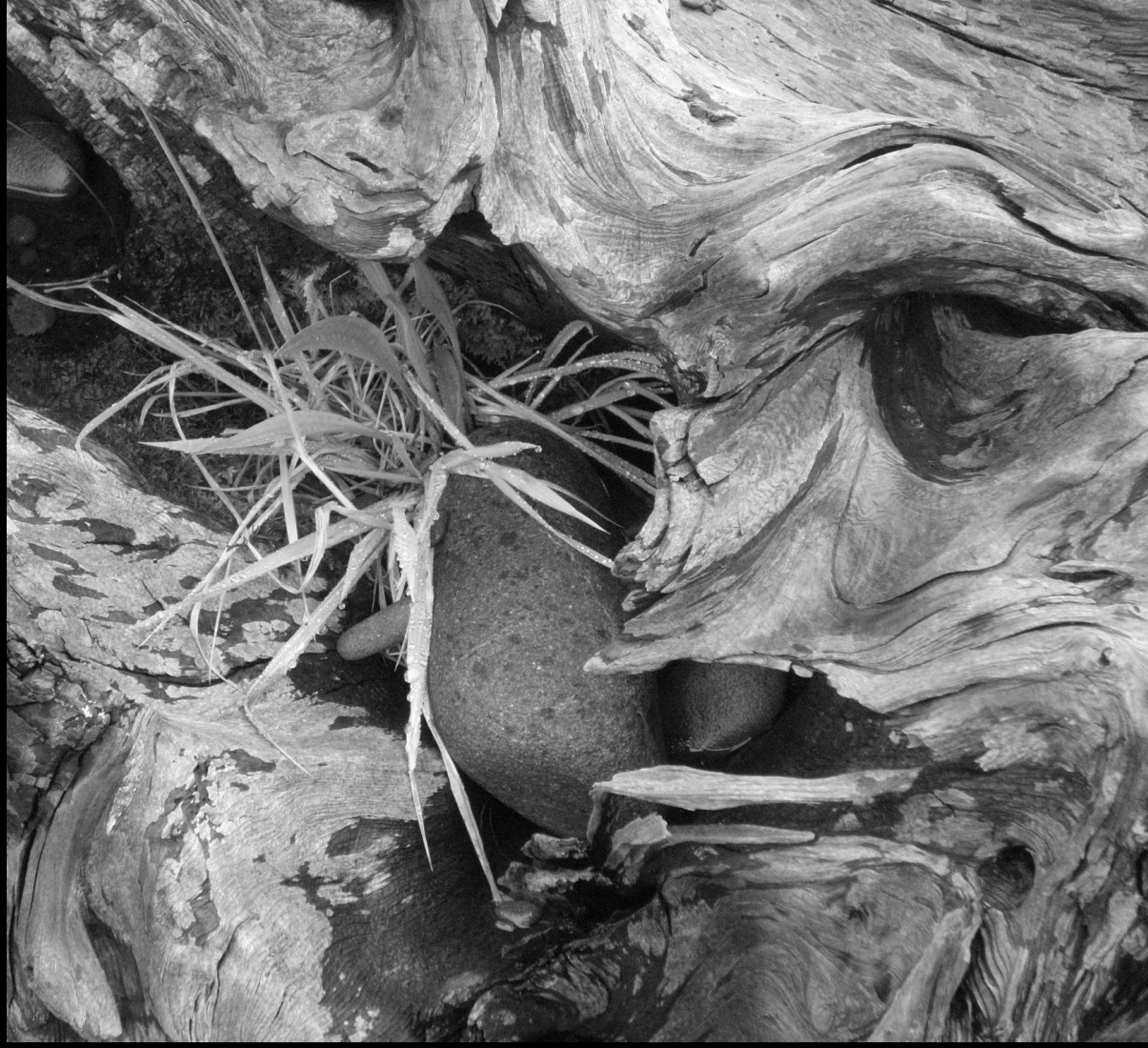


O A R L A D E S  
O A R L A D E S

The Quarterly Journal of Ár nDraíocht Féin

Winter 2008 ~ Issue No. 43



**"TRILLIUM  
IS ON THE SHORT LIST  
OF CLASSIC ADF FESTIVALS."**

**IAN CORRIGAN**



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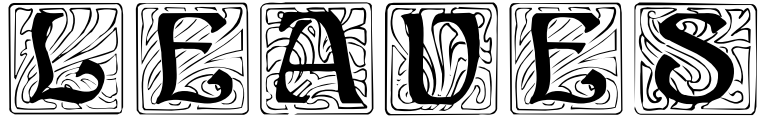


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This issue the Archdruid has stepped aside for some news of change. It is the first issue of Oak Leaves under new management. This is really a Chronicler's Corner article, but the Chronicler doesn't have a nifty graphic like the Archdruid so we'll keep his graphic for the moment. (Any graphic artists out there that want to make a splash working on new graphics, please contact us.)

As for the new, Vedis stepped down from her post of Chronicler back in July. She had been handling Oak Leaves since Issue #29 back in the summer of 2005 and handling it quite well. Life changes and with it we all need to bend to its pressures.

You may have noticed the credits section is a little different than it has been in the past. Some of it is in recognition of the people that have helped strengthen this magazine. Steph Gooch has stepped up to the plate in the form of Managing Editor, this means she'll be most of the vision and be responsible for much of the change you'll see in the magazine of the next few issue. Those of you that have submitted work to us recently probably have heard from Peg Glosser. Peg has been handling communications with writers and herds our editor staff. Without these two people and the great advice from Vedis, I'm not sure where the magazine would be.

I come to this magazine knowing that I stand on the work of all the previous Chroniclers and Editors. Folks like: Kit (Jaguar) Howard, Farrell McCorven, Sylvan, Jenni Hunt, Athanasios, Vedis. And all the other editors, copy editors, and artists. if I didn't name you specifically it doesn't mean I don't recognize your hard work.

When Vedis took over the team from the previous temporary staff I doubt she had in her mind that she'd be holding the position as long as she would. Not only did she keep the magazine strong, the position of Chronicler was constantly growing. The ADF Publishing branch is blooming with several books coming to me in the finished stage. She passed the torch to me not in the form of a problem child she was escaping, but in something to be truly proud of. As someone that has been with the publishing team for many years now, I think I can safely say from all of us amongst ADF Publishing that we will

## OAK LEAVES

Winter 2008 • Issue 43

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miss her leadership.

And with that sappy statement I will move on. We have many changes in store for Oak Leaves and the Publishing Branch of ADF, but we need your support.

Comments: We want to hear from you! Most of the time our editors, writers and other strange people who produce this publication live in a vacuum...and it takes feedback to fill that vacuum. Please, let us know what you liked, what you didn't, and what you would like to see in YOUR publication. Or let us know if you want to take us out for drinks next Wellspring - that could be arranged. Some letters to the editor may appear in future Oak Leaves issues.

Bios: Future issues will return to the state of having bios for all contributors instead of their email addresses. Please make sure to speak with an editor about your bio for all future submission. If you need to contact someone about their article we would prefer to hear about it.

Reviews: I would like to be able to publish two book reviews as issue. Suggested length for reviews: 250-500 words. If you want to write a more in-depth review-- ask, as we can probably work it in.

Workers: The magazine always needs submissions, but we also need staff. We can't meet our deadlines without smart, reliable, energetic workers.

Artwork: Have you spent days making sketches of what the Morrigan looks like in full battle gear? Or know someone that just toured Europe or beyond and came back with some awesome photos of sacred sites? Oak Leaves is in dire need of artwork. Graphic artists welcome. Photographers welcome. please come help us make this magazine a more polished work of art.

Guilds & SIGs: Remember this magazine is for and by the members. I would absolutely love to see columns by the guilds to showcase your work and to provide content that your members want.

Send your compliments, complaints, or any other comments to: oak-leaves@adf.org

Many Blessings,  
Tensen



### Harbinger

*by Jill S. Humphrey*

In silence I seek wisdom,  
In wisdom, vision,  
In vision, eyes of a hawk,  
With eyes of a hawk, objectivity,  
In objectivity, solemnity,  
In solemnity, talons of a dragon  
With talons of a dragon, bravery,  
In bravery, strength  
In strength, horns of a stag,  
With horns of a stag, ceremony,  
In ceremony, dance,  
In dance, the tail of a dolphin,  
With the tail of a dolphin, joy,  
In joy I seek silence.

### Ride the Nightmare

*by Penelope McFadden*

I lead the beast into your life so quiet  
She, dark as midnight bites the bit and starts  
Her mane glistened in the starry night  
Eyes of fire bring fear to the strongest hearts  
And you stared them down and challenged the dark  
Take the mane into your hands and mount  
Bareback we will brave the dark  
And ride the winds of fearless night  
We will thunder through the vivid world of dream  
Strike away the hearts of monsters  
Drive them down with lightning force  
Push back the realm of angry terror  
Clinging to her wiry mane  
In the darkness of the dream

# Putting It All Together in Proto-Indo-European

By Ceisiwr Serith

Our quarry today will be the Proto-Indo-European word \*xártus (or, as historical linguists spell it, \*H<sub>2</sub>ertus; the “x” in my spelling is pronounced like the “ch” in German “ach” and Scottish “loch.” Other pronunciation information is at the end of the article). This will be big game hunting – the concept this word expresses is the essence of the Indo-European view of the Universe. Emile Benveniste went so far as to write that it:

“governs ... the orderliness of the universe, the motion of the stars, the regularity of the seasons and the years; and further the relations of gods and men, and finally the relations of men to one another. Nothing which concerns man or the world falls outside the realm of ‘Order.’ It is thus the foundation, both religious and moral, of every society. Without this principle everything would revert to chaos” (1969, 379-80).

Wow.

Our weapon will be linguistics. We have no choice; you don’t go after a rhinoceros with a dinner plate, and as you’ve seen this is a very large rhinoceros indeed. I’ll have to throw some technical terms around, but as your guide on this expedition, I’ll do my best to make sure you know how to handle our weapon.

Let’s start with a smaller beast, \*ghosti-. It’s only slightly smaller, though, so it’ll still be a good warm-up to the main hunt.

Probably many of you have heard of this word, which can be defined as “someone with whom one has reciprocal duties of hospitality” (Watkins, 2000, 2030). If we want to put this in the form used for the subject of sentences, we add an \*-s at the end, giving \*ghóstis, with the plural \*ghóstēs. This is the word that’s the source of both “guest” and “host,” showing the relationship nicely: on one occasion a \*ghostis serves

as a guest (you invite me to your house for dinner), and on another a host (I invite you to mine).

It’s the principle of \*ghosti- that holds society together. By exchanging gifts, whether of things, time, or concern, friendships are established, strengthened, and maintained. A one-way friendship doesn’t exist.

This sort of connection can exist on higher levels of society. Two examples are marriages and the Irish system of fosterage. Marriage between siblings wasn’t forbidden for genetic reasons; after all, ancient peoples didn’t have an understanding of genetics. The problem is that sibling marriage insulates a family, whereas one between groups creates relationships beyond it. Since traditionally women went to live with their husband’s family (we know that this was true for the PIEs, because their word \*wedh-, source of English “wedding,” meant “lead someone home, especially lead someone home in marriage), the ghosti-relationship was established by the groom’s family giving the bride’s a payment called a “bride price.”

In the Irish fosterage system, noble families would exchange sons at a certain age, and bring up their foster-son as if he were their own. This ghosti-exchange created bonds between the parents, of course, but even stronger ones between the sons and his adopted family.

The system worked vertically as well as laterally; that is, it also operated between different levels of society. We see this in the Germanic warrior bands, where the fanatical loyalty of warriors was dependent on the generosity of their lord.

\*Ghosti- was found at even higher levels, in the way the Universe works. The Norse Yggdrasill was watered from a well into which the tree’s honeydew fell. In this way the Tree (Cosmos) and the Well (Chaos) were involved in a ghosti-relationship.

We can now turn towards our main quarry, asking why this should be so. Why does an exchange of gifts

create something so important?

We start from the verb \*xártus is based on, \*xar- (\*H<sub>2</sub>er- to linguists). Its meaning is “join together something in a way that is appropriate, effective, and aesthetically pleasing.” One translation might be “harmonize;” the best one-word definition I’ve seen is Bruce Lincoln’s “dovetail” (1981, 57).

Like English, Proto-Indo-European could form nouns and adjectives from verbs (and vice versa). In fact, that was extremely common. There were a number of different ways to do this, each with its own form and shade of meaning. Our search will take us through those, so that by seeing what \*xartus *isn’t*, we can see more clearly what it *is*.

The most common noun form of a verb is the past participle. This is a form which signifies either a completed action, or that on which an action has been performed. In English, this is usually formed by adding -ed or -en. Thus from “give” we have the past participle “given;” from “walk” we have “walked.” One common use of this is in the perfect tense; usually seen as a past tense, it’s actually a present one, since it tells us how things are right now: “I have given” means that at this very moment something went on in the past. The important factor here is that when a past participle is used, the action is all over.

The PIE way of making a past participle was first to take the verb and reduce its grade. That means knocking its vowel down a notch. If it contained a diphthong, that was reduced to the second vowel: \*reug- “belch” > \*rug-. Then a \*-to- is added: \*rug-to- “a belch (that which is belched).” Finally, an ending is added which tells us the gender of the noun (in PIE, masculine, feminine, and neuter, with the masculine being the default gender), its number (singular, dual, or plural), and how it’s used in the sentence – is it a subject, a direct object, an indirect object, an adverb, an adjective, or is it something else? Knowing the masculine nominative (subject) ending, \*-s, and the neuter nominative ending, \*-m, will be handy here, as will keeping in mind that the masculine ending shows that the noun is an animate one – it can do something – and the neuter is an inanimate one – things are done to it. Our “belch” becomes \*rugtóm, since a belch is generally the result of an action, rather than a cause. If instead of a diphthong, the verb only has one vowel, it disappears entirely: \*gwhen- “slay”

becomes \*gwhn-, and then \*gwhn-to-s, “slain.”

Just as in English, PIE past participles could serve as both nouns and adjectives (in fact, this was true of all nouns, and most adjectives): “The field was covered with the bodies of the *slain*,” “The *slain* dragon just lay there.”

The past participle of \*xar- would be \*xrtós or \*xrtóm, then, depending on whether it was animate or inanimate. Of course, we don’t really care which now, because neither is the word we are looking for. The \*Xártus isn’t something over and done with, and isn’t something which has had something done to it.

Another participle is the present one, which refers to an action which is currently going on. In English, this is done by adding “-ing.” It also can be an abstract noun or an adjective: “Walking is fun,” “The walking man fell down.” It could be also another kind of noun, an agent, one that describes someone who is doing something: “for us, the living.” The PIE way to do this is to reduce the grade, and then add \*-ont. The PIE word for “tooth”, \*dont-, comes from \*ed- “eat;” (the [e] goes away because the root’s vowel is reduced); the tooth is the “eating one.” This won’t lead us to our prey, because we’ll find \*xrónt.

Just as with English, there is a more standard way of forming a noun from an agent. The English way is to add -er: “walk” becomes “walker.” The Proto-Indo-European ending is either \*-ter or \*-tōr. Fortson (2004, 111-2) expresses the difference between them:

“The first of these formed so-called non-event agent nouns, as in \*dh<sub>3</sub>-tē r ‘giver, one whose function or role is to give (but who may never have actually done so’, while the second formed event agent nouns (\*déh<sub>3</sub>-tōr ‘giver, one who has given’).”

Neither ending reduces the vowel, so from \*wes- “graze” we could make \*wes-ter “grazer” (that is, “shepherd, the one who’s out in the field, or has just come in from it”), and from \*gwhen- “slay” we’d get could make \*gwhéntor, “one whose job is slaying things (and who better get on doing it if he hasn’t already). From our \*xar-, we’d get \*xárter or \*xarō r.

Or maybe we’re looking for a *thing* which does

something. The ending here is \*-trom, attached to the full-grade verb. A dragon-slayer would be a \*gwhéntor, but his sword would be a \*gwhéntrom. From \*xar- we'd get \*xártrom, so we're not looking for either a being or a thing that does something. Back to the hunt.

There were other ways of forming nouns/adjectives from PIE verbs, but enough teasing. The quarry is dead ahead.

Adding \*-tu- to the full-grade form of a verb created abstract nouns which could either describe something that was going on, or the going on itself. Compare "song" in "I think that 'Let it Be' is a good song" with "They were singing a song." In the first, the song already exists in an abstract way, rather than as a thing, and in the second, the song is abstract in the sense that it only comes into being in the act of its performance. Thus we go from \*pei- "sing" to \*péitus "song."

It's pretty obvious that we've found what we're looking for: \*xar- becomes \*xártus. Got 'im.

But what have we actually found? It's not a thing, animate or inanimate, which is acted upon, nor an event which is over (\*xrtó-s/m). It isn't an action which is going on (\*xrónt). It isn't an animate being which does something (\*xarte/or), nor a tool (\*xártrom). Instead, it's an abstract noun that describes either the principle of dovetailing or what we have while the dovetailing is going on, or both.

I think that it is meant to signify both. That is, the \*Xártus is what links the universe together and is that which is going on when the universe is being linked together. Notice, though, that in neither case is the Xártus external to the universe. A song, whether it is being sung at present, or can potentially be sung, is not separate from either the singing or the imagining of the singing. In the same way, \*Xártus is inseparable from the universe which is going on. It is "Order" not in the sense of one which has to be followed, but as that which we observe when we look at something, and which is only there because its parts are doing what they're doing.

That's why Benveniste can say such amazing things about it. The \*Xártus is the dovetailing of *everything*. Most important of all, it comes *out of* what's going on,

not *before* it.

Remember also that the joining together which is \*xar- is one which is not just appropriate but beautiful (i.e., "fitting"), thus we can say that "In the continuing there is the Xártus," and can look at the Universe and say, "and it is Good."

Those of you who have spent any time studying eastern religions may be thinking that the Xártus sounds a lot like the Tao. We're told by Lao Tzu in his famous opening words of the *Tao Te Ching* that, "The way [the Tao] that can be spoken of is not the constant way" (1963, 57). If I had to try, I'd say that it was something like the unifying principle that, eternally changing and eternally unchanged, ties everything together, lies beyond everything, and is in everything. That sounds even more like the Xártus than you might have thought. There's a crucial difference, however, and it strikes to the very heart of Proto-Indo-European belief, and that's found in our first, smaller prey, \*ghosti-. (Were you wondering if I'd get back to that?)

Remembering that a \*ghostis someone with whom one has a reciprocal obligation of hospitality, one thing jumps out at us: there have to be two people involved, to be host and guest in turn. It is necessary for there to be at least two different people if there is to be a ghosti-relationship, and it is necessary that there be at least two different things if they are to be jointed together, if they are to be \*xar-ed.

It is here that the main point of PIE ideology lies. Everything is *not* one, is not *One* (singular). Rather, reality lies in relationships. Those relationships are beautiful, but only if they are reciprocal. Reality is about exchange, on every level from that between Chaos and Cosmos to that between friends. One is part of the Tao, but one *takes part* in the Xártus; one is an active participant in the process which joins everything together.

At this point you might still be thinking, "What the heck is he talking about?" Or maybe you think you know, but don't see what it has to do with you. Or you're thinking, "Yes, of course, the Xártus. But enough thinking; I want to *feel* it. So now what?"

Now what indeed. Now let's end the hunting and sit home, and look at our quarry. What sort of thing have we caught? What does the Xártus mean to each

of us?

When you're dancing, and each part of your body is doing what you want it to, and is bringing about beauty, the relationship between your mind, your body, the space in which you are dancing, and the dance itself; that's the Xártus. When you hit the sweet spot, and the ball flies away, the joining together of bat and ball, of the pitcher, the ballpark, the rules of the game, the experience you've brought to that moment – the Xártus.

When you're balancing your checkbook, and the numbers finally add up just right, just like they should, you're knowing the Xártus. When there's a problem that's been gnawing at you for days, and suddenly all the pieces fit together in a way that's so perfect you can almost hear an audible "click," what you've just done is the Xártus.

When you know the virtuous thing to do, the moral thing that fits that specific moment – the time, the people, the place, the culture, and everything else that makes it up – and then you do it, you're doing the Xártus. When you know that the person you love is the perfect one for everything you are, and you abandon yourself to joining perfectly with them, your loving is the Xártus.

Whenever you do anything that's just right, or see it, or know it, or feel it; whenever you join in this kind of relationship; you're doing, or seeing, or knowing, or feeling the Xártus; you're making a Xártus relationship. It's just right and beautiful, because it dovetails.

At the end of a tough hunt, involving a lot of technical terms, we find a word that says exactly (i.e., in a Xártus way) what the Proto-Indo-Europeans thought was going on all the time, making the world a beautiful and appropriate place.

A quarry worth bringing home, isn't it?

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I also highly recommend Franklin, John Curtis. *Harmony in Greek and Indo-Iranian Cosmology*. *Journal of Indo-European Studies* 30:1 & 2 (Spring/Summer, 2002), 1-25, a pre-publication version of which can be found at [www.kingmixers.com/Franklin%20PDF%20files%20copy/JIESprefinal.pdf](http://www.kingmixers.com/Franklin%20PDF%20files%20copy/JIESprefinal.pdf).

#### Pronunciation:

ē – Not like the long English “e,” but like the one from the European languages; like the long English “a,” but “purer,” without the little glide at the end.

dh- A [d] with a short puff of air after it; the difference between [d] and [dh] is the same as that between the [p] in “shopping” and that in “pit.”

ei – Like the “ay” in “day.”

eu – We don't have this sound in English; it's just the two vowels said one after the other very quickly.

gwh – Like the English “qu,” only voiced. That means that instead of the [k] sort of sound heard in “qu,” there's a [g]. In \*gwh(e)n-, as in [dh], the sound is followed by a short puff of air; the difference between [gw] and [gwh] is the same as that between the [p] in “shopping” and that in “pit.”

n – When it's found without a vowel next to it, it's pronounced as if someone asked you what sound “n” made. It's the “n” version of “mm” in “mm, that's good.”

x – as the “ch” in German *ach*.

I would like to thank Faolan and my wife for their help with the end of this article. Any remaining deficiencies are my own, of course.

# The Importance of Knowing the Difference Between Doctrine and Personal Belief

By David Crawford

Doctrine... Church Doctrine... ADF Doctrine... O.K. so how many of you had your skin start to crawl at the mention these words together... ADF DOCTRINE? Seriously though, there is a point to this silliness. Doctrine within a religious practice plays an important role as long as it is tempered with moderation and wisdom (I think I see a few Druid virtues there). Without this tempering, chaos would ensue, leading to the slow erosion of any beloved religion; our faith is no exception.

It is important to first understand what doctrine is and what it is not. Doctrine as defined by the OXFORD AMERICAN DICTIONARY, *Heald Colleges Edition*; is “a principle or set of principles and beliefs held by a religious or political or other group.” This definition would make our cosmology and our Nine Virtues a part of our doctrine. The majority of the Dedicator’s Program is our introduction into ADF doctrine. This is what makes the study of the Dedicator Program so important as the basis of moving further into our studies in ADF. It is the foundation of our beliefs and practices. However doctrine is not the laws or bylaws that make up the organizational portion of a group or church. These are constructed in many cases for legal matters to facilitate the operations of churches and non-profit organizations. Not to mention the fact that with a large religion such as ADF, bylaws help regulate the running of the everyday processes within the church throughout its many groves and proto-groves. Doctrine also is not the PERSONAL beliefs of single individual within a religious, political, or other group.

Once the doctrine is established for a given faith, it is the responsibility of each individual who follows that faith to see that it is upheld and maintained with integrity to its original form (see...another virtue hiding in there). Yet too often people have the tendency to “add” rules or beliefs to the established doctrine in their own minds and hearts that they feel should be there. This pollutes the principle ideas and teachings that were originally set forth by the founders of these faiths. The result can be devastating for a religious group when they have been

misrepresented by a member of their own faith that is seen as being a representative of the belief as a whole.

I was not sure that there was need for such an article within the ranks of our scholarly Druidry until recently when I realized that sometimes people need to be reminded that there is a difference between personal beliefs and the doctrine of any faith, even our own.

During a recent event, I helped give a beginner’s class on the cosmology of ADF along with our do’s and don’ts for public rituals. The class was being given to help people in the area correct some misguided beliefs they had developed about what we practiced and believed within our religion. Carefully, the other instructors and I went over the doctrine of ADF, laying out the structure of our beliefs so that the people gathered could see there was room for personal freedom and growth within the borders of our practice. To my great shock in a side conversation to some of the other students gathered one of the ADF members attending began to talk about how it was O.K. in ADF to use mind altering substances during ritual. We quickly corrected the member by informing the class that ADF doctrine did not speak of such behavior. And that interestingly enough in THE ADF MEMBERSHIP GUIDE, pge. 14 under *Laws of ADF*, there is a paragraph specific to this subject, ‘Illegal drugs may not be used in official ADF ceremonies.’

This is an example of personal beliefs being added to the perceived established doctrine by a single individual who is then presenting that altered version as the true beliefs. Sadly even with the correction being made there was damage done. Several of the individuals attending the class came with reservations about ADF being no different than other Pagans they had encountered in the past. With the comments of ADF approving drug use in ritual they decided at that very moment we were just the same as all the rest and excused themselves from the event.

Back in April of 2007 on the Seers Guild e-list, a

discussion about bleeding a new set of Runes had been brought up by a member. I found people's reactions to this to be rather shocking. There were some that had a knee jerk reaction to the subject that brought forth what appeared on the surface to doctrine issues, which was actually personal beliefs shining brightly through. Again this was a case where our ADF Laws and Policies actually cover the issues nicely. There were members claiming that ADF did not condone the use of blood letting for magical uses. The topic went round and round for quite some time. I wanted to speak up about the subject but really was not sure what the stance on blood outside of ritual offerings was, so I remained silent. But by the time the need for this article came up, I had gained that knowledge which I will share with you now.

According to THE ADF MEMBERSHIP GUIDE, pge 14 under *Policies of ADF* paragraph four, "Individuals and special interest groups may do self-bleeding rites for healing purposes, establishing blood-siblinghood, etc., provided that only symbolic drops are spilled, but may not do these as a part of an official ADF ceremony." This does not preclude any member of the Seers guild from bleeding their Runes or any other member within the Seers guild even

encouraging said members to follow tradition Norse methods of connection with Runes. What this means is simple, it states that it cannot be done as an official ADF ceremony.

In a world where Pagans are a minority, and we Druids are an even more secluded minority, we should take the time to think about the things we say. As a religion that prides itself on the motto "Why not excellence?", I challenge each of you to take the time before you pick up that Druid staff, wand, or gabble to proclaim the beliefs of ADF to stop...to think about the things you are about to say when it comes to our religion. I challenge you to take the time to make sure it is what we as a religion truly BELIEVE, make sure it is part of our doctrine. Ask yourself, is it our law? Is it our policy? Or is this just my own personal belief that I am trying to impress upon this person? Love yourself, your fellow ADF Druids, and your religion enough to have the piety and wisdom to keep the integrity of our faith.

### In the Beginning

*by Jill S. Humphrey*

Primordial, primal, and prehistoric description, when expressed.  
Which was first, is it owls of night, or fierce hawks of day?  
Or humans - when emerged; and on what continents?  
Or under Earth's surface, what of shining Sidhe?  
She who is a Creator swims within all Awen.  
I wonder about multiplicity manifested,  
In the morning the sun is chanting,  
Teaching us of three spheres.  
Ten-Pointed Existences.  
Let them make circular orbit.  
Whence come light, dark and grey?  
Whence will the sigils become the way?  
Whence is it that sunset flames with orange?  
Whence is it that the land is flecked with browns?  
Whence is it that ancient seas are the moodiest of blue?  
How is it not seen that all Spirit is born of the Three Realms?  
Nothing exists past three cauldrons of three Caers of three Planes.

# Hospitality and Outsiders

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By Jenni Hunt

The plastic sheet covered in red, yellow, green and blue dots was spread on the front porch, spinner poised and ready. Silvanus, the deity invoked in ancient days for protection from the dangers of the wilds, was called upon to emcee the party. Offerings of wine, Tire Bite ale, a plate of “sliders” (the greasy, onion-sautéed, mini-burgers from White Castle that you don’t dare eat in any quantity or frequency), and the ubiquitous golden apple were provided to complete the party array. At Saturnalia 2004, not only did the Outsiders not make havoc of our Saturnalia rite; they seemed to be having a better time at their party on the porch than we did. It wasn’t always so.

After nearly a decade of scooting around the country practicing as a solitary Druid; having been a member of three different ADF Groves and Protogroves (and official “friend” of at least one other and frequent guest of a few more); after finally discovering my hearth culture and struggling to adapt Roman religion to Our Own Druidry; after discovering that I have organizational skills that I can use to serve my ADF community; I had finally returned to Central Ohio.

Just as I returned to Ohio in 2002, a fresh, young individual was forming a new Protogrove in Columbus. I was back in my homeland and there was a new ADF group just getting started. How cool was that! Just what we needed, just when we needed it!

But there was just one small problem.

My Senior Druid’s primary patroness and personal affinity for chaos and danger are diametrically opposite to the path of Roman orderliness and logic I had been treading for the past several years. That’s right – a Roman with a Discordian Senior Druid. If ever I had a doubt, I know now for *certain* that the Gods have a perverse sense of humor.

It was a very strange trip. The first time Mike explained to me that one of his patrons was Eris I started wondering what might be the equivalent of a garlic necklace to keep her away from me. I started cringing in earnest when Mike made his Dedicant Oath (which involved pop-tarts and a hot dog) and

still haven’t stopped.

Problem is, as any of the Cranes can tell you, She will **not** be excluded. Her influence spread like a virus to all of us – even me, the sedate, orderly, logical Roman among the Grove. We’ve all learned to “assume the position,” which entails – for me – cringing, ducking and covering my head, while muttering something like “Please don’t hurt me... please don’t hurt me.” Sometimes appeasement requires groveling. As it did at Saturnalia 2003...

Thirteen of us were gathered for our first Saturnalia in the living room of the house I’d moved into just two months previously. Concerned about the smoke alarms, we removed all the batteries and shut off the circuit breaker that powered them. I was concerned that Mike’s patron might intrude upon our ritual, so in the pre-ritual briefing, I explained, without mentioning anyone by name, that certain deities of discord would not be welcome in my home. I had arranged for Mike to make offerings to Mars Silvanus and ask him to banish that which would oppose us. Then I lit the sacrificial fire, and almost before I could complete my prayer to Vesta, the smoke alarms began screeching.

Of course, I put out the fire immediately, but the alarms were still deafening. We opened doors and fanned the smoke detectors with whatever we could grab in a vain attempt to circulate fresh air to them, but still they screeched. Assuming that this was a horrible omen, I was on the verge of ending the ritual, when Karen turned to Mike and said, “She’s your Patron; do something!” And there was silence.

I looked at Mike, and he just shrugged.

Boy, oh boy, did I mess that one up. It took some serious groveling to make amends. I learned that I could not demand that a deity stay out of my life or my home. Not even to ask another deity to keep someone away from me. What kind of hospitality is that, after all??

Ever since that memorable Saturnalia, I’ve treated

with the Outsiders rather differently. Beginning with Saturnalia 2004, Three Cranes has set up a “party” outside the ritual space for those we’d prefer not join us. In my private rituals, I light a special candle for them and place it in a different room until the ritual is over. And I’ve done a lot of research into how folks in ADF treat with the Outsiders.

Most of our ancient forebears would often have had permanent, consecrated ritual space. Druids had their groves, Greeks and Romans had their temples, and others had their sacred places set aside for religious uses only. Few of us have the luxury of permanent, public ritual space nowadays, so we do the best we can with what we have. We are protected from such adverse influences in our homes by Vesta or other goddess of the hearth, provided we maintain a positive relationship with them. When celebrating ritual away from home, however, we create our sacred spaces by means of ritual acts and meditation.

ADF druidic rituals are celebrated as a grove – that is, the *Folk* are the circle, the grove, the stand of trees, the temple. The concept of an open, circle, where one can come and go as one pleases, stems from ADF’s value for inclusive, public rituals. The way we worship reflects our values as a public organization whose purpose is to serve the community, as well as sound liturgical, spiritual, psychic and magical principles. For practical purposes, it also means that someone who comes late to the ritual, for whatever reason, can join those already present, instead of having to wait outside and not be able to participate. For that matter, a cautious newcomer who wishes to “stand outside the circle” just to observe may find that he isn’t really “outside” anything at all and may be entirely caught up in the magic.

In ADF, we often prefer our rituals to be outdoors, but we don’t feel the need for a boundary. We conceive of our space as sacred, although most groves do have an offering to or acknowledgement of the Outsiders to dispel any fears of attracting “demons” or negative energies. There are more ways to treat with the Outsiders in an ADF ritual as there are ADF groves, I think. Possibly more. And individuals often have conflicting, passionate opinions about how Outsiders should or should not be treated or acknowledged.

In very basic terms, when we refer to the “Outsiders,”

we’re talking about both specific entities and tendencies that we do not want to include in our ritual. Outsiders can be thought of as foreigners, aboriginals, sorceresses, madmen, criminals, elves, giants, Formorians, banshees (Acknowledgement of the Outsiders - Bonewits), entities associated with Chaos and disorder, the conquered deities of the land, and magicians. They are those entities that – for whatever reason – we consider “dangerous” (not necessarily evil, just dangerous). Kit points out that “as social animals, we humans have an abiding need to belong, and with it to know who belongs with us, and who doesn't.” The Outsiders are often “passageways through to something 'other', something that lay outside of the boundaries of the familiar” (Kit)

I began collecting Outsider variations a few years ago, and I think we can break down the variations into the following categories: (1) banishing the Outsiders as undesirable entities (or enemies); (2) appeasing the Outsiders with an offering and relying upon them to honor the guest-host relationship and leave us alone; (3) invoking a “protector” to protect against Outsiders; and (4) banishing the negative and/or non-productive emotions from the celebrants.

### Examples of Banishing the Outsiders

When we banish the Outsiders, we acknowledge their existence, but name them as those defeated races of gods, those entities who are not friendly in any way to humankind. Examples of ritual elements which banish the Outsiders include:

“Offering to the Outdwellers”

You on the borders,  
Ettins, thurses,  
Rises, trolls,  
all of giant kin  
Take this offering  
this night, now  
And trouble not the work of my Folk (Thompson  
HearthFire).

“Offering to the Outdwellers”

You who come from the outer dark,  
You who stood against the gods and man,  
You who are cold of heart and cruel of mind,  
Take this offering and trouble not our working

(Thompson Samhain).

### Examples of Appeasing the Outsiders

By far, the most common way ADF rituals treat with the Outsiders is to politely (sometimes only *marginally* politely) leave them an offering and ask them not to disturb the ritual. Examples include:

From Sonoran Sunrise Grove Alban Eilir Ritual 2006  
Ancient Spirits, dark or light,  
You who care not for our way,  
Outdwellers! We know Your might -  
Your forbearance we'll repay!

We now re-establish here  
Sacred ground where You can stay.  
Take this horn of darkest beer -  
We ask You to keep away! (Sonoran Sunrise)

**From** "Appeasing the Outdwellers"

**D1:** The time of resting has ended,  
the time of planting has come.

We take our fields from the unmarked lands,  
measuring our world out in their midst  
and in the midst as well of those who dwell there,  
those who dwell beyond the borders.

**D2:** We will make an offering, then,  
to assuage the Outsiders  
to appease them and please them  
and win from them their grudging consent  
for us to form our island world,  
our homes, our culture, our people, our fields,  
within the great surrounding sea...

...As you go beyond the nemeton's borders,  
may the blessings of the three kindred go with you,  
and our blessings as well...

...To those beyond the border  
whether gods or goddesses  
whether spirits or dead  
to those who were before us  
and dwell in the darkness of our world's shadow:  
I come to you with offering  
to buy from you a world.

...We purify you from the Outsider's influence.  
We cut you off from them,  
that you might return to the people (Serith).

"Offering to the Outdwellers"  
Hear me all you wights unhallowed,  
Etins, trolls and all the Out-garth,  
Ravers, enemies of Asgard,  
Here we give you proper honor.  
Take this gift, here freely given,  
Trouble not our holy working,  
For our hall will be well-warded,  
By the Redbeard's mighty hammer (Corrigan).

### "Outsiders"

**Head of the Warriors:** Titans, you who reigned  
before the gods, and then stood against them, we  
respect your brute force and make you offerings.  
Eris, spirit of discord we respect your power to  
destroy what does not stand firm, and make you  
offerings. And to all others for whom law is might, or  
who respect cunning over justice, we respect your  
powers, and make you offerings, that you trouble us  
not. Accept this offering.

**Men:** Within our bounds you shall not cross (Kest).

### From "Triple Cleansing"

This place I name, this land I do claim, while me and  
my own are upon it. You who choose not to assist us,  
in our stated purpose Whose voice will not  
harmonize, with the tune we play this day Your  
function we honor, your purpose we respect For you  
are among the many, faces of the great mystery As a  
gift, calls for a gift, we offer and pray, asking only this:  
Till the bell is rung and the rite is done, let there be  
peace between us! (Paradox)

### Invoking a Protector against the Outsiders

Some groves invoke a guardian protector to ward the  
ritual space of malignant influences. This practice  
seems to be based on the premise that as humans, we  
are not equipped to treat with Outsiders, nor is our  
place to do so. Instead, we need to call upon a more  
powerful protector to aid us in eliminating contrary  
forces from our ritual. Sometimes, groves will invoke  
a guardian in addition to making appeasement  
offerings. Examples of protector invocations include:

### Mór-Ríoghain

Dark Lady, Phantom Queen  
Transforming Goddess who burns away the Old  
That we may be reborn,  
Fly to us in Raven form

And guard us in this rite.  
The Warrior offers wine to the guardian  
Mighty Mór-Ríoghain accept our sacrifice! (Sonoran  
Sunrise)

### “Offering to the Outsiders”

The warrior or chieftain of the group steps up and with sword in hand says:

To the non-believers and dwellers of the outer dark, we ask thee to accept this offering (of sacred oils) and to leave us to do our work in peace. We are respectful of thee so let it be so else I will draw my sword in defense of my folk. So be it! (Emerald Dragyn)

### Banishing Negative Baggage from Participants:

In some rituals we choose not to invoke, provoke or acknowledge the Outsiders in any way. Instead, we simply purify the Folk, praying that whatever opposing forces we might have within us or any individual unbelievers among us are banished for the duration of the ritual. Sometimes, this type of purification is combined with one or more of the other methods of treating with the Outsiders. An example of banishing the negative “Outsiders Within” include:

### Acknowledgment of the Outsiders

To all of those who do not yet hear the call inside them to honor our Gods,  
We ask you just to be silent for a while and leave us alone.  
In the same way, all of the noisy parts of ourselves can remain silent at this time,  
So we may be left alone with our loving thoughts, words and deeds.

In retrospect, I understand better now where I went wrong at Saturnalia 2003. I made several mistakes. First of all, I hadn't yet established a firm relationship with Vesta, guardian of my hearth, or any other spirits of my home. Second, in the pre-ritual briefing itself, I violated the laws of hospitality and insulted Eris. Third, I called upon a deity of the wild lands to banish any Outsiders – which in itself is not unusual, except that it violated the very spirit of Saturnalia, a festival during which chaos is meant to refresh the staleness of order. And finally, while I gave generous offerings

to Mars Silvanus, I gave nothing for those I meant to keep out – AFTER I opened the gates.

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# Breath And Faking It

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*By Motherbear*

A few months ago, I had a break-through in my meditation practice. It was one of those “duh” moments when I finally realized and grokked something that now seems so simple and makes me wonder why I didn’t know it all along.

I’m a periodic insomniac. It’s nothing new. I remember being 3 years old and unable to fall asleep. As an adult, once every five or six weeks it hits me for several days. Nothing I do or don’t do helps.

My husband is the opposite. He can announce that he’s going to sleep and within 90 seconds I hear snores from his side of the bed or the sofa or the car. Over the years, he’s told me how he does it, but his advice had never helped.

One night, a few months ago, I was wide-awake around 3 a.m. Everyone in the room, but me, was asleep. We co-sleep, so both babies were in the room with us. Imagine being immersed in the thick alpha waves of three deeply sleeping people and not being able to join them. I admit I was jealous of their snores. Relaxation techniques, meditation, visualization and even making up stories did not work, and I knew I was in for a long sleepless night. Since our youngest was only two months old, I couldn’t even get up to read. My movement would waken him, and he needed his sleep.

I lay there, not sleeping, listening to the deep breathing of the baby. If you have ever watched a baby sleep, to say that a sleeping baby breathes deep is an understatement. A baby breathes with his entire body, and even more so in sleep. His belly fills up like a balloon and empties out as if deflated. “A complete breath” is the expression that comes to mind. To me a baby has a more natural breath than an adult. They don’t carry as much stress or tension in their bodies. Their breath, I would think, is closer to how our breath is supposed to be.

That night, I started noticing the pattern of my babies’ breathing. There is no interruption or pause between the inhalation and the exhalation; it is a smooth in and out. Then there is a slight pause before they draw in

another breath. Their breath goes something like this: in and out, pause, in and out, pause. The pause is not long, maybe a half a second to a second at most. Babies are nose breathers, inhaling and exhaling through the nostrils. The breath is deep, expanding both the lungs and diaphragm completely.

Now, I’m not a person who naturally breathes deeply. A friend of mine has said that I merely ventilate myself. My breath, I admit, is generally shallow. It takes an hour of yoga or thirty minutes of deep meditation to make my diaphragm relax and my breath deepen without force or focus.

Lying there that night listening to my babies breathe, I don’t know why, but I forced myself to imitate them. At first it was hard. I was using parts of my lungs I don’t use and stretching my diaphragm more than it’s used to. After a couple of minutes, it grew easier, sooner than I had expected. I lay there, breathing in and breathing out, as deep as I could. Breathing in and breathing out, mimicking the breath of little babies.

Next thing I knew, it was morning, and I had slept through the rest of the night. Wow, I thought. What happened? The next night, still sleepless, I tried it again. And again, I feel asleep.

I had always thought that deep breathing was a product of physical and mental relaxation brought on by meditation or yoga. When I forced it, as I did, it was neither comfortable nor relaxing. Rather, it was strenuous, awkward and difficult. Why, I used to wonder, would I begin my meditation by doing something that is physically hard. It was easier for me to enter an alpha state through mental focus and relax my body, which naturally deepens my breath, than initially to focus on breathing deeply. Was I wrong?

Over the next several weeks, what I discovered with my nightly experiments was that, while forcing my breath to mimic that of a sleeper, even though it was not occurring naturally and was uncomfortable and awkward, it forced my mind and body into a sleep pattern. Faking the breath faked out the mind.

I tried this new outlook on breathing in other facets. Paying attention to my breath while I was meditated, I noticed how it was different from the breath of sleep. When meditating, there is an added pause, at least for me, between inhalation and exhalation. It went something like: in, pause, out, pause.

My realization made me think of the meditation guides I read long ago saying to focus on the breath. I thought they meant as a foci, as something to concentrate on in order to relax the mind. I didn't realize it was also a way to learn what your breath is like while meditating in order to reproduce the physical and mental effects using only the breath – no foci necessary.

My discovery that deep breathing, even if awkward and uncomfortable, still leads the body and mind to

the desired destination has deepened my meditation practice and trance-work. I am now able to meditate, even when my mind, at first, does not want to focus. An added benefit is that my breathing is now naturally deeper than before, which has physical as well as mental and emotional advantages. Plus, my sleepless nights are now rare – well, except for when the baby keeps me up.

MotherBear

### Earthly Rest

*by Medb Aodhamair*

Moist, cool moss and deep, dark shadow;  
Beneath the soaring peaks.  
Grey-green boughs and lofty treetops;  
Where only the Sidhe speak.

Thick, green brush and rich, damp earth;  
Beneath the bending limb.  
Deep, blue lagoon and laughing waters;  
Where the fish and wood ducks swim.

In moist, cool moss and deep, dark shadow;  
One day I'll be called to rest.  
In thick green brush and rich damp earth;  
Within our Mother's breast.

And my battered body worn and loved;  
Scarred with life's affection.  
Will find its peace in the warm embrace;  
Of nature's own perfection.

With spirit and mind enlightened;  
Freed from earthly form.  
I'll soar among the downy clouds;  
And ride the raging storm.

In moist, cool moss and deep, dark shadow;  
One day I'll be called to rest.  
In thick green brush and rich damp earth;  
Within our Mother's breast.

### Oisín, at the shore, sees a woman

*by Jenne Micale*

you stand on the white strand by your love, not noticing the spray soaking your cloak, the foam lapping your feet, the call of your companions, the cry of your hounds. you do not notice the gull wheeling white above you, the high proud heads of the cliffs.

for there is nothing but the hidden sun on her hair. her white feet, high-arched. her eyes first gray, then green, catching all the sea-colors in them, the gift of her father and mother, the wave-walkers of the boundary. her pale hand reaches out, its fingers rose-tipped.

your companions grab you back, grab your shoulder with their spear-roughened hands. they know who she is, and whisper her name, her line. you catch nothing of it. her name, to you, is the cry of the wheeling gull, the roar of the sea, the timbrel of your heart beating. her line is the smooth line of her hand reaching to you.

in the moment you take it, you know what is to be. you know: the three hundred years of joy, slowly edging to grief as the sun does toward its setting. the horse with its silver bridle, and the stumble that costs you it all. grave mounds gone green, and the old, old man, crumbling to dust on the loam.

but her hand is warm and she smiles, light dancing on wavelets. the calls and cries fade behind you.

you know what is to be, and you melt in its embrace.

# Winter Solstice Ritual from Oakstone Protogrove

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By Firinn Wolfsdaughter

**SEER:** Let us breathe deeply,

Become aware of the Earth below us,  
The Sky above us, and  
The Trees around us.

We stand together,  
Gathered as equals,  
In the eye of the fire,  
Between past and future.

Breathe out your daily stresses,  
Breathe in the sense of sacred time,  
Breathe out your cares and tension,  
Breathe in the sense of sacred space.

As you walk the path of the Old Ways,  
From here to the Sacred Grove,  
Be mindful,  
This is more than treading along a path,  
It is a journey from the mundane into the

sacred.

## PROCESSION

*Bard creates a rhythmic drum beat and leads the folk in song as they process to, and then past, the Outdwellers' altar.*

### We Are a Circle Moving

(by: Marae Price)

We are a circle moving  
One with another, we are  
Moving together we are one.

We are a circle moving  
One with another, we are  
Moving together we are one.

I am spirit, and I flow in you.  
You are spirit and you flow in me.

## PURIFICATION

*Bard brings chant down to a whisper (if not silence), and maintains the beat at a much quieter level.*

**RITUALIST:** Outdwellers!

Spirits and energies at cross purposes with us!  
Trouble not our rite!

Outdwellers!

Powers and deities whose presence brings  
discord!

Accept from us this beverage as your due,  
and

Trouble not our rite!

*Ritualist offers soda pop to the Outdwellers.*

**SEER:** Outdwellers!

Problems and stresses we hold within  
ourselves!

Be set aside this night!

Outdwellers!

Distractions and negativities hovering  
overhead!

Focus on this bubbly drink, and

Be set aside this night!

*Seer offers soda pop to the Outdwellers.*

**RITUALIST:** Outdwellers!

Trouble not our rite!

**ALL:** Trouble not our rite!

**SEER:** Outdwellers!

Be set aside this night!

**ALL:** Be set aside this night!

*Ritualist and Seer take up places on either side of the entrance to the Sacred Precinct as the Bard renews the chant and leads the procession through.*

*Ritualist takes up a bowl of water and asperses each person as they pass by, saying:*

**RITUALIST:** May you be purified and blessed.

*Seer lights sage and censes each person as they pass by, saying:*

**SEER:** May you be purified and blessed.

*Ritualist and Seer asperse and cense each other, leaving the water and sage outside the Sacred Precinct, and join the end of the procession.*

*Bard leads the folk, chanting, in a sunwise circuit three times around the interior of the Sacred Precinct.*

*Chant continues until all are standing, facing inwards, and the clergy raise and lower their staves to indicate the end.*

**RITUALIST:** Please remain standing as we honour, and offer to, Mother Earth.

## HONOURING THE EARTH MOTHER

*Ritualist moves to the altar.*

**RITUALIST:** Earth Mother,  
Whose bounty and generosity  
supports us all,  
We present apples as an offering  
from our winter stores.

*Ritualist offers apple slices to the offering bowl.*

**RITUALIST:** Earth Mother, accept our offering!

**ALL:** Earth Mother, accept our offering!

**RITUALIST:** Earth Mother,  
Who gives freely of Herself to  
support Her children,  
We offer apple cider to warm your  
bones.

*Ritualist offers apple cider to the offering bowl.*

**RITUALIST:** Earth Mother, accept our offering!

**ALL:** Earth Mother, accept our offering!

*Bard creates a rhythmic drum beat and leads the folk in song, repeating the chant three times.*

### Earth Mother

(by: Unknown)

Earth Mother, we honour your body  
Earth Mother, we honour your bones  
Earth Mother, we sing to your spirit

Earth Mother, we sing to your stones

**RITUALIST:** In the name of hospitality, we welcome all those who would sit in comfort to take their seats at this time. For those who prefer to stand, be also welcome at this rite.

*Ritualist sits. Bard moves to altar dedicated to the spirits of inspiration.*

## BARDIC INSPIRATION

*Bard lights a candle.*

**BARD:** Spirits of inspiration!  
Givers of Awen, Imbas, and Soul Fire,  
Look kindly upon us,  
And share your gifts that our offerings may  
be worthy,  
In the eyes of the Kindreds and Deities!

*Bard rings a bell three times.*

We beseech you,  
To silver our tongues,  
To sweeten our voices,  
And to open our ears and spirits,  
To the beauty of this rite!

*Bard creates a rhythmic drum beat and leads the folk in song, repeating the chant three times.*

### Birgita

(words by: Lisa Theil)

Birgita, Birgita, Goddess of the flame  
Birgita, Birgita, Goddess of the flame  
Awaken the flame within my being  
Awaken the sacred fire within my being

**BARD:** Spirits of inspiration!  
Aid us in our worship,  
Help us find the Awen within!

## GROVE ATTUNEMENT

*Seer speaks from the seated position.*

**SEER:** We are about to attune ourselves to the power of the Sacred Grove. Take a moment to ensure

your comfort. Begin with your breath... breathe deeply, from your belly... in... and out... make your body comfortable... stretch if you need to, settle in place... and focus on your breath... observe your breath as it flows in and out of your body... and with each breath, allow your body to relax... let your breath carry away tension from your flesh.. relaxing your feet and legs... letting your belly soften and relax... breathing away tension from your shoulders and arms... from your neck... relaxing your face and mouth, your eyes... with each breath your body becoming warmer, comfortable and relaxed... your mind alert and prepared...

Now, with your body still and calm, imagine that from your feet, or the base of your spine, roots begin to grow downward... roots reaching and growing into the earth, down through soil and stone... deepening and spreading... reaching to touch the waters under the Earth... the Earth current... the dark, cool, magnetic power that nourishes and sustains life... as your roots touch this current it is drawn in and up toward your body... your breath draws the Earth power upward... into your body... the invisible, magnetic power fills your legs, energizing and strengthening... waters rise from the earth, into your legs... rising... into your loins... and pooling in your loins, a cauldron of Earth power... You breathe the power upward... rising from the earth, through your loins, rising up your spine... into your heart... pooling and filling a cauldron in your heart with healing, restoring energy... power rising from the deep, through your loins, through your heart... rising up your spine and into your head... filling a cauldron of wisdom and vision behind your eyes... and rising still, filling all your body and flowing out again through the crown of your head... through your hands... flowing out around your body and back into the earth... the power under the Earth flows in you... grounding you in the source of life...

Now imagine the sky overhead... The sun and moon and, far beyond them, the stars... imagine a single star at the center of the sky, shining directly over your head... the center of your inner sky, your own pole-star...see a flash of light shining down from that star... streaming down between moon and sun... gold, silver and blue-white light... the bright, warm, electric power of the sky... the light touches your head, filling and illuminating the cauldron like sun on still water... shining from above... filling your head with warm,

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awakening power... flowing down into your heart... warming the cauldron... shining down through head and heart, illumining the waters... downward to reach your loins... The cauldron shines with sky power in your loins... Tingling, electrical light in head, heart and loins... the light flows downward into Earth, and you are shining and flowing with the mingled powers of Earth and sky... the raw material of magic... the chaos of potential and the world order...

Reach out to those beside you. Join your shining hands together. Let the Waters and the Light merge and flow through us all... the Power flowing upward from below... the power flowing downward from above... through each and all of us... making us one light, one depth, one united and Sacred Grove.

*Seer holds this circle of energy for a moment, then speaks.*

**SEER:** Let the energies continue to flow within you and between us all for the duration of this rite.

*Ritualist, Seer, and Bard stand and move to centre.*

## STATEMENT OF PURPOSE

**RITUALIST:** We are gathered here today to mark the longest night. This is the point where the sun reaches its zenith in its southernmost journey in the solar cycle. Today the dark triumphs over the light, yet within that triumph, we will also celebrate the rebirth of the sun. With this turning point, we will mark that in the sun's death lay its rebirth. From this point on, the nights will begin to shorten until we reach the other half of the year when the light has triumphed.

So today we celebrate, as we have done before, and as our ancestors have done in the ancient past. We will pay homage to the light, and may the joy of our celebrations keep the light within bright, even unto the darkest times.

**SEER:** Tonight we honour Arawn, Lord of the Underworld, for it is he who will ensure the sun's safe journey on this longest of nights, and it is he who will release the sun from the Underworld at the moment of its rebirth.

The Underworld is the world in which all things first

took shape and form. It is not a dark and dreary land, for it is where the secrets of agriculture and animal husbandry were kept until they were stolen by Amaethon in order to improve the lives of the mortals living in the world above. It is from here that the newly reshaped sun will emerge.

We call upon Arawn because he is a guardian of the ways between the worlds, and because his hounds will chase back the dark, allowing the sun to be reborn.

**BARD:** Arawn is the King of Annwn. He is the Grey Man of Earth, a Death Lord who kills in order to bring forth new life. The death of the sun tonight brings forth its birth.

Arawn is known to ride through our lands in autumn, winter, and spring with his pack of white, red-eared hounds – the Cwn Annwn – the Hounds of Annwn. The baying of the hounds can be heard in the crying of geese as they migrate, and their quarry can be seen in the mists and fogs that hide the wandering Otherworld spirits. Arawn and his hounds hunt these spirits and return them to the Underworld where they wait to be reborn again in ours.

On one occasion, Arawn and his hounds were taking a break from hunting spirits and instead were chasing a magnificent stag. The stag fled through the lands of Dyfed where Pwyll, its king, was also hunting. Seeing the awe-inspiring beast, Pwyll set his hounds upon it and brought it down. It was only after the animal was dead that Pwyll realized that Arawn had claimed it as his own. Not wanting to anger the Lord of the Underworld, Pwyll offered to pay for his error.

Arawn agreed and demanded that the two kings trade places for a year and a day as his price. Pwyll agreed to the arrangement and then discovered that he would have to battle Arawn's rival, Hafgan, for control of the Dark Lord's realm.

As the time to return to their original lands approached, Pwyll defeated Hafgan and returned the Underworld to its rightful king. The two became good friends for having spent so much time in the other's place, and most importantly because neither slept with the other's wife.

## RECREATING THE COSMOS

**RITUALIST:** We are gathered together at the axis of all worlds. Within our rite we will recreate the cosmos and connect our world to all the others. We have the Well into the Underworlds, and the Fire into the Upperworlds. In order for our triad to be complete, we need the World Tree that links us all together.

## HONOURING THE SACRED CENTRE

*Ritualist, Seer, and Bard chant and circle sunwise three times around the container that will house the World Tree.*

### World Tree

(by Cheryl Angst)

From tree to staff,  
Works wrought by hand.  
From staff to Tree,  
Our works will stand.

*Ritualist, Seer, and Bard thrust their staves into the container at the end of the chant.*

**RITUALIST:** The Sacred Centre is complete! The World Tree stands!

*Bard generates a steady drum beat and begins leading the folk in the chant.*

*Ritualist moves to the Well, Seer moves to the Fire, and Bard moves around the Sacred Precinct.*

### Portal Song

(by: Ian Corrigan)

By Fire and by Water,  
Between the Earth and Sky,  
We stand like the World-Tree,  
Rooted deep, crowned high.

By Fire and by Water,  
Between the Earth and Sky,  
We stand like the World-Tree,  
Rooted deep, crowned high.

Come we now to the well  
The eye and the mouth of earth  
Come we now to the well  
And silver we bring  
Come we now to the well  
The waters of rebirth

Come we now to the well  
Together we sing

*Ritualist offers silver to the Well and scoops out Well water into a small bowl.*

By Fire and by Water,  
Between the Earth and Sky,  
We stand like the World-Tree,  
Rooted deep, crowned high.

By Fire and by Water,  
Between the Earth and Sky,  
We stand like the World-Tree,  
Rooted deep, crowned high.

We will kindle a fire  
Bless, all and with harm to none  
We will kindle a fire  
And offering pour  
We will kindle a fire  
A light neath the moon and sun  
We will kindle a fire  
Our spirits will soar

*Seer offers oil to the Fire and lights the sage using the Fire.*

By Fire and by Water,  
Between the Earth and Sky,  
We stand like the World-Tree,  
Rooted deep, crowned high.

By Fire and by Water,  
Between the Earth and Sky,  
We stand like the World-Tree,  
Rooted deep, crowned high.

*Ritualist and Seer move to the Tree.*

Gather we at the tree  
The root and the crown of all  
Gather we at the tree  
Below and above  
Gather we at the tree  
Together we make our call  
Gather we at the tree  
In wisdom and love

*Ritualist asperses the World Tree with Well water and then places the bowl on the altar.*

*Seer censes the World Tree with the sage and then extinguishes it and places it back on the altar.*

By Fire and by Water,  
Between the Earth and Sky,  
We stand like the World-Tree,  
Rooted deep, crowned high.

By Fire and by Water,  
Between the Earth and Sky,  
We stand like the World-Tree,  
Rooted deep, crowned high.

**RITUALIST:** With the re-creation of the cosmos, we stand at the centre of All Worlds. We are connected to all space. We are connected to all that is sacred.

*Ritualist, Seer, and Bard sit.*

**RITUALIST:** Let us attune to the Three Realms surrounding us.

### HONOURING THE THREE REALMS

**SEER:** We are surrounded and supported by the Three Realms. Take a moment to feel the Earth under your feet... Feel it firmly supporting you... Feel the Sea gently cradling the land... Feel its gentle rocking soothing you... Feel the Sky over your head... Feel the breath of the wind calling to you... Feel connected to the centre of all.

**SEER:** Upper world of the Sky,  
Home to the Shining Ones,  
We feel your presence at our rite!

**BARD:** Mid world of the Land,  
Home to the Nature Spirits,  
We feel your presence at our rite!

**RITUALIST:** Under world of the Sea,  
Home to the Ancestors and Mighty Dead,  
We feel your presence at our rite!

**SEER:** We feel your presence at our rite!

**ALL:** We feel your presence at our rite!

*Bard* remains sitting as *Seer* and *Ritualist* move to the altar to open the gates.

## OPENING THE GATES

*Bard* creates a rhythmic drum beat and leads the chant to build the energies to open the gate.

### Gatekeeper Open the Portals

(lyrics by Sue Parker, music by Richard MacKelly)

Gatekeeper open the portals,  
Between the Gods and mortals,  
Power freely flows,  
As our magic grows.

*Bard* brings chant and drum beat down to a whisper, but keeps it going throughout, until *Ritualist* declares all gates to be open.

**SEER:** Gwyddion ap Donn,  
You are Druid of the Gods.  
We call upon you,  
O wise teacher of all that is good.  
We call upon you,  
Helper and friend to human kind.  
We beseech you,  
To use your magic and your powers bold,  
We beseech you,  
To open a way between our worlds,  
We implore you,  
To allow our words and actions to cross the Veil  
We implore you,  
To hold the ways between the worlds open  
Gwyddion ap Donn,  
Master, Magician, Druid of the Gods,  
We call upon you,  
To open the Gates!

**RITUALIST:** Gwyddion ap Donn,  
Open the Gates!

**ALL:** Gwyddion ap Donn,  
Open the Gates!

*Ritualist* raises horse sculpture above the Fire.

**RITUALIST:** Gwyddion ap Donn,  
Your symbol is the white horse,  
Accept from us this stallion!

Gwyddion ap Donn,

Accept our offering!

*Ritualist* offers horse sculpture to the offering bowl.

**ALL:** Gwyddion ap Donn,  
Accept our offering!

**RITUALIST:** Let the Well become a Gate between the Worlds.

*Ritualist* makes the sign of the Triskele above the Well.

**RITUALIST:** Let the Fire become a Gate between the Worlds.

*Ritualist* makes the sign of the Triskele above the Fire.

**RITUALIST:** Let the World Tree stand as a bridge, connecting all worlds.

*Ritualist* circles the World Tree once clockwise with arms raised and palms toward the World Tree.

**RITUALIST:** Let the Gates Be Open!

*Bard* ceases drumming.

**ALL:** Let the Gates Be Open!

## INVITING THE THREE KINDREDS

**RITUALIST:** Let us now invite the Three Kindreds to attend our rite.

**SEER:** Nature Spirits!  
Beings of stone and fur!  
Spirits of Wind and Water!  
Be welcome at our rite!

*Ritualist* raises the offering of bird seed.

**RITUALIST:** Nature Spirits!  
At this time of year when food is scarce,  
Accept from us this offering of nutritious seed.

*Ritualist* offers bird seed to the offering bowl.

**SEER:** Nature Spirits accept our offering!

**ALL:** Nature Spirits accept our offering!

*Bard creates a rhythmic drum beat and leads the folk in song, repeating the chant three times.*

Fur and Feather

(by: Sable)

Fur and Feather and Scale and Skin  
Different without but the same within.  
Many of body but one of soul  
Through all creatures are we made whole.

**SEER:** Ancestors!  
Kin of blood and spirit!  
Heroes from the past!  
Be welcome at our rite!

*Ritualist raises the offering of tobacco.*

**RITUALIST:** Ancestors!  
Gather at our fire and enjoy the  
scents of the living,  
Accept from us this offering of  
tobacco.

*Ritualist offers tobacco to the offering bowl.*

**SEER:** Ancestors accept our offering!

**ALL:** Ancestors accept our offering!

*Bard creates a rhythmic drum beat and leads the folk in song, repeating the chant three times.*

Mothers and Fathers of Old

(by: Sable)

From far beyond this mortal plane  
Mothers and Fathers of Old  
We pray that you return again  
Mothers and Fathers of Old  
To share with us the mysteries  
And secrets long untold  
Of the ancient ways we seek to reclaim  
Mothers and Fathers of Old.

**SEER:** Shining Ones!  
Gods and Goddesses!  
Powers and Deities!  
Be welcome at our rite!

*Ritualist raises the offering of mead.*

**RITUALIST:** Shining Ones!  
Your presence brightens our lives,  
Accept from us this offering of  
ambrosia.

*Ritualist offers mead to the offering bowl.*

**SEER:** Shining Ones accept our offering!

**ALL:** Shining Ones accept our offering!

*Bard creates a rhythmic drum beat and leads the folk in song, repeating the chant three times.*

Hail All the Gods

(Original Words by Paul Maurice, Richard Mac Kelly, Gwynne Green. Music by Paul Maurice, Sean Miller and Gail Williams. Lyric adaptations by Cheryl Angst, Keith Baldwin, Genevieve Lacombe, David Wheeler)

Hail all the Gods,  
Hail all the Goddesses,  
Hail all the holy ones,  
We dwell together!

**RITUALIST:** Let all who wish to honour their  
chosen deities or other powers do so now, as is  
befitting the occasion.

*Ritualist and Seer sit.*

*Bard makes the first offering and then creates a rhythmic drum beat and leads the folk in quietly singing the chant until the Seer and Ritualist have made their offerings.*

Hail All the Gods

(Original Words by Paul Maurice, Richard Mac Kelly, Gwynne Green. Music by Paul Maurice, Sean Miller and Gail Williams. Lyric adaptations by Cheryl Angst, Keith Baldwin, Genevieve Lacombe, David Wheeler)

Hail all the Gods,  
Hail all the Goddesses,  
Hail all the holy ones,  
We dwell together!

Lords of the Sky,

Ladies of the sacred Earth,  
Spirits and Ancestors,  
We dwell together!

*Seer and Ritualist remain at the altar after making their offerings. Bard leads the folk in loudly singing the chant three times through.*

## KEY OFFERINGS

**RITUALIST:** Welcome all the gods and goddesses, welcome nature spirits and the ancestors! Join us in worshipping Arawn, our Patron of this rite, in our sacred grove!

Tonight we mark the time of longest night. The sun has reached its most southerly point in the sky, and darkness holds the land in sway. Tonight marks the triumph of the night, but be not afraid for within its triumph is born the seed of its defeat. Through our prayers, devotion, and observations the sun will return!

Let us honour Arawn, Grey Man, Lord of the Underworld. Let us acknowledge his power as it is manifest tonight and throughout the land. Let us listen for the baying of the hounds as he and his pack ride the winds to bring back the sun. Tonight we offer our worship and devotion to the powers of death and rebirth!

*Seer readies the offering of ale as Ritualist speaks.*

**RITUALIST:** Master of Anwnn,  
Warder of Lost Souls,  
Death Lord,  
We present our offering of ale.  
Accept from us this sacrifice!

*Seer offers ale to the offering bowl, saying:*

**SEER:** Master of Anwnn, accept our sacrifice!

**ALL:** Master of Anwnn, accept our sacrifice!

*Seer readies the offering of a spear as Ritualist speaks.*

**RITUALIST:** Ghostly Hunter,  
Lord of the Wild Hunt,

Mythical Pack Leader,  
We present our offering of this spear.  
Accept from us this sacrifice!

*Seer offers spear to the offering bowl, saying:*

**SEER:** Ghostly Hunter, accept our sacrifice!

**ALL:** Ghostly Hunter, accept our sacrifice!

*Seer readies the offering of a holly crown as Ritualist speaks.*

**RITUALIST:** Arawn,  
Grey Man,  
King of Anwnn,  
We present our offering of a holly crown.  
Accept from us this sacrifice!

*Seer offers holly crown to the offering bowl, saying:*

**SEER:** Arawn, accept our sacrifice!

**ALL:** Arawn, accept our sacrifice!

**RITUALIST:** Let all who wish to honour Arawn do so now, as is befitting for the occasion.

*Ritualist and Seer sit as the Bard steps forward to make his/her offering.*

*Bard makes the first offering and then creates a rhythmic drum beat and leads the folk in quietly singing the chant until the Seer and Ritualist have made their offerings.*

Lord Arawn  
(music by: Sean Miller, words by: Cheryl Angst)  
(to the tune of We Approach the Sacred Grove)

Lord Arawn, on the shortest day,  
Baying hounds mean the Hunt rides soon,  
Bring to us the sun's bright rays,  
King of Anwnn.

*Seer and Ritualist remain at the altar after making their offerings. Bard leads the folk in loudly singing the chant three times through.*

*Just prior to 22:07 the Seer lights a small taper from the altar fire and then extinguishes the altar fire as the Ritualist speaks.*

**RITUALIST:** The solstice is about to arrive. Let us take a moment to meditate on the death of the sun on this long winter night and its upcoming miraculous rebirth at dawn.

*At the moment of solstice (22:08), the **Ritualist** rings a bell solemnly nine times, then bows his/her head for another minute of silence.*

*The **Seer** relights the altar fire while **Ritualist** speaks.*

**RITUALIST:** The light of the sun has disappeared beyond the ninth wave. We light our fires to symbolize the undying power of the sun. The sun may not be visible to us, but it is still present. Let our fires serve as a beacon to welcome the sun back from its journey beyond the sea.

*The **Bard** creates a quiet, steady drum beat to underpin the **Ritualist's** speaking.*

## PRAYER OF SACRIFICE

**RITUALIST:** We have made offerings to all the Powers who have attended this rite. We have made offerings to our Patron. We have offered our love, devotion, and worship to the Powers.

***Ritualist** raises final praise offering of a sun-shaped loaf of bread, saying:*

**RITUALIST:** Through our offerings we have made our worship plain and our devotion sincere. Should we have failed to satisfy the Powers, or if anything we have done is incomplete, Arawn, and all Mighty Beings who have chosen to attend, accept from us this offering of the staff of life; heartiest of bread!

***Bard** brings the drum beat to a crescendo as the sacrifice and prayer are offered.*

***Ritualist** breaks the loaf of bread apart and offers it to the offering bowl.*

**RITUALIST:** Powers, accept our sacrifice!

**ALL:** Powers, accept our sacrifice!

## OMEN

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**RITUALIST:** With these offerings we send our thoughts and energies to the Otherworlds. Let us all focus our prayers and intentions through the Gates, and let us determine what blessing the Powers offer us in return.

***Seer** moves to the altar and prepares the divination tool. **Bard** prepares to record the omen as it is read and interpreted.*

**RITUALIST:** Have our sacrifices been accepted?

***Seer** draws the first omen, announces it, and interprets it for the grove.*

**RITUALIST:** What blessing is offered in return?

***Seer** draws the second omen, announces it, and interprets it for the grove.*

**RITUALIST:** What further need do the Powers have of us?

***Seer** draws the third omen, announces it, and interprets it for the grove.*

**SEER:** The omens have been drawn. The will and blessing of the Gods is known. Let us each take a moment to meditate on what we would individually ask of the Powers; tailor your thoughts to suit the omens just drawn.

***Bard** hands **Ritualist** the Omen notebook and returns to seat. **Seer** sits while **Ritualist** remains standing at the altar with head bowed. After a few moments the **Ritualist** takes a deep breath and raises the Waters above the Fire.*

## CALLING FOR THE BLESSING

**RITUALIST:** Powers and Mighty Beings!  
We have made sacrifices and honoured you!  
A gift calls for a gift,  
We ask you to bless these Waters!  
Powers, bless these Waters!

**ALL:** Powers, bless these Waters!

**RITUALIST:** Shining Ones!  
We yearn for your blessing!  
We strive to please you,

We thirst for these Waters!  
Shining Ones, bless these Waters!

**ALL:** Shining Ones, bless these Waters!

**RITUALIST:** Gods and Goddesses!  
Your powers are beyond our ken,  
  
We call for a blessing!  
We call for the Waters!  
Deities, bless these Waters!

**ALL:** Deities, bless these Waters!

### HALLOWING THE WATERS

*Ritualist places the Waters on the altar.*

**RITUALIST:** We gladly offer sacrifice,  
We give our gifts out of love and devotion,  
For we are truly blessed.

*Ritualist inscribes the symbol of the first omen drawn over the Waters.*

**RITUALIST:** Through our worship,  
We receive the blessings of the Deities,  
They offer guidance to those who would hear.

*Ritualist inscribes the symbol of the second omen drawn over the Waters.*

**RITUALIST:** The Powers work to help us,  
When we listen to what the Powers have to say,  
Our worlds become richer and more fulfilled.

*Ritualist inscribes the symbol of the third omen drawn over the Waters.*

*Seer moves to the altar and both Seer and Ritualist pick up one of the Waters and hold it aloft.*

**RITUALIST:** Behold, the Waters of Life!

**ALL:** The Waters of Life!

*Ritualist offers Waters to the Seer, who then offers Waters to the Ritualist saying to each participant:*

**RITUALIST:** Drink and be blessed.

**SEER:** Drink and be blessed.

*Ritualist offers Waters to the Bard.*

*Bard creates a rhythmic drum beat and leads the folk in song as the Ritualist and Seer distribute the Waters to the participants. Ritualist and Seer lead the response portion of the chant for one full verse before moving to distribute the Waters.*

### Power of the Spirits

(by Ian Corrigan)

**BARD:** Power of the Spirits...

**ALL:** Flowing through me...

**BARD:** Power of the Spirits...

**ALL:** Shining in me...

**BARD:** Power of the Spirits...

**ALL:** Growing with me...

*(repeat until Ritualist and Seer return to altar)*

### AFFIRMATION OF THE BLESSING

*Ritualist and Seer return the Waters to the altar. Bard moves to the altar.*

**RITUALIST:** Each time we offer to the gods and goddesses we grow closer to them. As we leave this grove today, let us take with us the blessings received and use them to brighten our lives.

### THANKING THE POWERS

**RITUALIST:** Let us thank the Powers for both their blessing and attendance at this rite!

**RITUALIST:** Arawn! King of Anwnn!  
Warden of Lost Souls,  
We thank you!

**ALL:** We thank you!

**RITUALIST:** Wild Hunter!  
Your pack runs sleek and fast,  
We thank you!

**ALL:** We thank you!

**RITUALIST:** Death Lord and Grey Man!  
Through death you create new life,

We thank you!

**ALL:** We thank you!

**SEER:** Shining Ones!  
You who dwell in the heavens,  
We thank you!

**ALL:** We thank you!

**SEER:** Gods and Goddesses!  
You to whom we offer praise,  
We thank you!

**ALL:** We thank you!

**SEER:** Deities!  
Whose power radiates throughout the land,  
We thank you!

**ALL:** We thank you!

**BARD:** Nature Spirits!  
Who dwell among tree and stone,  
We thank you!

**ALL:** We thank you!

**BARD:** Noble Fey!  
Your voices carry across the winds and water,  
We thank you!

**ALL:** We thank you!

**BARD:** Lords and Ladies of Faerie!  
Whose world overlaps ours,  
We thank you!

**ALL:** We thank you!

**RITUALIST:** Ancestors!  
Kin of bone and blood,  
We thank you!

**ALL:** We thank you!

**RITUALIST:** Honoured Dead!  
Those who walked the lands before us,  
We thank you!

**ALL:** We thank you!

**RITUALIST:** Heroes of Yore!  
Kin of spirit who inspire us to greatness,  
We thank you!

**ALL:** We thank you!

## **CLOSING THE GATES**

**RITUALIST:** Our workings here are complete. Let us close the Gates in preparation for ending the rite.

**RITUALIST:** Gwyddion ap Donn,  
Keeper of the Gates,  
We thank you!

**ALL:** We thank you!

**RITUALIST:** Master of Magic,  
Druid of the Gods,  
We thank you!

**ALL:** We thank you!

**RITUALIST:** Teacher of all that is Good!  
Mighty Gatekeeper,  
We thank you!

**ALL:** We thank you!

**RITUALIST:** Let the Fire become flame.

*Ritualist makes the sign of the reverse Triskele above it.  
Bard strikes one hard beat on the drum.*

**SEER:** A Gate has been closed.

**ALL:** A Gate has been closed.

**RITUALIST:** Let the Well become water.

*Ritualist makes the sign of the reverse Triskele above it.  
Bard strikes one hard beat on the drum.*

**SEER:** A Gate has been closed.

**ALL:** A Gate has been closed.

**RITUALIST:** Let the World Tree cease to be a

bridge, and return to simple staves. Let the Gates be closed!

**SEER:** The Gates have been closed!

**ALL:** The Gates have been closed!

*Bard ceremoniously hands the staves back to their respective wielders.*

## THANKING THE EARTH MOTHER

*Seer and Bard sit.*

**RITUALIST:** As this rite draws to a close, let us offer any excess energies and sacrifices to the Earth Mother, for she gives to us without limit.

*Ritualist offers any left over sacrifices to the offering bowl.*

**RITUALIST:** Earth Mother!  
Sustainer of life,  
We thank you!

**ALL:** We thank you!

**RITUALIST:** Earth beneath us!  
Mother of all,  
We thank you!

**ALL:** We thank you!

### Self-hood / | \ Reflection

*by Jill S. Humphrey*

In solitude, I have steadfastly silently searched for sanctuary;  
In sanctuary, the explorative excavation of enlightenment;  
In enlightenment, the rare ravenous refrain of a raven;  
With the refrain of a raven, traversing to true sight;  
In true sight, circumspection encircling clarity;  
In clarity, the spiraled serenity of a snake;  
With the serenity of a snake, bravery;  
In bravery, substance of strength;  
With strength, tines of a stag;  
With tines of stag, power;  
With power, triumphant trial;  
In trial; winding ways of wisdom;  
With wisdom, dominions of a dragon;  
In dominions of a dragon, endless energy;  
In endless energy, study of systematic science;  
With science, based binding believability of the bat;  
In believability of the bat, fast, fixed so ferocious faith;  
In ferocious faith, channeled crystalline-boated ceremony;  
In ceremony, serendipitously surrounding skylines of solitude.

**RITUALIST:** Queen of Queens!  
Bountiful mistress,  
We thank you!

**ALL:** We thank you!

## CLOSING THE RITE

**SEER:** Let us take a moment to focus,  
Breathe in, breathe out,  
Feel the shared energies of our grove  
begin to recede.

Pull your roots back into yourself,  
Offering excess energy to the Earth,  
Feel yourself becoming a solitary  
tree.

Feel the energy ebb away as you  
return to full awareness.

Breathe deeply, once,... twice,...  
three times,

As you move from the Sacred  
Grove, be conscious of the journey  
As moving from the sacred to the  
mundane.

**RITUALIST:** Go in peace,  
The rite is ended!

*Seer creates one loud clap to symbolically end the rite.*

# Daily Prayers At a Roman Hearth

---

By Virginia Carper

## The Earth Mother

*Ceres Mater,*  
Earth Mother  
Our Mother  
Your child offers to You,  
My labors  
My fruits,  
My love,  
Receive my offerings.

*Salvete Dii Indigites!*  
Ancient Gods of the land,  
Heroes from long ago,  
I greet You!

Welcome Mighty Ones and Holy Powers,  
Welcome Nature Spirits and Ancestors,  
May you find hospitality at my fire!

*Notes:*

I offer beer to my ancestors, who are Anglo-Saxon.  
Traditional Roman offerings are milk, honey, oil, and salt.

## Spirits of Home and Family

Oh *Lares*, Watchers of the Home  
Guardians of the Family  
My *Juno*, My Protector,  
I offer this incense to You.  
I pray that You will defend  
Against things seen and unseen.

Neptunus = Neptune  
Volcanus = Vulcan  
Mercurius = Mercury

## The Ancestors

*Salvete Di Parentales!*  
My father and others near and far,  
Beer you loved,  
Beer I offer.  
Beer for everyone!  
I pray that you share your wisdom.

## The Gods

*Salvete Capitoline Trio!*  
Watching over all things Roman.  
*Iuppiter Maximus Optimus*, Jupiter, Best and Brightest.  
Juno, in all Her Aspects  
Stern Minerva, Patroness of artisans and scientists.

*Salvete Dii Consentes!*  
Neptunus of the life-giving Waters.  
Mars Silvanus, Defender of the land  
Gracious Venus, our Friend,  
Apollo Mendicus, the Healer  
Diana of the Woods,  
Volcanus, Smelter of Metals  
Vesta of the Eternal Flame  
Mercurius, Fleet-footed Patron of merchants  
Ceres of the Earth.

# An Act Of Piety

*By Kirk S. Thomas*

A number of years ago a great deal of rain fell at the Sirius Rising and Starwood Festivals held at the Brushwood Folklore Center near Sherman, NY. In fact, so much rain fell that year that the festivals earned the nickname of “Squishwood.” That was the year that I decided that we needed to do something about Brushwood’s sometimes-violent weather.

A few of us got together that year and built a small altar to Taranis, the Gaulish god of Thunder. I had lots of experience calling on Him in Tucson, where the monsoon storms were so important for the health of the Land. So, I thought, perhaps He would be kind to us at Brushwood and, if plied with enough whiskey, send the rains for those two weeks to Tucson instead.

Skip Ellison had found an old iron wheel in the brush near the ADF Nemeton, and we had taken this as an omen, since a wheel can be a symbol for thunder gods. We got bungee cords and hung the wheel on a tree where it could be seen from the main Nemeton mound. Then we went and scrounged up the biggest stones we could carry and piled them up to make a nice, if short altar, just in front of the wheel. And on this altar much whiskey was poured over the years. We must have been doing something right because we haven’t had such a wet year since (touch wood).

But I was never really happy with the altar. It just didn’t seem important enough for a god we were relying on so much for good festival weather. So I started fantasizing about building something really wonderful for the god. And this year I got my chance!

When my partner and I renovated our house, we ended up with some leftover column pieces from the area around our pool. When we sold the house to my sister, I had to make a decision – should I cart those pieces of stone to Brushwood and actually make my vision a reality? My sister didn’t want the stone, so this would be my last chance. I carted the stone in my pickup truck all the way from Tucson to Brushwood, determined to spend my festival time this year in my act of piety.



**Fire Altar and Column for Taranis**

I had also naively thought that I would be able to create this column and fire altar by myself. I went to a Home Depot near the campsite and bought 27 bags of concrete and a couple of bags of mortar. These alone weighed around a ton. And I had to cart them and the blocks I had bought for the altar itself to the building site.

I honestly don’t think now that I could have completed this project by myself. But happily, ADF folks came to my rescue and worked as hard as I did to see this happen. Grey and Rachael from Snow Water Grove helped me unload the concrete bags. Seamus, Chief of the Warriors Guild and Senior Druid of Three Cranes Grove, and B., who wishes to remain unnamed, helped me dig the foundation hole. I had to leave for a couple of days, and they made the hole even deeper – 3 feet square and 3 feet deep!

This column wasn't going anywhere.

They, Archdruid Skip Ellison, and Karen Clark of 6<sup>th</sup> Night Grove, all pitched in to help with the mixing and pouring of the concrete base for the column, and that was a HUGE job. By the time we were done, and it had cured a while, it was already the second week and the beginning of Starwood.



**Crew from Week 2: Karen, Cary, Kirk & Craig**

My volunteer crew for the second week turned out to be Karen, Craig Wilcox of Feather River Protogrove in California, and Cary Carcuero of Tear of the Cloud Grove. Cary was invaluable, helping me lift stone pieces to the top of the column and mortaring in the dedication stone, carved for me by Bert Kelher of Sonoran Sunrise Grove.

The dedication stone was a bit of whimsy for me. I remembered that the ancients always put their names on the temples that they built, so I did the same. The stone first says 'Taranis' with a wheel following the name, and on the second line it says, 'Rev. Kirk Thomas ADF VAD 2008'. Well, at least it's similar to the dedication Marcus Agrippa put on the Pantheon in Rome (M AGRIPPA L F COS TERTIVM FECIT – 'Marcus Agrippa in his third consulship made this',

more or less).



**The Dedication Stone**

The stones of the old altar were either buried in the new one or used for landscaping, and the old wheel was re-secured to its tree.

Finally, the small iron wheel I had brought from Arizona was set on top of the column and the fire altar was finished. We let the mortar at the bottom of the fire altar cure as long as we could, and then we held a rite of consecration and dedication.

It was a lot of work, but the piety of all the folks who gave up their festival time to help me create this altar truly humbles me. This is the power of piety, of *doing* instead of just talking or believing. And I am grateful that these fine folks would make such an effort for me, and especially for Taranis, who is now well honored in Brushwood.

Hail Taranis!



# Book Review

IE Language and Culture by Benjamin Fortson

Reviewed By Jenni Hunt

Title: Indo-European Language and Culture  
Subtitle: An Introduction  
Author: Benjamin W. Fortson IV  
Publisher: Blackwell Publishing  
Pub Location: Malden, MA  
Pub Year: 2004  
ISBN: 1405103167



of IE languages, and the society, religion, and culture of ancient PIE and IE peoples. Of particular interest to bards is the subsection on poetics. The remainder of the book delves into linguistic studies (phonology, morphology, verbs, nouns, pronouns, and syntax) of interest for the most part only to linguists, then includes a detailed chapter on each of the ten IE language branches and one chapter on fragmentary languages. 468 pages

Summary: This book is first and foremost a textbook for IE linguistics, but its clarity of language, straightforward organization and end-of-chapter exercises make it a book IE generalist students may want to investigate. The initial two chapters, “The Comparative Method and the Indo-European Family” and “Proto-Indo-European Culture and Archaeology,” will be of particular interest to IE generalist students. They concisely explain much of what one might glean from authors like J.P. Mallory about the basis of comparative linguistics, the history

**Bibliography:** Extensive; divided by chapter.

**Illustrations:** Maps (21) and one chart (IE family tree).

**Culture Keywords:** Indo-European, Proto-Indo-European, Anatolian, Indic, Iranian, Greek, Italic, Celtic, Germanic, Armenian, Tocharian, Balto-Slavic, Albanian

**Topic Keywords:** Linguistics, Indo-European, Proto-Indo-European

**Notes:** Includes both a word index, which is categorized by language branch, and a subject index. Suggested by: Jenni Hunt

## Freya's Song

by Patti La Joie Lamb O'Luanaihb

I lead the beast into your life so  
quiet  
The Hanged Man is a Woman

On my own  
high Tree  
I ride  
where I learned that Time  
is a poem  
that becomes a pool  
then opens wide

And I gave myself  
to the Mystery  
to the stars

and the waves  
and the stones  
and the Music  
that is everything  
now whistles  
through my bones

Then the Song  
came pouring forth from me  
far beyond both  
Sun and Moon  
and with every Vision  
that seared my soul  
I brought  
back home  
a Rune

Now  
beyond the Gate  
of Perilous  
where the blood  
and the deep dark  
flow

I shapeshift  
and I prophecy  
in a place  
where no man  
can go

# Lessons For a Modern Day Warrior

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*By James 'Seamus' Dillard*

I have been busy reading, writing and organizing notes for what will eventually become a workbook to accompany the guilds' study program; one of the chapters is entitled "Lessons for the Modern Day Warrior". Some of you may have attended my workshops on the same subject, and many of you know I spent about four months re-writing the ADF Warriors Guild study program, which is an extension and the basis of this ongoing journey.

I have been a member of The Warriors Guild for about four years and have been on the Council of Honor for about three; last September I was voted into the office of Guild Chief. This has led me to a self-examination, evaluating what it truly means to be a "warrior" in today's world. There are many opinions and we have had healthy debate on the guild's email list. I have read book after book on all things warrior. I've reviewed all of the old ADF newsletters and guild documents and I went back and re-read the Solitary Druid by Skip Ellison, and all of Ian Corrigan's books and pamphlets. I've read many of the new age spiritual warrior books and fell head long down the corridor of dreams and Jung's archetypes and the thing that resounded most in my soul was that being a warrior is about never settling, but constantly striving to better yourself and the world around you.

I don't believe all warriors are soldiers, though many soldiers are warriors. I don't believe being a warrior is all about war, although a warrior must be prepared to stand, fight, and even die for their virtues and beliefs. I hope that we never have to defend ourselves in a life-threatening situation. But if one arises, we should be prepared. So, while being a warrior is not about the military, we do need to learn from our history books. It is not about security; we should know how to and be ready to protect. It's not about being an Eagle Scout; we should be able to camp and know our way around in our environment.

Being a warrior is about you being the best 'you'. Again, it is about never settling, always striving to improve yourself; mind, body and spirit. Change yourself and you change the world. The warrior spirit

or energy is available to everyone, young or old, male or female, disabled — it's doesn't matter. Tap into that energy of change and improvement. Although I am not finished, I would like to share with you just a few of the lessons you might find useful, whether you consider yourself a warrior or not.

## Lesson One:

### **Life is difficult.**

Dr. Peck starts his book "A Road Less Traveled" with this theme and it is a variation on one of the Four Noble Truths. "The Nature of Suffering," as described on [www.buddhanet.net](http://www.buddhanet.net): "Birth is suffering, aging is suffering, sickness is suffering, dissociation from the loved is suffering, not to get what one wants is suffering." What does this mean? Don't take difficulties personally. Setbacks and disappointments visit us all. It is not the difficulties that define us as a person, but how we respond to them. I guess the silly old sayings "life's a bitch," or "shit happens, get over it" really have a much deeper meaning than we think about. Who do you know that doesn't have some misfortune or difficulties in their lives? The lesson is to acknowledge that it's not personal (although, for argument's sake, one could remind us of Karma), and how we choose to face these setbacks and challenges. Do we wallow in self pity, do we give up or do we gather ourselves and find strength in our virtues and beliefs?

## Lesson Two:

### **Live in the NOW.**

Yesterday is a memory and tomorrow is just a dream. What we have is the now; learn to live in the moment. Focus on what is happening right now, feel it with all your senses. Some of us are stuck in yesterday and live with regrets and longing, others live hoping and dreaming of the future without properly preparing for the wanted outcome. (In no way am I advocating not preparing for the future, any good warrior would be planning ahead. We must all have an action plan, but that is another lesson.) How many people do you know that are reliving their high school glory, lost in that golden yesterday? How many people do you

know dream the day away, dreaming of that perfect tomorrow? How many people sleepwalk through their days forgetting that it could end at any minute? We have been blessed with the now. Enjoy it! Live each day as if it is your last. Take inventory of the beauty around you, the wonder of the sunrise, the smells of nature, the caress of the wind, the arms of a loved one. Learning to live in the now means remembering that every action may be your last; walk with your virtues and mind your manners. Wouldn't it be a shame if your last action was one that you would not be proud of?

#### Lesson Three:

#### **Good things happen when you're aggressive.**

Have you ever heard about a sports team playing on their heels? Or watch a football team blow a game playing preventive defense? There is a saying about how a good defense is a good offence and it's true; you can't win if you don't attack. We are not talking about being rude or behaving inappropriately; we are talking about living life to the fullest. There is an old saying that it is better to live one day as a lion than a thousand as a lamb. Be aggressive in planning your goals and working toward achieving them. Don't be a by-stander in life. Always work towards a goal, towards bettering yourself. Be active always; if your not moving ahead you are moving backwards. To the victor, go the spoils!

#### Lesson Four:

#### **Strike through the target.**

Whether you are striking a board or setting goals, you must go beyond the target. The power is in executing 'through the target.' Set goals in life that challenge you and take you out of your comfort zone. We must constantly look to improve ourselves. We didn't stop in grade school once we learned our ABCs or simple addition and subtraction. We took what we had learned and applied them as tools for our next goal. Nothing has changed since the class room. I think that throughout life we have dreams, but we fail to turn those dreams into goals with solid action plans to breakdown that larger goal into smaller road-sign goals that will help us achieve that desired dream. If one wants to run the Boston marathon they don't just enter the event. It takes months or even years to properly prepare. You would need to start with smaller goals. Start with a goal to run a mile a day for

2 weeks, then work up to 3 miles, 5 miles etc. Again, it's about knowing your target and preparing yourself to strike through it, and then working to go just a little beyond the target. If I strike a board and I focus on hitting the board, it may very well stop me; if I train and focus on striking through the board, my success rate jumps up considerably.

#### Lesson Five:

#### **Change yourself, change the world.**

Oscar Wilde once said "If not me who, if not now when?" That's a sentiment that I try to live by and goes along with Lesson Two. This is a quote by Gandhi, and it really hits to the core of a warrior. As warriors we are agents of change. We cannot sit and talk about changing things without action, you cannot do spell work to help find a job then not get out and put applications in and get your resume out. You want to change something; you, your situation, your job, relationship, again I say take inventory, develop an action plan and do it. You have the power to change everything. First you should take a good hard look in the mirror, does the situation call for change or do you need to change your attitude and perception about it? I cannot express enough how important attitude is in shaping your life. I know this first hand because I struggle with negativity. I fight the inner demons and try to remain positive. It makes a big difference. Like attracts like and if you are wallowing in negativity then you will most likely have self fulfilling prophesies. So change yourself, any activity takes 21 days to become a habit. Need to lose weight (Gods know I do) then start working out. Need a better job? Start by evaluating your skill set and improving your marketability in the job market. Then get a resume together and begin the process. Need to eat better, start one meal at a time. Every act you do resonates out to the world around you. You have tremendous influence on people and your environment. So don't complain about things make an effort to change things, start with yourself, influence those around you, and make a commitment to better the world.

#### Lesson Six:

#### **Economy of Force**

I know this may sound contradictory in relation to some of the other lessons but what it really comes down to is balance. Yes, we need to be aggressive in

life and strike through the target but we also need to listen to the rhythms of nature and our bodies. You have all heard the saying “all work and no play”. It’s easy to get caught up in and have tunnel vision about something, but it’s not healthy. I see it in ADF daily, where a person’s entire world is wrapped up with their grove. I know because I too have this problem. Then I look around and realize that I haven’t seen my relatives for weeks, or that the garage is a mess and all those home improvement projects continue to be forgotten. Economy of Force is balance and time management. My wife has a great program called “Fly Lady” that helps with this. It shows how just 15 minutes a day dedicated to an activity can create a world of difference. Whether it is going through piles of mail or a daily devotional, it is worth it. What one

must remember is to use enough force to get the job done and no more. You strike beyond the target but just beyond. Make sure you leave time to do the things you need, or want to do. Most importantly, take time for you.

Well I hope these help. My original plan was to do nine lessons, but due to the call for articles, I give you the first six. If there is need and interest I will offer up six more later.

Seamus  
 ADF Warriors Guild  
 Guild Chief /Council of Honor



## Wellspring Annual Warrior Games

The games started Saturday with the opening prayer and establishing the frith stead. Each warrior proclaimed who they were fighting for (matron/patron, grove, person, Goddess Emerald etc). The day’s events were the stone and peg, stone throw and foot race (about a quarter mile- timed race) and of course the warriors helped moved tables for the bardic /potluck night.

Sunday games continued with make up events for late comers, archery, bardic and circle challenge. We took a break in the games to help Whispering Lake Grove place a cool new sky father stone pillar. It was a great ritual, with the warriors acting as honor guard.

Sunday night during the Unity Ritual, the results of each game were announced and certificates were bestowed upon the winners. Shawn edged out Grey

in winning as overall champion and received the torc. Emerald was the highest ranking woman’s challenger and she received a necklace charm as her trophy.

The competition was great and we had an even amount of woman this year maybe more...Carrion, Ash, Emerald, Rachael, Selene, and Amy really tore it up in the circle challenge further proving that one should not mess with the woman of ADF!

The weekend was a blast and it was great seeing so many old friends and making new ones. I missed those of you that could not make it! I hope to see you at Summerlands, where the warrior’s sumble this year will take on even a greater meaning...we will be doing a hand-fasting as part of it.

FOOT RACE	CIRCLE CHALLENGE	BARDIC CHALLENGE	ARCHERY	STONE THROW	STONE & PEG
1 Nate	Pat	Emerald	1 Shawn	Jason	Craig
2 Justin	Flip	Grey	2 AJ	AJ	Shawn
3 Grey	Ash	Amy	3 BJ	Shawn	Grey
4 Craig	Craig	Carrion	4 Rod	Pat	Justin

## Hymn to Demeter

by David Cranford

Daughter to the Great Titans Kronos and Rhea,  
Earth Goddess par excellence,  
She who brings forth the fruits of the earth  
And the life sustaining grains of the land,  
We Pray!

Goddess who forsake the throne and riches offered to Her by Her  
might brother Zeus,  
Father of all the Gods,  
So that She could live among men upon the earth,  
We Pray!

She who taught man the arts of seed and plow  
To end the nomadic lives they lead,  
Who became the Goddess of planned society.  
We Pray!

Great Beloved Goddess Demeter, Mother of Persephone,  
We come to honor and praise you!

In Your sadness from the lose of you daughter,  
The world suffered bitter winter and death, finding no relief or joy,  
Teaching men that all things end.

With the return of Your Daughter, Persephone,  
You allowed life to return to the land sending away the cold winter of  
death.

With this You taught man that life once gone returns anew to the  
world,  
That the eternal soul of all things flows with the cycle of the land.

Demeter, Goddess of the Eleusinian Mysteries,  
We come before You in honor of all Your teachings to man,  
We come before You to ask that You burn away our impurities  
As You once sought to do with Demophon.

Blessed Mysteries of life, death, and life again are yours,  
Great Beloved Demeter.

## Lord of Calan Mai

by Jill S. Humphrey

Oh, Shining Fire! End of Winter...  
Giamonios! Cyntefin, Dydd Calan Mai!  
Do not all my offspring call me on this day?  
Is this not the day I birthed Arthur?  
Is this not the day I call to Heavenly Sidhe?  
And they sing of three realms and seven directions.  
Hear me blow my horn three times.  
When will I gaze upon nature's enchantments?  
When will the wildlings dance forth?  
When will I command all Elementals?  
You will see me at the crossroads.  
You will see me in your chalice's reflection.  
You will see me in a thousand ribbons.  
Within the branches of the Great Tree,  
You will find me at the Sacred Center,  
In the Grove of all Worlds.  
With me the 5 Protectors:  
Blackbird, Keeper of the Gate;  
Stag of Seven Tines, Master of Time;  
Ancient Owl, Crone of the Night;  
Eagle, Lord of the Air, Eye of the Sun;  
Salmon, Oldest and Wisest of Knowledge;  
Together, we dream all Worlds.  
Shimmering, I appear to you,  
At this spinning of The Wheel,  
An antlered boy, movements and hair wild,  
Eyes full of endless heavens -  
My serpent in one hand,  
A Torq of gold in the other...  
Calling to my triple mother,  
All-Mother? Anu? Don?  
On this day of thinning veils,  
I will watch you, my young...  
As you dance and couple ecstatically,  
Mirroring eternal Fire in your Head.  
Every man, an image of me,  
Each woman, my eternal consort.

# Last Issues Puzzle Key

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## Across

4. **GENEROSITY**--Three youthful sisters--desire, beauty, and
6. **CONTENTION**--Three things never to bring one who has been your host: harm, \_\_\_\_\_, and ill repute
7. **BLEMISH**--Three things which constitute a healer: a complete cure, leaving no\_\_\_\_ behind, and a painless examination.
8. **DISCRETION**--Three things excellent for anyone: valor, learning, and
10. **THEMSELVES**--Three things essential for the wise to know: the deceits of the world, their Gods, and
12. **SUFFERING**--The three foundations of learning: seeing much; studying much; and \_\_\_\_\_ much.
14. **RICHERS**--Three things of which one does not see half enough: life, health, and \_\_\_\_\_
15. **PARENTS**--There are three whose full reward can never be given to them: the Shining ones, a good teacher, and
18. **GUIDE**--Three things which bring a person the love of their neighbors: to be a peacemaker, to be a helper, and to be a
20. **PEACE**--There are three foundations of law and custom: order, justice, and
21. **TRUTH**--Three things from which never to be moved: one's oaths; one's Gods; and the
23. **MERCY**--In three things a person may be as the Divine: justice , knowledge , and
24. **KNOWLEDGE**--Three candles that illumine every darkness: truth, nature, and
26. **IGNORANCE**--Three chief things which deceive people: fair words, desire of gain, and
27. **ACCOMMODATION**--There are three things which one should give freely to guests: \_\_\_\_\_, conversation, and safety.
29. **HAPPINESS**--Three things lovable in a person: tranquillity, wisdom, and
30. **LOVE**--Three keys that unlock secrets: drunkenness, trustfulness, and

## Down

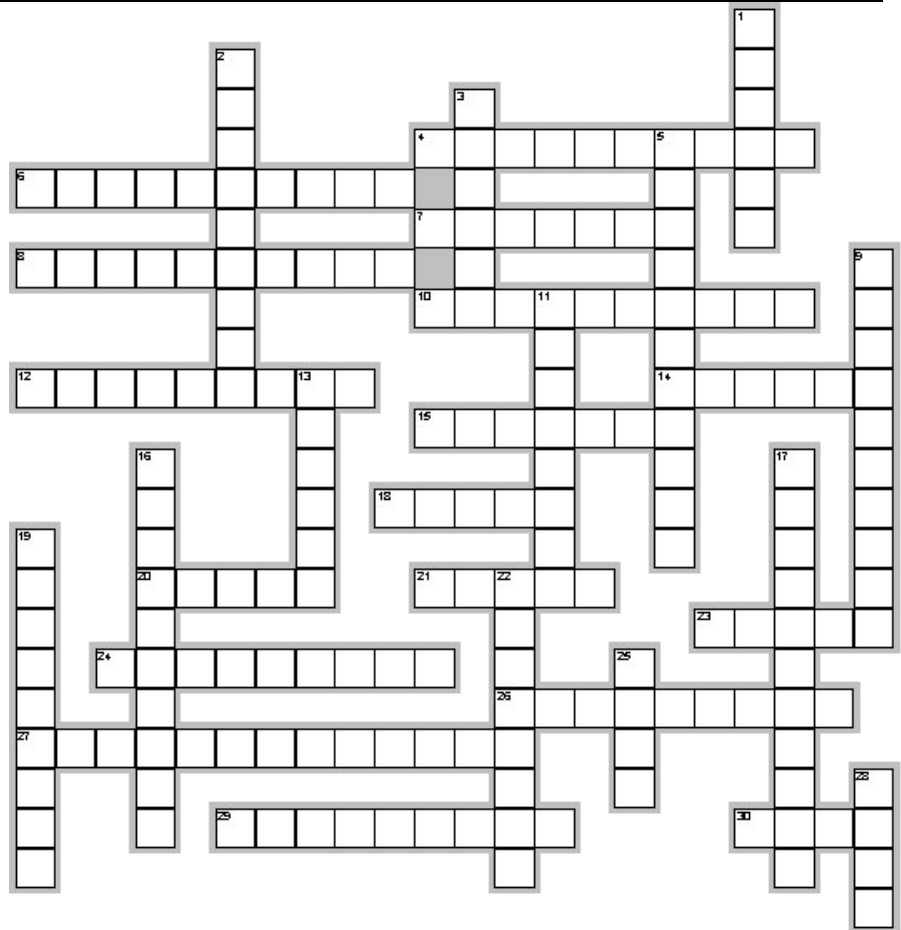
1. **VIRTUE**--There are three things most precious to human kind: health, liberty, and
2. **SLANDERER**--Three kinds of evil people: the traitor, the conspirator, and the
3. **HEALTH**--Three things better than riches: \_\_\_\_\_, freedom and discretion
5. **SCHOLARSHIP**--Three goodly things among people: handicraft, husbandry, and
9. **PROSPERITY**--Three things which the sincere will gain: favor, respect, and
11. **MOVEMENT**--Three things no being can be seen without: covering, \_\_\_\_\_, and shadow
13. **NATURE**--Three things which may not be opposed: \_\_\_\_\_, necessity, and decay.
16. **COMPANIONS**--Three ways to know a person: by their discourse, their conduct, and their
17. **INSTRUCTION**--Three gifts of charity : food, sanctuary, and
19. **ARROGANCE**--Three roots of every evil: covetousness, falsehood, and
22. **UGLINESS**--Three aged sisters--Groaning, chastity, and
25. **WORD**--There are three parts to every action: thought, \_\_\_\_\_, and deed.
28. **DEED**--There are three parts to every action: thought, word, and



# Crossword Puzzle

## Across

4. Three youthful sisters-desire, beauty, and
6. Three things never to bring one who has been your host: harm, \_\_\_\_\_, and ill repute
7. Three things which constitute a healer: a complete cure, leaving no \_\_\_\_\_ behind, and a painless examination.
8. Three things excellent for anyone: valor, learning, and
10. Three things essential for the wise to know: the deceits of the world, their Gods, and
12. The three foundations of learning: seeing much; studying much; and \_\_\_\_\_ much.
14. Three things of which one does not see half enough: life, health, and \_\_\_\_\_



EclipseCrossword.com

15. There are three whose full reward can never be given to them: the Shining ones, a good teacher, and
18. Three things which bring a person the love of their neighbors: to be a peacemaker, to be a helper, and to be a
20. There are three foundations of law and custom: order, justice, and
21. Three things from which never to be moved: one's oaths; one's Gods; and the
23. In three things a person may be as the Divine: justice, knowledge, and
24. Three candles that illumine every darkness: truth, nature, and
26. Three chief things which deceive people: fair words, desire of gain, and
27. There are three things which one should give freely to guests: \_\_\_\_\_, conversation, and safety.
29. Three things lovable in a person: tranquility, wisdom, and

## Down

1. There are three things most precious to human kind: health, liberty, and
2. Three kinds of evil people: the traitor, the conspirator, and the
3. Three things better than riches: \_\_\_\_\_, freedom and discretion
5. Three goodly things among people: handicraft, husbandry, and
9. Three things which the sincere will gain: favor, respect, and
11. Three things no being can be seen without: covering, \_\_\_\_\_, and shadow
13. Three things which may not be opposed: \_\_\_\_\_, necessity, and decay.
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17. Three gifts of charity: food, sanctuary, and
19. Three roots of every evil: covetousness, falsehood, and
22. Three aged sisters-Groaning, chastity, and
25. There are three parts to every action: thought, \_\_\_\_\_, and deed.
28. There are three parts to every action: thought, word, and



# News and Announcements

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## Dedicant Program Completions

**Nan Martin** of Sonoran Sunrise Grove, Completed August 2008.

**Nicholas Egelhoff** of Three Cranes Grove, Completed July 2008.

**Chris Boydston-Taub**, Completed October 2008.

## Study Program Completions

**James "Seamus" Dillard**, First Circle Warriors Guild Study program, Completed August 2008.

**Cheryl Angst** of Oakstone Protogrove, First Circle of the Generalist Study Program, Completed June 2008.

**Jennifer Gadd**, First Circle of the Bardic Guild Study Program (1st Circle Composing Poet), Completed September 2008.

**Jennifer Gadd**, First Circle of the Bardic Guild Study Program (1st Circle Composing Lyricist), Completed September 2008.

**Rev. Robert Lewis (Robb)**, First Circle of the Bardic Guild Study Program (1st Circle Performance Storyteller), Completed September 2008.

**Rev. Robert Lewis (Robb)**, First Circle of the Bardic Guild Study Program (1st Circle Performance Vocalist), Completed September 2008.

## Priesthood Program Completions

**Robert (Robb) Lewis**, Dedicant Priest on September 10, 2008 at the Between the Worlds festival in Ohio.

**Kelly Kingston (Carrion Mann)**, Dedicant Priest on August 23, 2008 at Summerland Festival in Ohio.

**George Lee (Raven Mann)**, Dedicant Priest on August 23, 2008 at Summerland Festival in Ohio.

**Jessica A. Olson (Medb Aodhamair)**, Dedicant Priest on September 27, 2008 at Eight Winds Festival in Mt. Shasta, CA.

## New Protogroves

**Eagle Mountain Protogrove, ADF**  
Arlington, TX on August 27, 2008

**Tempest Ravens Protogrove, ADF**  
Tucson, AZ on September 3, 2008

**Protogrove of the Live Oaks, ADF**  
Houston, TX on August 4, 2008

# Contributor's List

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## Writers

"Earthly Rest" pg. 15  
Medb Aodhamair

*Daily Prayers At a Roman Hearth* pg. 28  
Virginia Carper

*The Importance of Knowing the Difference Between Doctrine  
and Personal Belief* pg. 8  
"Hymn to Demeter" pg. 35  
David Crawford

*Lessons For a Modern Day Warrior* pg. 32  
James 'Seamus' Dillard

"Harbinger" pg. 3  
"In the Beginning" pg. 9  
"Self-hood / Reflection" pg. 27  
"Lord of Calan Mai" pg. 35  
Jill S. Humphrey

*Hospitality and Outsiders* pg. 10  
*Book Review: IE Language and Culture by Benjamin Fortson*  
pg. 31  
Jenni Hunt

"Ride the Nightmare" pg. 3  
Penelope McFadden

"Oisín, at the shore, sees a woman" pg.15  
Jenne Micale

*Breath And Faking It* pg. 14  
Motherbear

"Freya's Song" pg. 29  
Patti La Joie Lamb O'Lunaigh

*Putting It All Together in Proto-Indo-European* pg. 4  
Ceisiwr Serith

*An Act Of Piety* pg. 29  
Kirk S. Thomas

*Winter Solstice Ritual from Oakstone Protogrove* pg. 16  
Firinn Wolfsdaughter

## Art

Cover  
Tina 'Karistan' Randleman

## Staff Columns

Crossword p. 37  
Chris:)

*Chronicler's Corner* p. 2  
Neal 'Tensen' Levin

# Submission Guidelines

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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](mailto:oak-leaves@adf.org)**

Please send one submission per attachment specifying the format, author's name, a short bio, 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

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](mailto: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

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## The Mother Grove

Archdruid  
Vice-Archdruid  
Treasurer  
Secretary  
Members Advocate  
Chief of the Council of Senior Druids  
Non-Officer Director  
Non-Officer Director  
Non-Officer Director  
Non-Officer Director  
Non-Officer Director  
Non-Officer Director  
Non-Officer Director  
Non-Officer Director

Skip Ellison  
Kirk Thomas  
Linda Costello  
Anthony Thompson  
Emerald  
Flip  
Meredith McDonald  
Epona  
Bardd Dafydd  
Diana Paar  
Anne Lenzi  
Brian Long  
Aesa  
Callican  
Chris

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amairgin@pacbell.net  
2paws@telus.net



## Additional Leadership Positions

Administrator  
Archdruid Emeritus  
Archdruid Emeritus  
Archdruid Emeritus  
Chronicler  
Information Manager  
Listmaster and Moderator  
Preceptor  
Regalia Manager  
Webmaster

Selene Tawny  
Isaac Bonewits  
Ian Corrigan  
Fox  
Neal 'Tensen' Levin  
Anthony Thompson  
Nightdrum  
Raven Mann  
Medb Aodhamair  
Anthony Thompson

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adf-preceptor@adf.org  
adf-regalia@adf.org  
adf-webmaster@adf.org



## Committees

Grove Coordinating Committee  
Grove Organizing Committee  
Prisoner Relations Committee

Chair: Caryn MacLuan  
Chair: Michael Luevane  
Chair: Vacant

carynmacluan@earthlink.net  
metrophagegmail.com



## Regional Druids

Upper Midwest Regional Druid  
North East Regional Druid  
Heartland Regional Druid  
North West Regional Druid  
South East Regional Druid  
Central Regional Druid  
South West Regional Druid  
Canada West Regional Druid  
Canada East Regional Druid  
Europe Regional Druid

Epona  
Robert Lewis  
Diana Paar  
Sean Harbaugh  
Nancy McAndrew  
Moidig  
Callican  
Athelia Nihtscada  
Robert Lewis  
Hekatia

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adf-canada-east-rd@adf.org  
adf-europe-rd@adf.org



## Guilds

Artisans Guild	Chief: Sharon Smith	smithing_chick@yahoo.com
Bardic Guild	Chief: Jennifer Hunt	romandruid@cox.net
Brewers Guild	Chief: Flip	flip@chainolakescamp.com
Dance Guild	Chief: Zona-Lisa Bennett	samhain3x3@aol.com
Healers Guild	Chief: Rodney Cox	uberrod@comcast.net
Liturgists Guild	Chief: Kirk Thomas	druidkirk@yahoo.com
Magicians Guild	Chief: Rodney Cox	uberrod@comcast.net
Naturalists Guild	Chief: Epona	epona@mysticdruid.com
Scholars Guild	Chief: Brian Long	sherbak@yattglobal.net
Seers Guild	Chief: Meredith McDonald	meredithmcdruidd@yahoo.com
Warriors Guild	Chief: James Dillard	kingseasmus67@yahoo.com



## Special Interest Groups

American	Coordinator: Karen Dutton	kduttoncarolina.rr.com
Children's Education and Parenting	Coordinator: Epona	eponamysticdruid.com
Ecstatic Trance	Coordinator: West	spankinprhotmail.com
Foireann Mhorrigan	Coordinator: Calliean	amaairginpacbell.net
Military Outreach	Coordinator: Francesca	ladybytheseayahoo.com
Safe Haven	Coordinator: Lightwind De Domnu	blesseddruiddessgmail.com
Solitaires	Coordinator: Brandon Newberg	SolSIGCoordinatorgmail.com
Technopagan	Coordinator: Dubhlainn	adf-technopaganadf.org
The People of the Purple Feather	Coordinator: Aethon Tobar	aethontobargmail.com



## Rins

American	Leader: Rev Michael Dangler	dangler.8osu.edu
Aus Dhwer: Eastern Gate Kin	Leader: Carrion Mann	carrionmannaol.com
Clann na nGael: Gael Kin	Leader: Flip	flipchainolakescamp.com
Eldr ok Iss: Kin of Fire and Ice	Leader: Emerald	emerald-adfhotmail.com
Oi Asproi Koukouwayies: White Owls Kin	Leader: Jennifer Hunt	romandruidcox.net
Roman Kin	Leader: Francesca	ladybytheseayahoo.com
Slavic Kin	Leader: Kirk Thomas	druidkirkmac.com
Tylwyth Y Ddraig Goch: Red Dragon		



## Groves and Protogroves:

<b>Beaver Hills Protogrove, ADF</b>	Edmonton, AB T5J 2T6 Canada	fdhionly@gmail.com
<b>Protogrove of the Ancient Way</b>	Silyan Lake, AB T4S 1C9 Canada	ancient_wayspg@yahoo.ca
<b>Order of Nova Scotia Druids Protogrove</b>	Halifax, NS B3K 1R1 Canada	
<b>Dancing Lights Protogrove, ADF</b>	Oshawa, ON L1H 4P9 Canada	dancinglightsgrove@gmail.com
<b>Red Maple Grove, ADF</b>	South Ottawa, ON K1S 4H5 Canada	info@redmaplegrove.org
<b>Hollow Hills Protogrove, ADF</b>	Cove, Hampshire GU14 9SU UK	vatoengland@gmail.com
<b>Great Land Protogrove, ADF</b>	Anchorage, AK 99516	alaskandruid@yahoo.com
<b>Hallowed Oaks Grove, ADF</b>	Huntsville, AL 35804	hallowed_oaks-owner@yahoogroups.com
<b>Protogrove of the White Hart, ADF</b>	Birmingham, AL 35261	whitehartprotogrove@hotmail.com
<b>Red Dragon Protogrove, ADF</b>	Dothan, AL 36303	reddrdragongrove_adf@hotmail.com
<b>Grove of the Rising Phoenix, ADF</b>	Phoenix, AZ 85064	lindac5755@aol.com
<b>Sonoran Sunrise Grove, ADF</b>	Tucson, AZ 85731-7874	seniordruid@sonoransunrisegrove.org
<b>Amber Oak Protogrove, ADF</b>	Pacifica, CA 94044	wayne@amberoak.org

**Awen's Breath Protogrove, ADF**  
**Otter Bay Protogrove, ADF**  
**Raven's Cry Grove, ADF**  
**Sierra Madrone Grove, ADF**  
**Eagle's Flight Protogrove, ADF**  
**Grove of the Red Earth, ADF**  
**Apple Branch Protogrove, ADF**  
**Raven Wood Grove, ADF**  
**Wild Onion Grove, ADF**  
**Black Bear Protogrove, ADF**  
**Wild Hare Protogrove, ADF**  
**Silver Awen Protogrove, ADF**  
**Nemos Ognios Protogrove, ADF**  
**Protogrove of the Ash and Thorn, ADF**  
**Cedarlight Grove, ADF**  
**Grove of the Midnight Sun, ADF**  
**Protogrove of the Twilight Flame**  
**Shining Lakes Grove, ADF**  
**Hazelnut Mead Grove, ADF**  
**Longleaf Pine Protogrove, ADF**  
**Grove of the Other Gods, ADF**  
**Red Oak Grove, ADF**  
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**Muin Mound Grove, ADF**  
**Tear of the Cloud Grove, ADF**  
**Five Oaks Protogrove, ADF**  
**Protogrove of the Mystic Ash, ADF**  
**Stone Creed Grove, ADF**  
**The 6th Night Grove, ADF**  
**Three Cranes Grove, ADF**  
**Abhainn Glas Grove, ADF**  
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**Many Rivers Protogrove, ADF**  
**Henge of the Sacred Fire Protogrove**  
**Grove of the Seven Hills, ADF**  
**Riversong Protogrove, ADF**  
**Moon Flower Protogrove, ADF**

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For more information on Groves, Guilds, Special Interest Groups (SIGs), and Kins please see the full listing on our webpage:  
<http://www.adf.org/groups/groups-list.html>





# 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.

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

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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

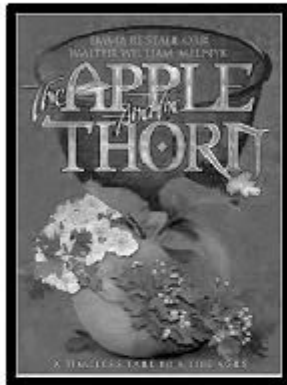
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Emma Restall Orr, and  
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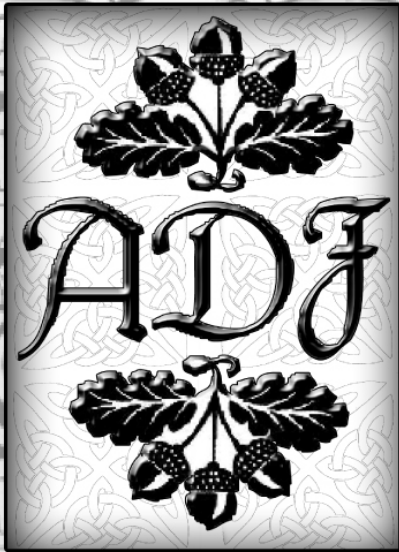
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# Publishing

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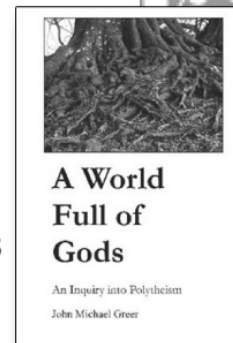
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