Includes all nine Word count OK Subjective combined with objective approach (e.g., "This is what it means; this is what it means to me.") 	<ul style="list-style-type: none"> Includes nine or more Word count OK Creative approach Critique of why some virtues included, others not ("why" in addition to "what") Three-functional analysis

With any of the requirements, you must pass all sections before your work on that requirement will be accepted as "passed." In this case, that means you must complete all nine of the Nine Virtues on an "Adequate" level or above. If any one of your Virtues essays is not completed at an "Inadequate" level, you will not pass the requirement.

Don't panic, though: your reviewer should, when they return your work for improvement, tell you which virtues are problematic, what you need to work on, and give some tips on improving the essay(s) in question.

If you're looking for an "Excellent," though (of course you are, because why wouldn't you, eh?), you will almost certainly have to include an overall analysis of the Nine Virtues, otherwise it will be difficult to do a good three-functional (Dumezilian) analysis, and it'll be almost impossible to talk about "other" virtues and why they were left out without some sort of introductory statement or an overview.

A note about the word count: Don't go too far over the word limit. While it is often difficult to say everything you want to in around 125 words, remember that you should be looking more at what you *need* to say about the virtue, rather than what you *want* to say. The exercises that accompany each of the Virtues in the previous section ask a lot of questions. Those questions are there to get you thinking, and a good essay on the Virtue in question will certainly not include answers to every question asked about it. It is up to you to decide what is really important, and to create your understanding out of that.

The rule of thumb? If you're under 125, make sure your understanding is clear, and continue to

clarify to reach the word minimum; if you're over 200, make sure everything relates to your understanding.

Inadequate Example Essays

Because simply saying, "you must include X and Y and Z to pass," is usually not explanatory enough, we have included some examples where the Dedicant went wrong in writing these essays, and some where she went right. All these examples are fabricated, but reflect real problems that we have encountered.

Wisdom:

Being wise is like being like Merlin in the *Sword in the Stone*. In it, Merlin exhibits wisdom when he turns Arthur into a sparrow.

Why this is inadequate: It's pretty obvious: it doesn't meet the word count, and while it tries to give an example, there is no explanation of the example. It's great that the Dedicant tried to provide an example, but an example with no explanation is no example at all. While your reviewer is almost certain to know who Merlin is, how could they possibly be sure that *you* know who he is from such an essay?

Vision:

The best example of vision is when I get back from the eye doctor and have new glasses. I can see a lot better after I've been there, and there's so much out there to look at. I remember going out to the shore and seeing the girls in bikinis, and I didn't have to squint at them anymore because I could see clearer. I watched them for a while (particularly the two playing volleyball) and also watched the seagulls fly through the sky and the tall sails of the boats out on the water. One was sailing quickly

with the wind, and another was tacking against it. There were lots of colours, and a man was selling icecream and balloons that had Darth Vader on them.

Why this is inadequate: It's not so obvious as it first seems. Not only does it meet the word count, but the Dedicant *is* talking about an aspect of Vision: the ability to see the world physically. But the description is missing some very specific things that might have made it acceptable: First off, it could have included other kinds of vision. Even without other kinds of vision, though, this essay could have been salvaged by discussing how this "new vision" he got with his new glasses led him to see things he had never imagined, or brought him a new perspective on the world. Instead of looking at girls in bikinis, he might have seen how the girls in bikinis clued him into a perspective on the way that we use beaches, or how the presence of the beachcombers and ships brought the seagulls to this beach in particular. Without those aspects, though, the essay is simply a description of the coast on a sunny day, and not much help.

Integrity:

Integrity is all about being true to your word and being part of a cohesive whole self. The dictionary defines it as: **1.** Soundness of and adherence to a moral principal and character; uprightness; honesty. **2.** the state of being whole, entire, or undiminished: *to preserve the integrity of the empire*. **3.** A sound, unimpaired, or perfect condition: *the integrity of the text; the integrity of a ship's hull*. [late ME *integrite* < L *integritas*]. Basically, if something helps make up something else, it is integral, and when you have all the integral parts, you have integrity. Also, integers are whole numbers, and these are things that don't have parts miss-

ing, or extra parts hanging on. The virtue of integrity is all about keeping it wholesome.

Why this is inadequate: Nearly half the words in this essay are straight from the dictionary, which we noted above don't count (neither would the words, "The dictionary defines it as"). The real problem is that just as the Dedicant is getting warmed up with the ideas of "integral parts" and "integers", they hit the word limit and stop. Including the dictionary definition is a good thing. Counting on it for filler is a bad thing. Instead of showing us how smart the Dedicant is, it shows us how smart the dictionary is.

Fertility:

Fertility is all about popping babies out. I'm completely against this, and am somewhat offended that it would be considered a virtue in ADF. I don't ever want to have children myself, and I don't think that ADF should be promoting a culture in which we value baby-makers over non-baby-makers. What about people who can't have kids, and what about those of us who don't want to? Should we feel like second-class citizens? There's no value in fertility, and I think that it should be removed from the list of things a Dedicant has to write about.

Why this is inadequate: The issue is not the word-count (which is low) or the negative spin that it puts fertility in. Instead, the issue, like "vision" above, is that it doesn't show a real understanding of the virtue. No attempt is made to understand why it was included, no critical evaluation is made, and no *objective* approach is made. You can see that the discussion revolves almost entirely around the Dedicant's feelings toward the virtue, and it certainly reads like a gut reaction. What this essay requires is some support that

isn't all emotion, probably a citation of mythology that supports the Dedicant's claim that fertility is about baby-making, or that "fertility" itself would not be a virtue in the ancient world. As it stands, it shows a lack of understanding (focusing so hard on a single aspect) and a lack of an attempt at an objective approach.

Adequate Example Essays

These essays fall under the "adequate" category. They satisfy the requirements, showing understanding and an objective and subjective approach to the Virtue in question. These essays are also fabricated for this work.

Wisdom:

Wisdom is something I see my grandfather as having. He's lived a very long time, but that's not what makes him wise; it's the way he applies the knowledge he's gained over time that really does it. When I was young, he used to sit me on his knee and tell me how he would run the farm, and while we would laugh at the mistakes he made, he would teach me not to make them.

Wisdom is not only in the old, though: children are deep wells of wisdom, and if we stop to listen to them, we can learn what is really and truly important. Somewhere in between, we lose that grip on wisdom, and we find ourselves without it. While we can look at a child or an elder and say, "Yes, there is wisdom," it is difficult for us to have wisdom ourselves. Children and our elders, though, exude it, and perhaps part of what is wise is being able to show and teach others the wise course, even if it is on

accident.

Why it's adequate: The Dedicant here has met the word count (he's about 50 words over), and has looked at two very different kinds of wisdom: that gained through experience and application, and that gained by virtue of youth. While the Dedicant admits that he has no wisdom (or at least that it is difficult to say that he's wise), he can point to a definite "location" of such a virtue, and describes it as not being about age, but the way knowledge is applied. Most importantly, while this is an imperfect understanding, there is certainly some understanding going on. The essay shows some that the Dedicant thought about it, provided two examples (and was able to back them up), and stated where one might find wisdom in themselves, even if it might not be accessible right now. A mentor might return this essay and ask that the Dedicant go more in depth, but if this was a final essay turned into a reviewer, it would pass as "adequate".

Piety:

Piety, to me, is something that we do on a daily basis, rather than something that we do once each High Day. There's more to it than attending a ritual or "going through the motions" of ritual. While our forbearers may not have required belief, as modern Neo-Pagans, we should require it of ourselves.

In the way I see piety, it's primarily a way of doing right by the contracts and bargains we make with the deities. If there is no belief, then why do we do these things? Is it some way of developing self-importance, or of showing off? Even if piety was a way to display wealth or influence in the past, there's no reason that should continue today. We are pious because it is the

right thing to do, not because piety does right by us.

Why it's adequate: Again, the Dedicant has met the word count and given us a good description of not only what she knows of piety, but touches on the idea that piety does not require belief, which allows her to touch on both the ancient definition (explicitly) and the DP's definition (implicitly) and take both to task. The key line that shows the Dedicant's understanding is the first sentence of the second paragraph. She discusses issues with the definition in the DP Handbook, and shows a good understanding throughout.

Excellent Example Essays

As mentioned above, passing this requirement with an "Excellent" rating will require you to include some sort of discussion of the three functions and how the Virtues relate to them, a general critique of the Nine Virtues as a whole, a couple of extra virtues and comparisons, and a more creative approach (or a combination of a couple of these things). It would be difficult to do any of these things while confining yourself to the regular "nine essays, 125 words each" standard of submission. You are very likely to at least need to write an introductory and conclusion paragraph that could bookend the Virtues and examine other issues; more likely, though, you will need to write a whole other essay on the topics you want to cover and submit it with the Virtues essays.

While an example of such an essay would take too much space here, we can provide some examples of "excellent" quality essays for some of the Nine Virtues themselves. These are actual essays submitted by Dedicants of ADF.

Wisdom:

Wisdom is one of the virtues that I treasure the most. Perhaps it is because I consider myself to be, primarily, an intellectual. It's just

as hard of a thing to define as it is to gain, and people will probably always debate what it is.

The philosopher Henry David Thoreau once said, "It is a characteristic of wisdom not to do desperate things." That seems like an apt observation to me. I believe it was the Romans who used to say "Wisdom comes not with age, but with knowledge." A good saying, but I tend to argue that knowledge itself does not bring wisdom, as there are many well educated people out there with no common sense. Knowledge, of course, is rather useless if you are not wise enough to use it correctly. Some consider the trait of wisdom to be the ability to discern or judge what is true, right, or lasting. It is also considered to be common sense, or good judgment.

Webster's Dictionary defines wisdom as "knowledge of what is true or right, coupled with just judgment as to action." Kind of a cold definition, eh?

I choose to think of wisdom as a state of extreme objectivity, combined and complemented with extensive learning and understanding. Wisdom not only let's us realize what is happening, but why it happens. It is with wisdom that we can reach our full potential as people, and perhaps even as a society. Wisdom allows us to solve and mediate problems in better ways, and perhaps even avoid the horrible conflicts we get ourselves into. Simply put, we all need a little

more wisdom.

Whatever your definition of wisdom may be, it will not come easily. Wisdom, like developing a sense of honor, is a thing that takes a lot of work and effort, and constant attention. You will have to become more aware of your surroundings, as well as yourself and your own thoughts, emotions, and motives. I always try to be aware of not just what is happening, but why it is happening.

-Daniel N. Quiray

Why it is excellent: Obviously, this essay goes above and beyond the word count for this Virtue, but that's not what makes it excellent. First, it looks hard at the commonly accepted definitions and quotes that define the Virtue, and it challenges them. It describes what others have thought of wisdom, how it is defined in general, and then describes what it means to the Dedicant. There is some comparison to other virtues (honor, though not one of the Nine Virtues, is still a virtue to this Dedicant).

Integrity:

I had my integrity challenged recently. I'm a freelance proofreader, and received a large assignment that only took me a bit more than half the expected time, and would therefore receive half the expected income. Someone very dear to me suggested that I fake my hours to gain more money, an idea that I refused. I of course felt offended, but it took some thought to realize why.

If I had taken this person's advice, I would not have been representing myself or my abilities

properly. I would have been disguising what I had done for personal gain, something which seems inherently wrong. This deed would have been dishonest in that it was essentially stealing from my company, as well as hiding who I am and denying my principles.

My studies of the Welsh and Irish triads, albeit brief, have shown the importance of integrity in a pagan ethical system. Two of the more profound triads, though not my favorites, illustrate this nicely:

"Three things from which never to be moved: one's Oaths, one's Gods, and the Truth."
 "The three highest causes of the true human are: Truth, Honor, and Duty."

Both of these essentially parade integrity as being one of the pinnacle values of a human being. Furthermore, it shows just how universal the need for integrity is. There have been discussions on how the nine virtues seem to fit into the Dumézil's three functions, but integrity transcends it. All levels of society, all people, need to have at least some level of integrity to be considered an admirable entity.

At the most fundamental level, I feel that integrity is keeping true to yourself. It means honesty, steadfastness in previously set out ideals, and at a social level, representing yourself honestly, and if need be, completely. More than anything, it is agreeing

to be unafraid to be yourself.
 -Ashley Price

Why it's excellent: The understanding of this virtue is described primarily through the personal statement, but when the Dedicant goes further than the basic requirement by discussing the triads and the three Dumézilian functions, the essay really begins to shine. While the discussion of triads and functions is not at all required, their inclusion shows a definite desire to go above and beyond the requirement. Being willing to challenge and question the categorization of the Nine Virtues among the three functions is also helpful in setting it beyond the "Adequate" category.

We hope that many of our Dedicants will seek out the "Excellent" rating. After all, "Why not Excellence?"

Example Alternative Submissions:

It's been mentioned that you don't have to write essays for the Nine Virtues. Several alternatives exist, from writing or performing music to having a question and answer dialogue with someone. Here's an example of one alternative submission method, done by Melissa Jenkins:

<p>What use have you of Hospitality?</p>	<p>Not hard, the recipient, and the provider, a respect of stranger and friend, the bounty shared by community, aiding the king in peasant rags, compassion eyes view thy neighbor, Caed Mille Failte.</p>
<p>What use have you of Courage?</p>	<p>Not hard, to stand straight for ones ideals, facing adversity with just cause, fulfilling duty of thy word, casting fear away, fighting for the underdog, for mind, and heart, and body, to move into action.</p>
<p>What use have you of Vision?</p>	<p>Not hard, looking toward the future, insight from within, the scope of plans, imagination taking shape, to see through the clutter, clearly, the singular as part of the whole.</p>

Another example, this one done by Maria Stoy, involves submission in poetry form:

Piety

Give praise at waking to the glorious Sun,
Praise to the Moon when day's work is done,
Praise to the Earth for the bounty she bears
Praise to Gods who heed mortal prayers.
Honor the Father's and Mother's of old.
Honor the Fair Folk, the gentle and bold.
Honor the spirits of mountain and tree,
Of forest, of garden, of river and sea.
Sacrifice offered brings boon in return,
Gift calls for gift a lesson well learned.

Courage

Brave hearts proudly ride to the battle horn,
Brave hearts see fires lit and babies born,
Brave hearts teach children wrong from right,
Brave hearts make music to ward off the Night.
Courage to fight and the courage to yield,
Courage to hunt and tend the field,
Courage to leave your hearth and hall,
Courage to answer true love when it calls.
Strength to be silent, courage to shout,
Strength to be certain, courage to doubt.

Remember, you must get permission from the ADF Preceptor *before* you try using an alternative submission method, but we encourage creativity in answering these exit standards. Remember: convey your understanding of the Virtue. That is the most important part.

Example Essays for Other Virtues:

As mentioned above, in order to obtain an

"excellent" rating, you should include any virtues that you think are important to you. Listed are three fabricated essays, all on "patience," to help you better understand how to add extra virtues into the mix for your own Dedicant work.

Patience (Inadequate):

Patience is a virtue that we should keep in mind. It's one of those things that so few people have, but if more people had it, we'd be a lot better off. Often, when we're driving in our cars, we forget that our jobs will still be there when we arrive, our relatives don't mind if we're a bit late, and a little bit of patience might keep us from getting that speeding ticket which will only make us later. Patience itself is merely staying calm in the face of the many crazy things that come out of nowhere in everyday life. It is important because patience very much helps us get through our days sane, and happy. Without patience, the other virtues are difficult to attain.

Why it's inadequate: It looks alright on the surface (exceeding word count, conveying an understanding of the virtue, and showing objective and subjective views of it), but it misses a key point of the requirement: comparison to each of the Nine Virtues. It makes a passing reference to the Nine Virtues, but fails to actually compare this virtue to them.

Patience (Adequate):

It is said, "Patience is a virtue." While it isn't on the list, I think it's important, primarily because it greatly affects the other Virtues. One cannot be wise, pious, or visionary without taking the time to learn and understand the world, our contracts with the

deities, and our place within the world. You cannot be courageous, filled with integrity, and persevering without patience, as courage is not acting from the gut without information, integrity requires us to stop and think about our actions and carefully consider them, and perseverance requires us to sometimes be patient with obstacles. Finally, you cannot be moderate, hospitable, or fertile without patience, as you must be patient with exercise regimens to see the results, you cannot rush your guests into and out of your house, and fertile fields do not bear fruit overnight.

Why it's adequate: While this essay is not much longer than the inadequate essay above, it obviously displays a deeper understanding of the virtue the Dedicant values, and it gives a cursory comparison to each of the Nine Virtues.

Patience (Excellent):

Patience is one virtue that could be included on the list of virtues, but isn't. It is possible that the other virtues cover this virtue quite well, but it stands out on its own enough to really bring a different look to things if we use it in the same way we do the other Virtues.

Patience, as a virtue, would fall into the third function of Dumézil's tri-functional analysis, as it is most readily connected with the producing class of Indo-European societies. The processes of planting a field, creating a work of art, and even making love are all things that require patience, but fall under the idea of fertility in the DP's list of vir-

tues.

Moderation requires us to be patient with ourselves and our cravings, to push past them and take a real solid look at our wants. Hospitality sometimes forces us to be very patient with a guest who does not seem to understand the requirements of hospitality as we do, but if we are patient, we find the rewards outweigh the hardship.

Patience is not limited to affecting the third function, though. A warrior must also exhibit patience in order to be courageous, for to truly display courage, we must first fear; patience brings fear to the forefront of our minds, and makes the courage we display that much more courageous. Perseverance requires an amazing amount of patience, as we find ourselves up against heavy obstacles and learn to overcome them. Integrity calls for a careful examination of both the situation and ourselves before we can act with it.

In the first function, wisdom is perhaps another obvious place that patience comes into play. Here, we think about the time it takes to make a wise decision, the amount of life experience it takes to become truly wise, and the patience to learn enough from our mistakes to then use that information in a wise way. Piety, too, takes much patience to learn, as there are many forms of ritual and many new ways to look at how a ritual should be put together to best match your

personal attraction to deity. The time it takes to form a vision of the cosmos is equally demanding, and patience will be required to learn where you stand within it.

Beyond all that, though, we need to look at what patience may cover that the other virtues may not. Scholarly research, often relegated to the virtue of fertility or wisdom, would be best covered by the virtue of patience. The long hours required to fully research a topic, the process of digging through sources and excluding useless ones (after spending hours reading them), and the amazing number of frustrating roadblocks a scholar runs into would be best overcome through patience, as these are

things that can frustrate and deter nearly anyone.

Because of these things, patience is a virtue to me.

Why it's excellent: It is not the length that makes this different; it is the depth the essay goes into. The understanding of the virtue of patience is apparent throughout, but you'll see that there is a definite three-functional analysis of this virtue, and it is placed into the third function. The Dedicator then goes on to discuss its relation to each of the other virtues, in a Dumézilian sort of way.

[*This essay is a slightly modified version of chapter 3 of the book, "A Virtuous Life", available on the ADF website.*]



Congratulations

Sassafras Grove, ADF

**Celebrating 15 years of service to the
Gods and the Folk!**

Visit us at sassafrasgrove.org
Contact info@sassafrasgrove.org

In The Year 2548

By Aigeann

In August 2005, I traveled to Thailand as a volunteer in connection with the rebuilding and replanting efforts after the 2004 Indian Ocean earthquake, sometimes known as the Sumatra-Andaman earthquake, the second largest earthquake ever recorded. It called to the depth of my Druid heart.

This earthquake, with an estimated magnitude of 9.15, killed more than 150,000 people worldwide, making it one of the deadliest disasters in modern

history. In Thailand alone, approximately 11,000 are thought to have perished.

In Bangkok, I loaded and unloaded trucks, some with medical supplies to help stock new clinics built in preparation of future emergencies. These were small, older Ford Couriers. I never saw a semi tractor-trailer the entire time. Additionally, I planted a number of trees in devastated areas.

Several Grove-mates entrusted me with offerings and those items were made either to a tsunami-battered, ordained fir tree or into the Andaman Sea from a beach on Phuket Island. We also combined our efforts and raised a significant amount of money doing odd jobs to be contributed to those in need during my stay. After researching the different organizations, I

made the decision to give it to an agency caring for children orphaned because of the tsunami.

For those who do not know, Thailand is overwhelmingly Buddhist (Theravada) and the monks ordain their old growth to protect them from being cut down. These special trees are set off from their brethren by being wrapped permanently with a yellow ribbon.



Interestingly, the Thai people don't follow the same calendar as

we do. The year over there is 2548 which marks when Gautama Buddha passed through the veil. The dates of their main holidays are still calculated by both lunar and solar calendars. This probably plays a part in their remaining closely tied to the rhythm of the seasons.

My location in Bangkok was a neighborhood rarely visited by Caucasians. Twice I found small children at my feet looking up at me in open-mouthed awe with their parents watching intently a few paces away. In my experience, Thai children, even the very young ones, are cheerful, respectful, well dressed and always spotlessly clean. Sadly, I discovered that Thailand is experiencing some of the same problems with its younger generation that we are here in the West. When I made an offering to a Buddhist temple, I was strongly encouraged to leave only flowers,

not money, because doing so encourages vandalism.

Like our ancient Celtic ancestors, the Thai participate in ancestor worship and pray to them for guidance. They also regard the head as the most respected and highest part of the body. Therefore in Thailand, only lovers and mothers and children may touch each other's face. I also learned that the foot is considered the dirtiest and lowest part of the body. Feet must always point away from others as well as from any representation of Buddha. Upon entering a home or temple as well as any place held in high regard, everyone is required to remove their street shoes at thresholds and don slippers. I believe there is a practical aspect to this simple act of purification since that country does not yet have an adequate sewer or water reclamation systems in place.

A notable characteristic of the Thai people, also, is their belief of animism, which pre-dates Buddhism. They believe in "guardian spirits" as well as "locality spirits", again like the ancient Celts, and these must be appeased in order to avoid curses and receive blessings. It is in this regard they offer a spirit house to those entities displaced when a building is constructed. Offerings of figurines, candles, flowers, fruit, etc., are made daily or weekly. I noted that many had auxiliary platforms for dumb suppers. Most are decorated with Christmas-type lights which are used all year. Unfortunately, the living remain reluctant to frequent those areas hardest hit by the tsunami because they believe the spirits, or ghosts, of the deceased continue to lurk in confusion.

Their animist belief carries over to their landscaping. In the United States, plants are placed according to growing conditions or for aesthetics. So to my eyes what originally appeared to be a neglected courtyard was actually a living shrine with each plant placed more carefully than the items on my own personal altar. Shrubs, flowers and trees each have inherent power magnified or

subdued according to their placement to other animate and inanimate objects in the area.

Another similarity to Western followers of earth-based spiritualities was how Thai surnames and given names always have deeper meanings. My Bangkok liaison's name meant "golden book" which definitely reflected her high level of education and wisdom.

I found in Thailand they take personal responsibility to heart. Everyone is expected to speak up otherwise it will be assumed that their needs have been sufficiently met. As I see it, this practice prevents guilt without violating the virtue of hospitality.

In summary, I found the Thai people approached life considerably differently than I do. This is not to say I believe my culture is better. Instead, the experience supported my pre-existing opinion that no one way is the only correct way. I remember the words of a man who had been involved with dropping of ~the Bomb~ who told me that there are many ancient and proud cultures in the world that we Americans need to learn to respect, and I now realize the depth of his words.

This experience deepened my understanding how all people (and animals) are connected and thus face the same challenges. Therefore, I am more motivated to donate time to local nature based community service projects. For starters I recently committed to a fish habitat restoration project as well as will continue Rogue Rescue, an all volunteer organization which assists unwanted pets find new homes, and have offered foster care to those impacted by the hurricanes.





News and Announcements

Dedicant Program Completions

Jason L. Cook of Grove of the Other Gods,
Completed May 31, 2007

Cheryl Angst (Firinn Wolfsdaughter) of Oak-
stone Protogrove,

Completed August 30, 2007

Renee Rhodes of Cedarlight Grove, ADF,
Completed September 26, 2007

Study Program Completions

Michael Dangler, First Circle Liturgists Guild
Study Program, Completed August 3, 2007

Michael Dangler, First Circle Scholars Guild
Study Program, Completed August 4, 2007

New Protogroves

Silver Birch Protogrove, ADF, Lator, Victoria,
Australia on July 16, 2007

Red Pine Protogrove, ADF, Elk River, Minne-
sota on August 6, 2007

Bright Leaf Proto Grove ADF,
Chapel Hill, North Carolina on
September 18, 2007

Snow Water Protogrove, ADF,
Cambridge Springs, PA on Oc-
tober 3, 2007

Sig News

Safe Haven Sig, August 20,
2007

Grove News

GOSH News

GOSH performed the main ritual at the Central Virginia Pagan Pride Day in Charlottesville, VA on Sept. 22, 2007. With almost 80 in attendance it was a wonderful and powerful rite. The Grove of the Seven Hills, ADF happily celebrated the marriage of two of their members, Nancy

McAndrew (Senior Druid) and Chris Harding (Bard) on October 6, 2007. The officiate was ADF member Rata-task Thorra (PG of the Shenandoah) and among the wedding party were ADF's Spiral Dancer (RiverSong PG), Jayna Zimmerman (GOSH), James Manspile (GOSH), and Guy Eaves (PGotS). Music and flowers were provided by ADF Janet McCandlas (GOSH). The couple was honored to have their wedding also attended by the GO and Warrior of the PG of the Shenandoah, the HP & HPS of Crystal Visions Celtic Wicca, and the Kindreds. The wedding pie and margarita fountain were enjoyed by all.

Coast Oak Protogrove

Coast Oak Protogrove of San Diego, celebrates it's 1 year anniversary of formation on Samhain 2007. The grove was formed on Oct 7, 2006 and received protogrove status on Yule 2006. We are steadily growing and working together with the San Diego pagan community in having a place for Our Druidry to grow. We are leading a monthly workshop at a local pagan store (Tree of Life) with good response and have very good turnouts to our public rituals on the beach. We also had a nice presence at San Diego Pagan Pride. We performed the opening ritual, hosted a workshop, and had an information booth.



Sonoran Sunrise Grove, ADF
proudly presents our 5th annual festival

Desert
Magic
2008



Come to the Sky Islands!
May 8-11, 2008

Activities will include:

- Opening and Main Rituals
- Workshops on Magic, Seership and Trance
- Workshops on Spirituality and Mythology
- Bardic Circle

For More Information go to:

www.sonoransunrisegrove.org/desertmagic.htm

Or contact us at:

Sonoran Sunrise Grove, ADF
P.O. Box 17874
Tucson, AZ 85731
E-mail : sd@sonoransunrisegrove.org





Cauldron

Items for Magickal Living

Spells, Magickal Tools, Oils, Candles, Incense, Jewelry, Books and More

Online Shopping Coming Soon!

www.CauldronKitty.com

2818 Rowena Ave
Los Angeles, Ca. 90039
(323) 644-0268

Cauldron co-sponsors rituals in conjunction with Awen's Breath Grove, ADF.
Add yourself to our e-mail list!

For information about our store, products, services, ritual dates & times, please contact info@CauldronKitty.com

For more information about our grove, please visit:

www.AwensBreathGrove.org

ORODAR'S KILTS

Modern comfort, Traditional styling
Designed and hand tailored by Cary Carcuo

- Individually tailored to your fit
- Full size under-apron
- Full length stitching of pleats
- Hidden pocket to carry valuables 100% natural fiber material for comfort

A great Yule gift idea for the Special Man in your life or for your Senior Druid
For ordering information and material options contact Cary at:

CDCARCUO@YAHOO.COM

Submission Guidelines

Oak Leaves welcomes submissions of artwork, articles, poetry, letters to the editor, and anything else that might be of interest to our readers. Submissions, and especially artwork, relating to the turning of the wheel of the year and the celebration of the High Days are particularly encouraged. Submissions from non-members will be accepted, however, if space is constrained, preference will be given to submissions from ADF members. Certain pieces may receive preference, depending on available space.

References and Notations:

Since excellent scholarship is one of ADF's goals, please document sources of ideas and materials that you used for your writings. Detailed endnote references are preferred rather than simply providing a bibliography. Please follow the standards for references in the MLA Handbook or Style Manual. We will not accept submissions with footnotes, as they require considerable editing to convert to endnotes.

Medium of Submission:

Electronic submissions are preferred, sent as email attachments to the Oak Leaves submissions address:

oak-leaves@adf.org

Please send one submission per attachment specifying the format, author's name, your email, and membership status. Be sure the title of the piece and your name are at the top of the page, and you have checked it over for spelling and grammatical

We will also accept electronic submissions on IBM PC-compatible diskettes, sent to:

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

Please do not upload the article directly to the wiki as this has caused some confusion. Written submissions should be sent in one of the following formats: Rich Text Format (RTF), PDF or MS Word. Submitted materials will not be returned to the sender, unless specifically requested.

Art Submission Guidelines:

We now accept photos as well as drawings and computer generated pictures. Some of the color pictures will need to be modified to black and white but we will do that as necessary. We would like to have pictures submitted at 300 dpi, and in a useable format such as .jpg, .png, etc. Please send them to the Art Director at metrophage@gmail.com. We are not currently accepting hard copies of your art.

Deadlines for submissions are:

Spring: January 1st,
Summer: April 1st,
Autumn: July 1st,
Winter: October 1st

ADF DIRECTORY

The Mother Grove

Archdruid
Skip Ellison
adf-archdruid@adf.org

Vice-Archdruid
Kirk Thomas
adf-vice-archdruid@adf.org

Treasurer
Monica Lake
adf-treasurer@adf.org

Secretary
Anthony Thompson
adf-secretary@adf.org

Members Advocate
Anne Lenzi
adf-members-advocate@adf.org

Chief of the Council of Regional
Druids
Aesa
adf-cord-chief@adf.org

Chief of the Council of Senior
Druids
Flip
adf-cosd-chief@adf.org

Non-Officer Director
Maria Stoy
ivybrigid1@aol.com

Non-Officer Director
Brian Long
boru@suddenlink.net

Non-Officer Director
Aesa
sd@sevenhillsadf.org

Regional Druids
Upper Midwest Regional Druid
Epona
adf-upper-midwest-rd@adf.org

North East Regional Druid
Illious
adf-northeast-rd@adf.org

Heartland Regional Druid
Diana Paar
adf-heartland-rd@adf.org

North West Regional Druid
Sean Harbaugh
adf-northwest-rd@adf.org

South East Regional Druid
Aesa
adf-southeast-rd@adf.org

Central Regional Druid
Brian Long
adf-central-rd@adf.org

South West Regional Druid
Modig
adf-southwest-rd@adf.org

Canada West Regional Druid
Athelia Nihtscada
adf-canada-west-rd@adf.org

Canada East Regional Druid
Revenant Iryn
adf-canada-east-rd@adf.org

Europe Regional Druid
Hekataia
adf-europe-rd@adf.org

Other Leadership Positions

Administrator
Francesca
adf-administrator@adf.org

Archdruid Emeritus
Isaac Bonewits
ibonewits@ncopagan.net

Archdruid Emeritus
Ian Corrigan
tredera@ncweb.com

Archdruid Emeritus
Fox
john.adelmann@trw.com

Chronicler
Vedis Koerner
adf-chronicler@adf.org

Information Manager
Anthony Thompson
athomps@adf.org

Listmaster and Moderator
Jen P
adf-listmaster@adf.org

Preceptor
Raven Mann
adf-preceptor@adf.org

Regalia Manager
Medb Aodhamair
adf-regalia@adf.org

Webmaster
Anthony Thompson
adf-webmaster@adf.org

Groves

Australia

Silver Birch Protogrove, ADF
Grove Organizer: Shazbeith
Local to: VIC, NSW
E-mail: silverbirchadf@gmail.com

Canada

Beaver Hills Protogrove, ADF
Grove Organizer: Chris
Local to: AB
E-mail: beaverhills@hotmail.com

Protogrove of the Ancient Ways, ADF
Grove Organizer: Cat Annis
Local to: AB
E-mail: ancient_wayspg@yahoo.ca

Oakstone Protogrove, ADF
Grove Organizer: Firinn Wolfsdaughter
Local to: BC
E-mail: oakstone_adf@yahoo.ca

Order of Nova Scotia Druids Protogrove, ADF
Grove Organizer: Merridian Grey Raven
Local to: NS
E-mail: meadows.mp@forces.gc.ca

Dancing Lights Grove, ADF
Senior Druid: Rod MacPherson
Local to: ON
E-mail: dancinglights-grove@gmail.com

Red Maple Grove, ADF
Senior Druid: Green
Local to: ON, QC
E-mail: info@redmaplegrove.org

Thornhaven Protogrove, ADF
Grove Organizer: Julie Desrosiers
Local to: ON
E-mail: thornhavenadf@yahoo.ca

United Kingdom

Hollow Hills Protogrove, ADF
Grove Organizer: Doreen Taylor
Local to: Hampshire
E-mail: hollowhillsadf@gmail.com

United States

Hallowed Oaks Grove, ADF
Senior Druid: Brian Farnell
Local to: AL
E-mail: hallowed_oaks-owner@yahoogroups.com

Grove of the Rising Phoenix, ADF
Senior Druid: Storm Wolf
Local to: AZ
E-mail: info@risingphoenix-adf.org

Sonoran Sunrise Grove, ADF
Senior Druid: Nora Ford
Local to: AZ
E-mail: sd@sonoransunrisegrove.org

Awen's Breath Grove, ADF
Senior Druid: Meredith McDonald
Local to: CA
E-mail: awensbreath@aol.com

Coast Oak Protogrove, ADF
Grove Organizer: Fergus mac Róich
Local to: CA
E-mail: sddruids@yahoo.com

Feather River Protogrove, ADF
Grove Organizer: Medb Aodhamair
Local to: CA
E-mail: featherriverpg-owner@yahoogroups.com

Green Timbre Protogrove, ADF
Grove Organizer: Fi'rinne Dairinn
Local to: CA
E-mail: yarnspnr@hotmail.com

Otter Bay Protogrove, ADF
Grove Organizer: Katherine Milech-
kine
Local to: CA
E-mail: beebop1@earthlink.net

Raven's Cry Grove, ADF
Senior Druid: Zona-Lisa Bennett
Local to: CA
E-mail: raven-scry@ravenscrygrove.org

Sierra Madrone Grove, ADF
Senior Druid: Sean Harbaugh
Local to: CA
E-mail: sierramadrone-grove@yahoo.com

Grove of the Red Earth, ADF
Senior Druid: James Lock
Local to: GA
E-mail: eaglestar@mindspring.com

Protogrove of the Nine Hazels, ADF
Grove Organizer: Mordax
Local to: ID
E-mail: ninehazls@yahoo.com

Apple Branch Protogrove, ADF
Grove Organizer: Ashley Price
Local to: IL
E-mail: ashley@apple-branch.org

Raven Wood Grove, ADF
Senior Druid: Loretta Donlea
Local to: IL
E-mail: info@ravenwoodgrove.org

Twin Rivers Confluence Protogrove,
ADF
Grove Organizer: Toad
Local to: IL
E-mail: twrpadf@sbcglobal.net

Wild Onion Grove, ADF
Senior Druid: Barbara Wright
Local to: IL, IN, MI, WI
E-mail: ceorua@gmail.com

Black Bear Protogrove, ADF
Grove Organizer: Ann Shaffer
Local to: IN
E-mail: blackbeargrove@yahoo.com

Wild Hare Protogrove, ADF
Grove Organizer: Saffron Hare
Local to: KS, MO
E-mail: saffronhare@everestkc.net

Silver Awen Protogrove, ADF
Grove Organizer: James Kelley
Local to: KY, OH
E-mail: james.kelley@inboxpeace.com

Crescent Protogrove, ADF
Grove Organizer: Matthew Walke
Local to: LA
E-mail: mwalke@tulane.edu

Cedarlight Grove, ADF
Senior Druid: Deirdre Abbott
Local to: MD
E-mail: clg@cedarlightgrove.org

Grove of the Midnight Sun, ADF
Senior Druid: Flip
Local to: MI
E-mail: info@grovemidnightsun.org

Grove of the Twilight Flame, ADF
Senior Druid: Tandalin
Local to: MI
E-mail: thetwilightflame@yahoo.com

Shining Lakes Grove, ADF
Senior Druid: Robert Henderson
Local to: MI
E-mail: robh@cyberspace.org

Red Pine Protogrove, ADF
Grove Organizer: Star
Local to: MN
E-mail: red_pine_adf@hotmail.com

Hazelnut Mead Grove, ADF
Senior Druid: Brian Long
Local to: MO, AR, KS, OK
E-mail: hazelnut_mead@suddenlink.net

Bright Leaf Proto Grove, ADF
Senior Druid: Gealtinne
Local to: NC
E-mail: gealtinne1@aol.com

Nemos Ognios Protogrove, ADF
Grove Organizer: Ceisiwr Serith
Local to: NH, MA, ME
E-mail: ceiserith@aol.com

Grove of the Other Gods, ADF
Senior Druid: Norma
Local to: NJ, NY
E-mail: eternalansw@earthlink.net

Red Oak Grove, ADF
Senior Druid: Myrddin Emrys
Local to: NJ, PA, DE
E-mail: officers@redoakgrove.org

Enchanted Desert Protogrove, ADF
Grove Organizer: Polarity Phoenix-
Mane
Local to: NM
E-mail: enchanteddesertgrove_adf@hotmail.com

Muin Mound Grove, ADF
Senior Druid: Aethon Tobar
Local to: NY
E-mail: sharonel@twcny.rr.com

Tear of the Cloud Grove, ADF
Senior Druid: Illious
Local to: NY
E-mail: info@tearofthecloud.org

Five Oaks Grove, ADF
Senior Druid: Smythe Valindrix
Local to: OH
E-mail: fiveoaksgrove@yahoo.com

Protogrove of the Mystic Ash, ADF
Grove Organizer: Selene Tawny
Local to: OH
E-mail: selene@zoomtown.com

Stone Creed Grove, ADF
Senior Druid: Anthony Gooch
Local to: OH, PA
E-mail: stone_creed_grove@yahoo.com

The 6th Night Grove, ADF
Senior Druid: Ansara
Local to: OH
E-mail: 6thnight@6thnight.org

Three Cranes Grove, ADF
Senior Druid: James Dillard
Local to: OH
E-mail: threecranes@threecranes.org

Clan of the Triple Horses Grove,
ADF
Senior Druid: Aigeann
Local to: OR, CA
E-mail: triplehorses@earthlink.net

Golden Apple Protogrove, ADF
Grove Organizer: Melinda Mucken-
thaler
Local to: OR, WA
E-mail: goldenapplegrove@gmail.com

Hemlock Vales Protogrove, ADF
Grove Organizer: Arthur Shipkowski
Local to: PA
E-mail: hemlockvalesadf@gmail.com

Sassafras Grove, ADF
Senior Druid: Earrach of Pittsburgh
Local to: PA
E-mail: info@sassafrasgrove.org

Snow Water Protogrove, ADF
Grove Organizer: Rachael Sewak
Local to: PA
E-mail: snowwateradf@yahoo.com

Spiral Spirit Protogrove, ADF
Grove Organizer: Jen P
Local to: PA, DE, NJ
E-mail: spiral.spirit.adf@gmail.com

Whispering Lake Grove, ADF
Senior Druid: Raven Mann
Local to: PA, OH, NY
E-mail: ravenmann@aol.com

Ocean's Tide Protogrove, ADF
Grove Organizer: Anthony Thomp-
son
Local to: RI, MA, CT
E-mail: info@oceanstide.org

Forest of Tsalagi Protogrove, ADF
Grove Organizer: Cyndi Jenkins
Local to: TN
E-mail: forest_of_tsalagi@yahoo.com

Many Rivers Protogrove, ADF
Grove Organizer: Andi Houston
Local to: TN
E-mail: icbhod@comcast.net

Sweet Gum Protogrove, ADF
Grove Organizer: Lightwind De Domnu
Local to: TX
E-mail: sweet_gum07@yahoo.com

Henge of the Sacred Fire Protogrove,
ADF
Grove Organizer: Ulfracfen
Local to: UT
E-mail: ambiorixdruid@hotmail.com

Grove of the Seven Hills, ADF
Senior Druid: Aesa
Local to: VA
E-mail: sevenhillsadf@yahoo.com

Protogrove of the Shenandoah, ADF
Grove Organizer: Ember
Local to: VA
E-mail: gotshenandoah@gmail.com

Riversong Protogrove, ADF
Grove Organizer: SpiralDancer
Local to: VA
E-mail: river-song@wildmagick.lunarpages.com

Protogrove of the Growing Oaks, ADF
Grove Organizer: Hibrinis
Local to: WI
E-mail: solomonsdruid@sbcglobal.net

Guilds

Artisans Guild
Chief: Sharon Smith
Mailing list: adf-arts@lists.adf.org
Web: <http://www.adf.org/members/guilds/artisans/>

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

Brewers Guild
Chief: Flip
Mailing list: adf-brewers@lists.adf.org
Web:
<http://www.adf.org/members/guilds/brewers/>

Dance Guild
Chief: Zona-Lisa Bennett
Web:
<http://www.adf.org/members/guilds/dance/>

Healers Guild
Chief: Rodney Cox
Mailing list: adf-healers@lists.adf.org
Web:
<http://www.adf.org/members/guilds/healers/>

Liturgists Guild
Chief: Kirk Thomas
Mailing list: adf-liturgists@lists.adf.org
Web:
<http://www.adf.org/members/guilds/liturgists/>

Magicians Guild
Chief: Rodney Cox
Mailing list: adf-magicians@lists.adf.org
Web:
<http://www.adf.org/members/guilds/magicians/>

Naturalists Guild
Chief: Epona
Mailing list: adf-naturalists@lists.adf.org
Web:
<http://www.adf.org/members/guilds/naturalists/>

Scholars Guild
Chief: Christopher Sherbak
Mailing list: adf-scholars@lists.adf.org
Web:
<http://www.adf.org/members/guilds/scholars/>

Seers Guild
Chief: Meredith McDonald
Mailing list: adf-seers@lists.adf.org
Web:
<http://www.adf.org/members/guilds/seers/>

Warriors Guild
Chief: Selene Tawny
Mailing list: adf-warriors@lists.adf.org
Web:
<http://www.adf.org/members/guilds/warriors/>

Committees

Clergy Council
Chair: Skip Ellison
Web:
<http://www.adf.org/members/org/clergy-council>

Grove Coordinating Committee
Chair: Caryn MacLuan
Web:
<http://www.adf.org/members/org/gcc>

Grove Organizing Committee
Chair: Aigeann
Web:
<http://www.adf.org/members/org/goc>

Prisoner Relations Committee
Chair: Barbara Wright
E-Mail: adf-prison-ministry@adf.org

Kins

Aus Dhwer: Eastern Gate Kin
Leader: Michael Dangler
Mailing list: adf-eastern@lists.adf.org

Clann na nGael: Gael Kin
Leader: Carrion Mann
Mailing list: adf-gael@lists.adf.org

Eldr ok Iss: Kin of Fire and Ice
Leader: Flip
Mailing list: adf-norse@lists.adf.org

Oi Asproi Koukouwayies: White Owls Kin
Leader: Robert Henderson
Mailing list: adf-hellenic@lists.adf.org

Roman Kin
Leader: Jennifer Hunt
Mailing list: adf-roman@lists.adf.org

Slavic Kin
Leader: Francesca
Mailing list: adf-slavic@lists.adf.org

Tylwyth Y Ddraig Goch: Clan of the Red Dragon
Leader: Bardd Dafydd
Mailing list: adf-welsh@lists.adf.org

Special Interest Groups

American SIG
Coordinator: Karen Dutton
Mailing list: adf-american@yahoogroups.com

Children's Education and Parenting SIG
Coordinator: Epona
Mailing list: adf-parents@lists.adf.org

Ecstatic Trance
Coordinator: Linda Costello
E-Mail: lindac5755@aol.com

Foireann Mhorrigan
Coordinator: Callican
Mailing list: adf-morrigan@lists.adf.org

Military Outreach
Coordinator: Francesca
E-Mail: ladybythesea@yahoo.com

Solitaires SIG
Coordinator: Brandon Newberg
Mailing list: adf-solitaires@lists.adf.org

The People of the Purple Feather
Coordinator: Aethon Tobar
Mailing list: adf-lgbt@lists.adf.org



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.

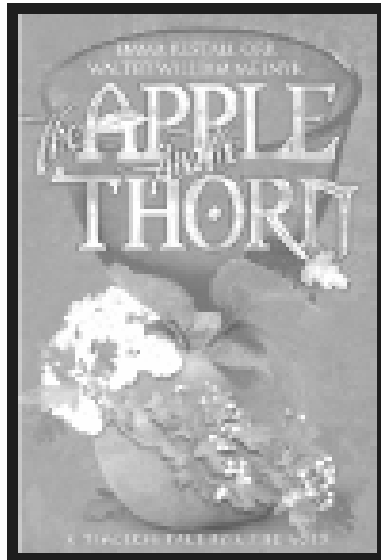
Parent/Guardian Signature

Parent/Guardian Printed Name

Notary Seal:

Out of the Ancient Mists Comes the Tale of
THE APPLE AND THE THORN

by
Emma Restall Orr, and
Walter William Melnyk



A work of magical mythology, hanging in the balance between fact and fiction, this tale draws upon the legends and history of our ancestry, and the landscape itself, a story of worlds colliding in love and war. Major characters in the tale are the Chalice Well itself, the Red Spring, and a very special Cup of blue glass.

In the changing times of first century Britain, Vivian, Lady of the Lake, struggles to maintain peace within the lands of Avalon. Broken by the crucifixion of his great nephew, Jesus, Joseph of Arimathea makes his way back to her islands in search of understanding, bringing with him more than he realises.

In this inspiring and heart rending story of sovereignty, power and belief, as the Roman armies draw closer, these iconic figures are forced to confront each other and themselves, leading to choices neither could have imagined.

Emma Restall Orr (Bobcat) is Head of the Druid Network,

William Melnyk (OakWyse) is a former Episcopal priest in the United States.

Expressing the depth of their own religious visions, the tale is a powerful exposition of British animistic Paganism and mystical Christianity - and what happens when they meet.



Thoth Publications
Leicestershire, United Kingdom
For Information:

www.TheAppleandTheThorn.com
OakWyse@TheAppleandTheThorn.com

THE RETURN OF A CLASSIC

"The book's great strength is in the clarity of vision it offers. . ."

—Steve Pollington, *Widowinde*

"For those who are just starting to learn about Ásatrú, this book will provide a firm grounding in both lore and modern understanding; for those more experienced, the plurality of ideas presented should provide new ways of looking at and thinking about our theology."

—Ronald Rowand-White, *IDUNNA*

When first published in 1993, *Our Troth* was hailed as the definitive work on Heathenry, ancient and modern. Now, the Troth is proud to announce the publication of the revised second edition of *Our Troth*.

Updated with the latest scholarship on Germanic religion and culture from the Stone Age to the present day, the second edition of *Our Troth* contains material contributed by over fifty Heathen leaders, authors and thinkers, surveying the rich and vibrant spectrum of modern Heathen lore and practice, and edited by the well-known heathen authors Kveldúlf Gundarsson and Diana L. Paxson. Gods and goddesses, cosmology, ethics and values, kindred and tribal organization, ways of worship, and holy feasts are all covered.

Deeply rooted in the past, filled with solid advice for today, and presenting a bold vision for the future. . . *Our Troth* is the single most comprehensive book ever published on the modern revival of Norse and Germanic pre-Christian religions.



Volume 1: History and Lore. ISBN 1-4196-3616-2 (hardcover)
1-4196-3598-0 (paperback). Published in April 2006.

Volume 2: Living the Troth. ISBN 1-4196-3615-4 (hardcover)
1-4196-3614-6 (paperback). Published in July 2007.

Available from Amazon.com. Or contact the publisher, BookSurge,
at 1-866-308-6235, or customerservice@booksurge.com

For more information, visit the Troth's website at <http://www.thetroth.org/>