

ORARALSANDSES

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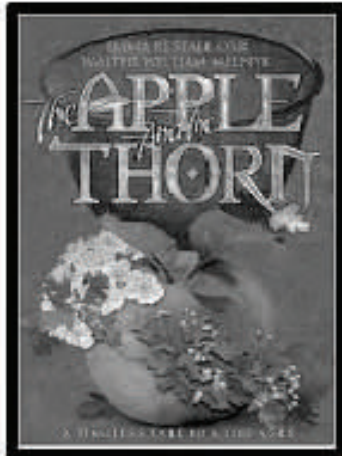


Out of the Ancient Mists Comes the Tale of

THE APPLE AND THE THORN

BY

Emma Restall Orr, and
Walter William Melnyk



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

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

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

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

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



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

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Archdruid

I had hoped to see the economy rebounding by now, but at the time I write this column in mid-March, it hasn't happened yet. I know that many of our members are hurting, and just want to say that as the days get longer each spring, so too will the economy get better! This is a good time to concentrate more of your efforts locally, to save on gas and other travel expenses. All areas, even the large cities have "special" places in them where you can "get away from the pressures of the world." Please take advantage of them, and allow their calming effect to continue bringing balance to your life.

A new survey of the religions practiced in the US has some interesting results. The entire survey can be found at <http://www.americanreligionsurvey-aris.org/>, and is done by the same people that put out the large surveys in 1190 and 2001 on the same subject. One positive result is this, "Adherents of New Religious movements, including Wiccans and self-described pagans, have grown faster this decade than in the 1990s." While they do not show the breakdown on the numbers for each of the Pagan religions, Druid is one of the choices, a positive step in my opinion! Another pet-peeve of mine is that they *STILL* haven't learned to capitalize "Pagan" as they do the other religions.

In closing, may the Kindreds guide you well on your journey along this path!

Bright Blessings,
Rev. Skip Ellison

Errata

- In the Spring 2009 Issue 44, the title of Patti O'Lunaigh's poem should have been "Scrying the Ordinary."
- The cover of the Spring 2009 Issue 44 was a goddess in a Nemeton, photographed by AJ

OAK LEAVES

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Cover

Wild lilies, photographed by Chris :)

Statistics on ADF Grove Size & Attendance and Study Program Completions

By Michael Dangler

In a conversation on the ADF-Leadership list, we started discussing statistical information about our Groves and members. Fortunately, ADF's Grove Report system lends a lot of good information to people who are interested in mining it. Here is a short summary of statistics that might be of interest to all ADF members (all stats current as of Dec. 16, 2008):

1. The average Grove membership is 8.2 ADF-affiliated members.
2. 46% of members have listed a Grove affiliation with the ADF Office.
3. The largest ADF Grove (Sonoran Sunrise Grove, ADF) has 44 members. Our smallest Protogroves (two of them) have one member.
4. The most commonly expressed reason for Groves and PG's ceasing to function is a feeling that the Grove does not fulfill a need in the local community, or that there is no interest in an ADF Grove within the local community.
5. The five largest Groves in ADF are:
 Sonoran Sunrise Grove, ADF: 44 members
 Sassafras Grove, ADF: 25 members
 Grove of the Other Gods, ADF: 22 members
 Sierra Madrone Grove, ADF: 19 members
 Three Cranes Grove, ADF: 18 members
6. Approximately 10% of our current members have completed the ADF Dedicant Path documentation. 2.5% of all members (past and

present, expired or current) have completed the DP. 14% of persons completing the DP have completed at least one circle of an ADF study program.

7. 144 study program completions are on file at this time, with 15 individuals completing 37 post-DP study programs or circles. The breakdown is as follows:

- Dedicant Path: 107
- Initiate Program: 0
- Generalist Study Program: 8
- Clergy Training Program, First Circle: 8
- Artisan's Guild SP: 0
- Bardic Guild SP, First Circle: 8
- Bardic Guild SP, Second Circle: 1
- Bardic Guild SP, Third Circle: 1
- Brewer's Guild SP: 1
- Liturgist Guild SP: 4
- Magician's Guild SP: 0
- Scholar's Guild SP: 4
- Warrior's Guild SP: 2

8. The average membership and ritual attendance, broken out by type of Grove, is also interesting. Also, the "other events" column covers community service activities, business meetings, meditations, and planning meetings.

* - indicates adjustment by removing a single outlier in the data.

| |  | |  | |  | |
|--------|---|------|---|---|---|--------------|
| | | ance | n. | | F | Other Events |
| Mean | | * | | % | mem | attendance |
| Median | | | | | 20.3 | 6.14 |
| Mode | | | | | - | 5 |
| | | | | | 15 | 5 |

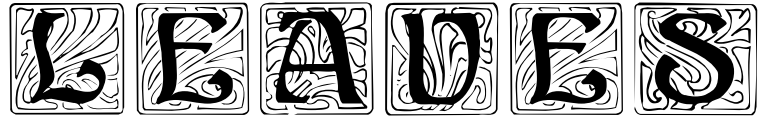


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Piety One or So Sentences At A Time

By Ceisiwr Serith

Paganism calls us to piety. ADF calls us explicitly, including it in the list of virtues that Dedicants are required to analyze, and implying by extension that it is expected of those not yet in the Dedicant's Program or having completed it. Analyzing it can be hard. Living it can be harder.

I would define piety as the "regular performance of acts of devotion to the gods (or to the Kindreds)." It's both the "regular" and the "acts" that have given piety a bad name in our culture. "Piety" is often accompanied by words like "just" and "only." Someone is pious not because they really love the object of their devotion, or because they understand the reason behind the acts, but out of training, fear, or desire to look good to other people.

I think this misses the point. Piety doesn't *have* to be about understanding, and a pious act doesn't *have* to give us some great spiritual experience. The doing is enough; it may bring understanding or enlightenment in its wake, and those are wonderful things, but they are unnecessary not just to what piety is, but for living a pious life.

The importance of acts in Paganism is a no-brainer. Paganism is about doing, not believing; of deeds, rather than states of mind. It's about being where and when you are, and doing what is appropriate to that place, moment, and person. Our answer to the person who says that we're performing acts without the proper feeling is, "find, you have your beliefs. Now what are you going to *do* about them?" Faith without works is indeed dead. In fact, thinkers from Aristotle to Dr. Phil have known that belief follows action more easily than the other way round, that changing your behavior changes your state of mind.

The "regular" part is criticized, translated as "meaningless" or "boring." Boring it may be sometimes, but as Joseph Campbell has observed, boredom is part of religion. How can this be so? First, boredom can be the emptiness into which the divine can erupt. For our purposes, though, it's because boredom arises when nothing out of the ordinary is going on. But it's precisely the ordinary that Paganism is about, the doing of the appropriate thing. Some ruts are good.

That's not to say that regular acts can't lead to excitement. Sometimes they are banging at a door over and over until it opens to something wondrous. But sometimes it's the banging away that's the right thing to do.

We also need to be careful with impatience. We can't expect that doing something once, or twice, or any other small number of times will give us the desired affect. Sometimes it's only after we've said something a lot that we suddenly understand it.

Sometimes the meaning is in the rote nature itself. We can't, as Pagans, honor the cycles of nature, where seasons, days, moons come around again and again, and then say that performing the same prayer on each occasion isn't worthwhile. To do something each time a particular circumstance presents itself is to give a structure to the universe, or to recognize the structure that already exists.

And this finally brings us to the point of this essay: regular acts provide structure, and regular *sacred* acts provide *sacred* structure. Religions throughout history have known this: you say this prayer when you wake up, that one when you eat, this other one before going to bed. There may even be rituals surrounding going to the bathroom. Every act, no matter how small, can be made sacred by being caught up in a sacred web made from regular, rote, even sometimes boring, acts.

Now, we often get to thinking that these regular rituals have to be complex. Maybe we think we have to meditate a certain amount of time each day. Maybe it's a full-fledged ADF ritual, even if it is stripped down, with all three hallows, gates opened, all three Kindreds honored, and so on. No matter how beautiful these are, or no matter how important they may be to creating an instinctive understanding of the way ADF does things (which is why I especially recommend them to new members), sooner or later you're going to stop doing them. It can begin innocently—you oversleep or have a houseguest, or your child is sick (or *you're* sick). No matter how much you might want to do them, you can't find the time. So you promise yourself that as soon as things settle down, you'll get back to them. The problem is, life doesn't settle down; it's just one thing after another. You feel guilty, or course, and resolve to do better. Then something else comes up, and you miss again, perhaps for a few days, which makes you feel even guiltier. Eventually you avoid even *thinking* about doing your ritual because it makes you feel guilty. Can you tell I speak from experience?

What if there was a way to avoid the guilt without avoiding the rituals? Wouldn't that be great? What if there was a way to be pious while still keeping your life going? Sure,

there is a lot to be said for making a big effort to set aside specifically for the performance of ritual, but is there another way to be pious?

Of course there is, or I wouldn't have written this article. The way is to be pious one sentence (or so) at a time.

I'm going to divide pious acts into two non-mutually exclusive categories, those of relationship and those of consecration.

Relationship acts are those that establish, re-establish, maintain, and strengthen the relationships we have with those for whom we perform them. They include inviting the presence of the being(s), praising them, giving them gifts, asking for blessings, and thanking them for what they give. There isn't much different from what we do in human relationships – we say nice things about our friends, we thank them for things, give them presents, ask them for the occasional favor, and let them know we consider them our friends by calling just to talk. Little things can mean a lot with friends, both human and divine. We can perform a big ritual (throw an elaborate birthday party) or make a small offering (give someone a present you picked up just because you knew they'd like it). The big things are great—who wouldn't want a big birthday party?—but the little things are more important. They're the ones that keep the relationship going. Who'd want a friend who remembered you on your birthday every year, but didn't bother to keep in touch the rest of the time?

We're used to these things as part of bigger rituals, but they can be the focus of extremely short ones. For instance, when I wake up in the morning, before I even get out of bed, I say, "Holy Ones, I thank you for guiding me through yesterday, and I ask that you guide me through today, and all days to come." That's it, just one sentence. But it starts my day off with an acknowledgement that I live my life in a relationship with the Kindreds. If I forget because the cat is badgering me to feed her, or because I'm too groggy to remember, no problem; I do it when I remember it. That can be while I'm eating breakfast, or brushing my teeth, or taking my shower; whenever.

Or before I write, a prayer to Vac ("Word") that I should say more often (I just thought to say it): "I pray to Word, in the simplest words I know, for simple words, for words more true."

Or when I turn on my stove, "I cook with Brighid's fire." One sentence.

Each of these concerns a relationship with a divine being or beings. Each makes me mindful of them. Each keeps me in continual contact with the divine.

Prayers of consecration are those which make holy an act, a time, or a place. These prayers constantly put us in a sacred context; by performing them we live a sacred life. We say that when we are, where we are, what and who we are with, and the links among these, are all sacred. By the frequent practice of such prayers, we come to live in a world in which we might encounter the holy.

For instance, before a meal: "May I be aware that by eating and drinking I take part in living and dying, giving and receiving." Going outside, "The sky is above me, the earth is beneath me, and I walk in between." Getting a wrench out of a toolbox to fix the plumbing: "May my work be worthy of the spirit of this well-made tool." I could purify myself in the shower: "May this shower wash away all that keeps me from seeing the holy in all things." (An idea courtesy of Michael Dangler.) In this way, what I am doing becomes sacred, either by being encompassed with a ritual (meal purification) or being turned into a ritual itself (the shower). A shower becomes more than just a shower, it becomes its own ritual. And look, it's one I don't have to get around to doing, I do it every morning!

When I turn down my heat at night, I say, "I bank the fires of Brighid;" when I turn it up in the morning, I say, "I fan the flames of Brighid." My furnace is thereby consecrated as a hearth in which Brighid is present; my going to bed is consecrated as a time by bringing me into the presence of Brighid. Similarly, while locking my doors: "The blessings of Janus be on this door; Janus it is who guards our doors." My doors become consecrated to Janus, my locking it becomes a sacred act.

I said that these aren't mutually exclusive categories. The prayer when I go to bed is not just a consecration, it's one of relationship. I'm acknowledging the presence of Brighid in my home and in my life, and by implication thanking her for heating my house, at the same time that I am consecrating the furnace and the time. The Janus prayer doesn't just consecrate a place (the doorway), a time (nighttime), an object (the door), and an act (locking up for the night); it's also an affirmation of a relationship with Janus. My morning prayer doesn't just thank the Holy Ones and ask for their continued blessings, it consecrates the morning by making it a time associated with a sacred act.

The one sentence (or) so technique accomplishes something very different from the more complex ritual system. That allows an intense experience, and by setting apart the time, one acknowledges the importance of the Holy Ones, and of one's spiritual practice. One sentence (or so) tends to give a more low-key experience. There may be times when you are blown away by a strong awareness of the presence of Brighid when you turn on the

stove, but in most cases it will be more of a warm fuzzy, a coming into contact with an old friend.

One great thing about these prayers is that they're so easy to do. One (or so) sentences are easy to memorize, and don't lend themselves to procrastination. They can be ones that just pop into your head at any moment—"Thank you, sun, for this lovely day"—or tied to a cue—when turning down the heat at night—so there doesn't have to be a conscious decision to make them. Best of all, they become habitual. After a while, they start to live themselves.

They become a habit. And, surprise, surprise, habit is a *good* thing. Sure, when you do something by habit, you aren't thinking about it at the moment. Thinking is over-rated, though. Why does something have to be done consciously to "count?" I'd say that their becoming unconscious is a major plus. If you've ever learned another language, you'll know that a word doesn't acquire its true meaning until you've forgotten to notice it. Sometimes it's exactly the conscious meaning that gets in the way. Do you breathe consciously? Do you consciously make your heart beat? Those are just parts of life. That's what habits are, parts of life.

Think about that—when these prayers become habits, they become parts of life. Each time I turn on the stove, I'm not making a conscious decision to call on Brighid. If I did, then I would be saying that my relationship with Brighid is in some way separate from my life. If I made a conscious decision to say my morning prayer, I would be saying that I'm the one who makes the day sacred. If instead these prayers become habit, then I live in a continual relationship with Brighid, I live in a continually sacred procession of time.

From a practical point of view, once it becomes a habit to say a prayer to your hearth goddess whenever you turn on the stove, you'll never forget to say the prayer, you'll never have troubles "getting around to it."

Better still, instead of a conscious thought giving rise to an act, the act will often give rise to the conscious thought. By acting in a way that shows your piety, you come to be a person who desires to act piously. You become a person who has a deep and constant relationship with the Holy Ones, a relationship that is woven through the little acts of your everyday life, with short prayers that don't weigh you down with huge responsibilities. Because they're short, you can't very well feel overloaded by feeling you have to say them, and because they're short, if you miss them, you miss them. No whoop. You'll remember next time, probably. The guilt is gone. What's left is a life that can't not be lived in a sacred way, a life in which the sacred is not separate from the everyday, a life that is consecrated to the sacred, and a person who is as well.

Who knows, once you make prayers like these part of your routine, you'll be inspired to do the more complex rituals you've always felt guilty about not doing. Maybe you'll be more aware of the sacred, and eager to deepen your understanding of it with a more carefully constructed ritual.

In the meantime, bit by bit, in a habitual way, you can stop feeling guilty about not doing frequent full-blown ritual. Bit by bit, just a sentence at time—or so.



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Adapting The Core Order of Ritual For Solitary Use

By Melissa S. Burchfield

There are several challenges specific to Solitaries when it comes to completing the Dedicant Program. One of the largest is performing at least four High Day Rites following the Core Order of Ritual, which includes all of the minimum requirements for a rite to be considered ADF in style. If you are new to ADF and have never seen a full rite using the Core Order of Ritual, or COoR, this can be quite daunting. When I first started the Dedicant Program, I performed (I use the word loosely) a full ADF high day style rite. How hard could it be? Well, it was awful! I made numerous mistakes, I was uncomfortable, and I think I even heard laughing as I closed the gates—before dismissing the Kindred, mind you. Yup, I slammed the door right in their faces.

Needless to say, I needed to start smaller...much smaller.

I had three months until the next high day, and I wanted to be able to have a successful and fulfilling experience by then. I devised a plan to teach myself the full Core Order of Ritual, from memory, in three months using daily devotionals, no less than four per week, at my home shrine. I hope this method will help you on your path. At the end of this essay, I have also included a generic text of a full ADF COoR Solitary Rite that will fulfill the requirements of the Dedicant Program, when adapted to the seasonal occasions. Keep in mind that I am no liturgist, and you may add, remove or change whatever you like as you go along.

If you do not already have a ritual space, now is the time to set one up. If it needs to be portable, find a shoebox or laundry basket you can designate to hold your ritual items. Laundry baskets are nice because you can flip them over and use them as a table when performing your rite. At this stage, be sure you have a representation of the fire (such as a candle) and offerings for the Kindred. Don't forget the matches/lighter! Fire is one of the most important elements of a druidic rite. If you are inside, you will need something to put your offerings in once they have been offered. If you desire, find representations of each of the Kindred and the Earth Mother to put

on your shrine. You may also wish to get a bell or some other item to make a sound that initiates the rite.

For the first tier, we will include the following steps:

1. Initiating the Rite – Bell Ring, clap of the hands —Light candle
2. Purification—Breathe deeply, nine times to center and clear the mind.
3. Honoring the Earth Mother
4. Statement of Purpose—“I have come to honor the gods.”
5. Inviting the Kindred
6. Key Offerings—Made to the Kindred
7. Thanking the Beings—In reverse order
8. Thanking the Earth Mother
9. Closing the Rite—“The rite is ended.”

This simple ritual will take approximately fifteen minutes. I find it is helpful to tape a small piece of paper to the wall with the above numbered steps on it in front of your shrine to help you keep track of what comes next. After you have been doing this for at least a week, try doing it without the paper. Advice from a seasoned veteran:

Something I know about myself and many other people is that as long as the paper is there, they will need the paper. I might suggest doing it for a week with the paper, then trying it once a week without the paper, then twice a week without it, and so on until you're doing it without the paper being taped up there. Paper is a notorious crutch to the ritualist: getting intimate with the COoR requires that you occasionally kick the script.

—Rev. Michael J Dangler

When you can perform this ritual without that piece of paper consistently, you know you are ready to add the next few steps.

During this time, learn about recreating the cosmos with the fire, the well and the tree symbology. This information is included in the *Dedicant Manual* and in the *Core Order of Ritual Tutorial* found on the Wiki pages. If you learn “The Portal Song” by Ian Corrigan, it will help you remember what is necessary to firmly establish this sacred center. It is located here: <http://www.adf.org/rituals/chants/well-fire-tree/portal-song.html>

For the second tier, you will need to add a representation of the well (such as a bowl of water), and a representation of the tree (such as a stick, a portrait, a natural wood wand, etc.).

When you are ready for the second tier of your devotionals, we will flesh it out to include the following:

1. Initiating the Rite – Bell Ring, clap of the hands
2. Purification – Nine breaths centering
3. Honoring the Earth Mother
4. Statement of Purpose—“I have come to honor the gods.”
5. (Re)Creating the Cosmos—Fire, Well and Tree
6. Inviting the Kindred
7. Key Offerings – Made to the Kindred
8. Thanking the Beings – In reverse order
9. Thanking the Earth Mother
10. Closing the Rite – “The rite is ended.”

This ritual form will take approximately twenty minutes, depending on how quickly you get through “The Portal Song.” Again, when this can be done without the paper on the wall, you are ready to move on. Hopefully, this will take you one week.

During this time, it is important to consider whom you would like to call on to act as Gatekeeper. I suggest choosing a Gatekeeper with whom you will work on a regular basis. Creating a relationship with your Gatekeeper can be as powerful as the relationships you establish with your patrons. A Gatekeeper is a deity who can move freely between realms, and thus they are easier to contact with the gates closed. In the Hellenic Hearth, for example, many Druids use Hermes, the Messenger. He carries messages from the Gods to the people and even to the Underworld. Write a few lines that say something

about the character of your Gatekeeper and why you chose him/her. Also, it has been helpful for some members to include a hand gesture or visualization to aid in focusing your energy for the actual opening of the gates. There are several articles that address this topic available on the ADF website.

You may add a representation of the Gatekeeper to your shrine, if desired.

Now, you are ready to open the Gates!

The third tier of your ritual looks like this:

1. Initiating the Rite – Bell Ring, clap of the hands
2. Purification – Nine breaths centering
3. Honoring the Earth Mother
4. Statement of Purpose – “I have come to honor the gods.”
5. (Re)Creating the Cosmos – Fire, Well and Tree
6. Opening the Gates – Call Gatekeeper, Make Offering, Open Gates
7. Inviting the Kindred
8. Key Offerings – Made to the Kindred
9. Thanking the Beings – In reverse order
10. Closing the Gates – and thank the Gatekeeper
11. Thanking the Earth Mother
12. Closing the Rite – “The rite is ended.”

I found a lot more power behind my rituals when I added the opening and closing of the gates. It really makes a difference. Hopefully, it will not take long to get used to opening the gates. This addition to the ritual brings the total time to a whopping seventeen minutes. And again, when you can do this comfortably without the paper, you are ready to move on. This may only take a week if the gate symbology is familiar to you, or you feel immediately comfortable with the Gatekeeper motif.

For the next step, we are going to be adding a “Deity of the Occasion.” Each High Day has specific deities associated with it. It is fitting to call on these deities and give them praise and offerings in their time. If you have a patron(s), they can be honored here in the daily devotional format. Be sure to prepare yourself with the stories and lore behind the chosen Deity. It will help you give proper praise and offerings that He/She will find pleasing.

We also add the Prayer of Sacrifice, or final sacrifice. This is a short but powerfully made statement claiming that all your offerings have been given, like adding a concluding statement to an essay, and one final material sacrifice. Many groves like to use something dramatic like oil or whiskey added to the flame. This is not necessary, but it can help to elevate the amount of power raised. This is the height of a full rite, energy at its highest point.

You can also add an item to represent your Patrons or other Deities as well as a secondary bowl for offerings to them. I use one bowl for all my offerings. The Final Prayer of Sacrifice offering is to everyone, and I think it should go in a central location. It is up to you. A typical way that I do my offerings for a daily devotional is to choose one thing to offer, like a small bowl of steel cut oats. I pour out an aliquot for the Earth Mother, the Gatekeeper, each of the Kindred, and each of my patrons. When I do the final sacrifice, I offer the rest. After my rite, I take them outside and scatter them in the grass or on a spot of earth.

The Fourth Tier:

1. Initiating the Rite—Bell Ring, clap of the hands
2. Purification—Nine breaths centering
3. Honoring the Earth Mother
4. Statement of Purpose—“I have come to honor the gods.”
5. (Re)Creating the Cosmos—Fire, Well and Tree
6. Opening the Gates—Call Gatekeeper, Make Offering, Open Gates
7. Inviting the Kindred—Offerings to each as called
8. Key Offerings—Call and offer to the Deity of the Occasion
9. Prayer of Sacrifice—One final offering to all whom you have called—“Mighty Kindred! Accept my Offering!”
10. Thanking the Beings—In reverse order
11. Closing the Gates—and thank the Gatekeeper
12. Thanking the Earth Mother
13. Closing the Rite—“The rite is ended.”

Depending on how involved your deity of the occasion praise and offerings are, this will bring you to about twenty minutes. Many members have a

chosen system of divination that they work with. If you do not, now is the time to consider what will work best for you. It may take several different tools before you find the one that is right for you. It might be helpful, if you have a Hearth Culture, to try what they used.

A note on omens:

A common way for beginners to take omens is to draw three times, one for each Kindred. The omens drawn are then interpreted for general meanings rather than as answers to specific questions.

I use three questions posed to all the Kindred:

- Is my offering accepted?
- What gifts do you offer in return?
- What further needs do you have of me?

Omens are a very valuable tool to help you discover your personal strengths and weaknesses. I still have to look up every omen I draw, but I am beginning to learn what they mean. There is no time limit when reading your omens. Most importantly, keep a journal of your omens and the impressions they give you. After you have been keeping track of your omens for a time, go back over them and see if there are patterns that can give you even more information about how you are doing, what you are doing right and what you need to change.

When your offering is not accepted—and it will happen, as they say in *The Hitchhikers' Guide to the Galaxy*: “Don't Panic.” If you have chosen a divination set such as runes, ogham or tarot cards, look more closely at the chosen item. Besides no, what further information can you gain from it? In other words, look at the drawn item to find out why? For example, if you use Runes and you draw Isa (like I do all the time), you can interpret this to mean: “No, because you are cold, like ice. Your heart is not in it, and you are not paying attention to what you are doing. You are being stingy.” So, to compensate for this, “warm up.” Did you forget something? Are you distracted? Are you in a hurry to be done and is that affecting your concentration? Most importantly, don't take it personally. It is an answer to a question, not a statement about who you are.

The Fifth Tier:

1. Initiating the Rite—Bell Ring, clap of the hands

2. Purification—Nine breaths centering
3. Honoring the Earth Mother
4. Statement of Purpose—“I have come to honor the gods.”
5. (Re)Creating the Cosmos—Fire, Well and Tree
6. Opening the Gates—Call Gatekeeper, Make Offering, Open Gates
7. Inviting the Kindred—Offerings to each as called
8. Key Offerings—Call and offer to the Deity of the Occasion
9. Prayer of Sacrifice—One final offering to all whom you have called
10. Omen—draw three times
11. Thanking the Beings—In reverse order
12. Closing the Gates—and thank the Gatekeeper
13. Thanking the Earth Mother
14. Closing the Rite—“The rite is ended.”

Record your omens!

Depending on your speed with the omens, our devotional time is up to twenty-five minutes. The omens may take quite a while to learn and should be addressed separately. For our purposes here, once you have gotten the hang of taking them, interpreting and recording them, you are ready to move on. It may take several months or longer to fully learn a divination tool. You may also try one out and find that it is not working for you. I suggest doing the fifth tier for a week.

The last stage of adopting the Core Order of Ritual is adding the Waters of Life, or Return Flow portion. “Having given offerings to the Kindred, you hope that blessings will flow back to you, magnified many times” (Ellison, 125). It is divided in the COoR as three separate steps—and they may be separate steps in a full grove rite. As a solitary, I find that the three steps of the Waters of Life/Return Flow portion flows into a cohesive whole. As listed, the steps are:

1. Calling for the Blessing—remind the Kindred of the ghosti relationship: a gift for a gift
2. Hallowing the Blessing—acknowledge that the blessings are in the cup: “Behold the Waters of Life!” Drink them down.
3. Affirmation of the Blessing—Blessing has been received and internalized.

These three steps are a triad of energy flow, harnessed in the cup, consumed, and acknowledged. They are most powerful when the three are treated as parts of a whole.

Also, immediately following the return flow is the time for any additional workings such as magic spells and oaths. The flow is pouring back at you. Now is the time to harness it, if you wish. If you do have workings or oaths planned for the working portion of your rite, it should be stated in your statement of purpose at the front of the rite. Add a drinking vessel to your shrine. Some members have a pitcher that they pour from and into their cup. You may choose whichever works best for you. I do not use a pitcher for devotionals, but I do for High Days. For daily devotionals I use a cup that already has water in it.

The final tier, full ADF Rite per the Core Order of Ritual:

1. Initiating the Rite—Bell Ring, clap of the hands
2. Purification—Nine breaths centering
3. Honoring the Earth Mother
4. Statement of Purpose—“I have come to honor the gods.”
5. (Re)Creating the Cosmos—Fire, Well and Tree
6. Opening the Gates— Call Gatekeeper, Make Offering, Open Gates
7. Inviting the Kindred—Offerings to each as called
8. Key Offerings—Call and offer to the Deity of the Occasion
9. Prayer of Sacrifice—One final offering to all whom you have called Omen—draw three times
11. Calling for the Blessing—Call for a gift in return for your gift
12. Hallowing the Blessing—Acknowledge that the blessings are in the cup—“Behold the Waters of Life!” (drink)
13. Affirmation of the Blessing—Blessings have been received and internalized
14. Workings, if any
15. Thanking the Beings—In reverse order
16. Closing the Gates—and thank the Gatekeeper

17. Thanking the Earth Mother
 18. Closing the Rite—"The rite is ended."

Record your omens!

Congratulations! You just did a successful ADF Core Order of Ritual Solitary Rite!

If you are performing your rite away from your shrine, it is important that you "mark your territory" before you begin. Walk the perimeter of your site and focus your energy on removing/pushing out any negativity from the area as well as from yourself. During the purification portion (step 2), you may offer to the Outdwellers, if desired. Do this away from your ritual site, and ask them to take your offering in exchange for being left alone. If you are working with the Two Powers Meditation, you may perform this in place of the Nine Breaths Centering. Many groves do this to establish a group mind. I like to do a Two Powers Meditation and move into a "Parting of the Mists" in which I conjure a mist in a visualization and then part it to reveal my Gatekeeper (ala Three Cranes Grove, ADF).

Once you have attained this level of control over the format, the only writings you will need to bring with you are the praise offerings specific to the Deities of the occasion. Feel free to beg, borrow and "steal" prayers and stories from anywhere you desire to flesh out your rites and make them your own. Be sure that any writings you use that are not your own have the source properly cited, especially if you plan to publish it. If you are a writer, write your own prayers to make this more personal. The search tool on the ADF website is an excellent way to learn more about any of the parts of the Core Order as well as prayers, stories and many other ritual needs.

I hope that you will find the Core Order of Ritual is highly adaptable. Once you have made it routine, the real spiritual work begins. When your eyes are free to move from the physical world into the beyond, and your actions become fluid and second nature, you will reap the benefits of learning to meet the Kindred in this way.



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There are many links to resources for solitaries on the ADF Wiki at <http://www.adf.org/cgi-bin/adf/wiki/view/Main/ResourcesForSolitaries>

Special thanks to Michael J Dangler for consulting, editing, and pushing me beyond my limits, to Shawn Scott for editing and encouragement, and to Brandon Newberg for inspiring me to write this article!

Outline of a Full ADF Rite for a Solitary

Prepare ritual space to include a representative of each the fire, the well and the tree, three additional candles for each of the Kindred, a cup of water, a bowl for offerings, the offerings themselves (such as incense and steel cut oats), divination tool and matches/lighter. You may also include an offering to the Outdwellers during purification. Some feel that since their home shrines are already hallowed, there is no need to offer to the Outdwellers there. This is up to you. Also, many of these items can be permanent fixtures on your shrine.

Initiating the Rite

Ring bell or simply state "I have come to honor the Gods."

Purification

“As I prepare to come before the Kindred, I set aside those parts of myself that distract me from the task at hand. I push away all thoughts of mundane life that would creep into my mind.” Perform Nine Breaths to cleanse and prepare to establish sacred center. Concentrate on blowing out the negativity that may be pent up inside you.

Honoring the Earth Mother

“Earth Mother, I honor you. I thank you for the continued blessing of life that you give to us all. Without you, life would not be possible. I thank you. Earth Mother, accept my offering.” (Offer steel cut oats, or some other prepared grain.)

Statement of Purpose

“As I stand firmly upon the Mother Earth, I give praise and offerings to the Kindred in the ways of those who have gone before me.”

State seasonal material as appropriate and any other workings you will be doing during this rite such as oaths or prayer requests.

(Re)Creating the Cosmos

Sing the “Portal Song” as you add silver to the well, light your fire and focus your energy into the tree.

Two Powers Meditation or other grounding and centering exercise

Conjuring of the Mists/Calling of the Gatekeeper

Opening the Gates

Say a few lines about why you have chosen this Deity as a Gatekeeper. Invoke your gatekeeper.

Make offering. Concentrate your energy and mime the gate opening with your hands as you feel the gates slide away and bring you into the presence of the gods.

“The gates are now open!”

Inviting/Offering to the Three Kindred

“Kindred! A Child of Earth calls to you! I call forth the Ancestors, those who have gone before, the Spirits of the Mighty Dead to join me here. You, who

have been where I am, passed into the beyond, and hold now the secrets of life and death. Ancestors of blood and spirit, I call to you. Ancestors, accept my offering!”

Light the Ancestor’s candle as you speak and end with your offering.

“I call to the Nature Spirits, you who dwell in the middle realms, coexisting with the human race. Spirits of place, I call to you. Spirits of fur and feather, fin and scale, and skin, come to me now! Spirits who hold the sacred knowledge of the world around us, hear me! Nature Spirits, accept my offering!”

Light the Nature Spirits’ candle as you speak and end with your offering.

“I invite the Shining Ones, the Gods and Goddesses who live in the upper realms. You who are beyond time and space, who have the ability to see all and advise in all things. I praise you for your knowledge and wisdom. Join me now. Shining Ones, accept my offering!”

Light the Shining Ones’ candle as you speak and end with your offering.

“Welcome, Kindred to this place, and thank you for the gift of your presence.”

Key Offerings

Invite Patrons/Deities you wish to work with today. Make offerings to them and give appropriate praise.

Prayer of Sacrifice

“I thank you for hearing my words! I have freely given of my hands and of my heart. May you accept the gifts I place at your feet in humble praise with joy and happiness. Bless-ed Kindred! Accept my Offerings!”

Give final offering with gusto.

Omen

Using the divination tool of your choice, take the omens.

“Kindred, do you accept my offerings today?”

Draw, if yes, thank them. If no, offer more.

“What are the blessings you offer in return?”

Draw a second time.

“What are the further needs the Kindred have of me today?”

Draw a third time. Take a moment to internalize the omens. Also, think about what these omens mean in terms of what you have planned for the day.

“I thank you for this information”

Record Omens.

Calling for the Blessings/Waters of Life

“Kindred, I have given freely to you from my hands, my heart and my spirit. In return, I ask that you send forth your blessings into my cup that I may receive them.

“Shining Ones, Nature Spirits, Ancestors! Pour forth your blessings!

“Allow me to drink of the Cup of Inspiration. Kindred! Pour forth your blessings!

“Impart me with the wisdom of ages past and the vision of the future. Kindred! Pour forth your blessings!”

Slowly lift your cup as you invoke the blessings of the Kindred, with the cup at full arms reach above you as you pronounce “pour forth your blessings” the third time. Hold for a moment and feel the energy flow into the cup.

Hallowing the Blessing

With Arms still stretched before you, pronounce:

“This cup now holds the waters of life! I drink this in the name of the Kindred.”

Drink the contents of the cup.

Affirming the Blessing

“May these waters I have received flow through my body and through my spirit, and may they pour out into the rest of my life.”

Workings

This is the time to perform any magical working, ask for assistance with a problem or take an oath.

Thanking the Beings

First, thank the deities of occasion or patrons you invited.

“Ancestors, I thank you for knowledge you have shared with me.

Nature Spirits, I thank you for your continued assistance in this realm.

Shining Ones, I thank you for the blessings and wisdom you have imparted to me.”

Closing the Gates

“[Gatekeeper], I thank you. I ask you to join your magic with mine once more. Help me to make the well but water, the fire but a flame, and the tree but wood.”

Close the gates with your hands.

“The gates are now closed.”

Thanking the Earth Mother

“Earth Mother, you are my greatest support. Sustainer of Life, I would be nothing without you. All that remains unused will be given to you. I thank you.”

Closing the Rite

“As those before me have done, I have honored the gods. As I close this rite, I remind myself that the gods go with me in my heart that I may walk with wisdom, power, peace and inspiration. The Rite is ended.”

Snuff flames, or if small, extinguish all candles in one dramatic breath.



The Chenille Canopy was created and exists for the benefit of all women who are members of ADF. It is designed to encourage new ideas, provide a supportive forum for discussion and the resolution of life challenges. The Chenille is intended to empower women to enhance their spirituality, strengthen interpersonal relationships and to pursue leadership rôles within ADF

The Chenille Canopy does this by:

- Sponsoring regional weekend retreats and facilitating fellowship opportunities at ADF festivals
- Maintaining a web site and hosting a discussion list on Yahoo groups
- Learning, sharing and celebrating women's mysteries together

We feel there is a great need within ADF for women-oriented spirituality, and by separating ourselves from our brothers on occasion to nurture each others' ideas, plans and visions as women, we hope to strengthen each other as individuals, whereby enhancing our contributions to ADF. Our sincere hope is that the knowledge, skills and insights we obtain from each other because of our interactions "under the Chenille" will be disseminated to ADF as a whole as we return to our groves and our individual spiritual practices.

May the Kindreds bless our work!

**ADF Women: Please join your sisters for
"Chenille Canopy Lunch" at Wellspring 2009**

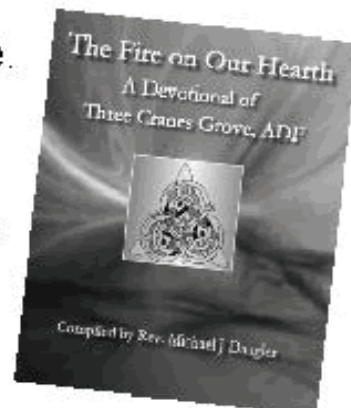
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The Virtue of Piety

By Bran ap Gryfydd

The ADF Dedicant Manual defines piety as:

Correct observance of ritual and social traditions; the maintenance of the agreements, (both personal and societal), we humans have with the Gods and Spirits. Keeping the Old Ways, through ceremony and duty.

It seems that this virtue, like so many of the others on which the Dedicant Program requires reflection, really leads into the other steps of the Dedicant Program. Properly, this may cause the understanding of what is written at the beginning to evolve as more of the Druid's path is experienced.

If piety starts as the "correct observance of ritual and social traditions," this will require knowledge of just what those ritual and social traditions are. This is something that will grow as knowledge and understanding evolve. It is also possible to experience a certain tug-of-war. When looking for the societal traditions to observe, is the dedicant seeking the societal traditions of the hearth culture or is he seeking the societal traditions of the society in which he lives? In the end, perhaps the answer is to arrive at something of an amalgamation of the two. Though seeking to inform practice by chosen hearth cultures and their past traditions, it is impossible to deny living in a very different culture now.

This amalgamation seems to be a long and complex process. The dedicant begins with the culture of emulation, her hearth culture and works to study the traditions involved in the societal obligations to the Gods. Often times, especially with oral cultures, this can be difficult as much of the literature of early myths has been Christianized. It stands to reason, however, that one can tell just as much about the Pagan society of an early Christian culture as one can the Christian society. The older ways will certainly have an impact on the way Christianity is practiced and so can be carefully gleaned if one trains her eye properly. The second step is, of course, to look at archaeological evidence that may be found. Though not always 100% foolproof, the artifacts of a culture can tell us much about their traditions. The third step

is to look at similar cultures. One begins with the cultures closest geographically and culturally to the hearth culture and works outward within the Indo-European family. The closeness of these cultures and similarities allows for conjecture about various traditions. With these various sources, one can begin to piece together the social traditions of a chosen hearth culture.

After considering the social traditions of one's hearth culture, the dedicant should begin to consider the social traditions of his 'native' culture. This can again present difficulties in that so much of what is seen in the many cultures comes from at least a nominally Christian background. The question then becomes what can be taken from that culture and placed into a Pagan context? Having just passed the Yuletide/Christmas season, it is easy to use it as an example. Can one turn a time of family into not only a gathering of our living family, but a remembrance of ancestors? Surely it is possible to take the Christmas tree and use it as ADF's tradition draws so heavily upon the symbol of the tree. The key becomes not to just put a Pagan veneer on these, but to truly take them and incorporate them into practice

As to ritual traditions, there are two good ways to learn these. The first is to learn from those who have walked this path before and use already-composed ADF ritual. The second is ultimately to learn what the Kindreds expect as deeper relationships with them are entered. Once the agreements and ritual traditions are learned, they may be maintained. Once understanding agreements on a societal basis, it becomes possible to make personal agreements. This area of piety covers the making and fulfilling of oaths to the Kindreds. A primary obligation to the Kindreds that is inherited to society is the offering of sacrifice. This sacrifice comes in many forms, but it must always be something personally given. If offering a proscribed herb on a given holiday, it becomes personal because of the time put into growing and preparing it or the time put into earning the money with which to buy it. In this way, even if it is the herb that is offered, it is the time that went into acquiring the herb that is sacrificed or made sacred. In making

sacred the time, the one making the sacrifice is made sacred.

The keeping of the Old Ways, be it through ritual or through virtue in daily life, agreements with the Kindreds are maintained. In ritual, based on what is known of the hearth cultures, worship is offered Them and sacrifice is made in ways that hopefully approach the ideals of how They first were worshipped. In maintenance of virtue, fidelity to Them is maintained, the worshipper endeavors to make herself a worthy sacrifice, and the worshipper offers below what is offered above. In this way, honor is offered to the Kindreds.

The worshipper reminds himself of this through the practice of opening to Their presence in his life. This can be done in a multitude of ritual ways:


1. maintaining a home shrine
2. offering morning and evening devotions to them.
3. observing the rites of the eight holidays and holding other rites as need be.

4. asking for their direction daily.

All of these go into piety and helping to maintain relationship with the Kindreds, by the aid of the Gods, Nature Spirits, and Ancestors. *Bydded felly.*

This originally appeared as part of my dedicant journal as a pre-reflection of my essay on piety. It has been cleaned up some and had parts of it reworded to make it less personal and more general. My dedicant mentor then suggested that I submit this for publication in Oak Leaves as something that may be useful for other dedicants out there. I hope that the reading of it can be as helpful as the writing of it was for me. —BG






Ogham
The Secret Language of the Druids

Rev. Robert Lee (Skip) Ellison
Archdruid of Ontario, Ltd. (AOL)

Ogham: The Secret Language of the Druids

Rev. Robert Lee (Skip) Ellison

Archdruid Ellison brings together all the known Irish Ogham material in a well-organized way, and offers several approaches to working with the letters for divination and magic.



The Way of The Warrior : Rekindling The Warrior Spirit

By Raven Mann

Defining a modern warrior and his/her role within Neopagan culture is not a simple task, but from my observations one of much controversy. While presenting a workshop recently on this subject, the participants, all of whom were practicing Neopagans, were asked to define the term 'warrior'. They responded with diverse answers which included, but were not limited to:

A warrior is...

- *a defender of themselves and others who cannot defend themselves*
- *someone who does what needs to be done*
- *someone that does the things no one else wants to do*
- *a fighter*
- *a lawyer in our modern society*
- *someone who is highly trained*

—WLG Lore Meeting 2008

All of these answers could perhaps shed light on developing the definition of a modern day warrior in some respects, but none of these answers represents a complete definition of a modern day Neopagan warrior. The role of the warrior from an Indo-European historical perspective must first be explored, to generate a clear view of what the role of a warrior was, in order to be able to rekindle this function effectively within a modern ADF context.

When exploring the Indo-European function of the warrior class, it is necessary to begin with a brief explanation of Indo-European social structure as defined by Georges Dumézil. Dumézil's theory of tripartition divides Indo-European social structure into three functions. The first of these functions is the magico-religious and judicial. This function is comprised of the priests and ruling class. The second function is that of the warrior class, which is comprised of the warriors and was concerned with the physical safety of the tribe. Finally, the third function is that of herder-cultivator. This function is comprised of the farmers, herders and pastoralists. Within his system of tripartition Dumézil placed these

functions in a hierarchical order with the first function being of most importance and the third function of the least (Littleton 5). "As Dumézil sees it, this ideology is the sum of three fundamental classificatory principles—sovereignty, force, and nourishment—each of which is, in the mathematical sense, a function of the others" (Littleton 5). Additionally, Dumézil also applied his theory to not only the social structure, but also the mythological structure of the Indo-European peoples.

In some ways, forming a clear definition for the Indo-European warrior from Dumézil's second function classification becomes difficult, because the function of the warrior class changed over time and found its own expression within each of the Indo-European cultures. There are, however, certain generalizations that can be made, particularly regarding the organization of the early Indo-European warrior class. The ancient Indo-European warrior class was organized into structures known as the "war bands," led by individuals who were "inspired or were inspiring" (Puhvel 242). Mythological evidence supports this organization from many different Indo-European perspectives. For example, within the Greek culture this can be seen in the mythology of the Trojan Wars and the infamous leaders of the war bands, Achilles and Odysseus. For the Irish Celts, Finn mac Cumail emerges as one of the most well known leaders of a war band in his leadership of the Fiana, second perhaps only to Cuchulainn, leader of the Red Branch warriors (Rees & Rees 26). The war bands were charged with the protection of the tribe from internal and external threats to their well being; however, in modern times this notion has become rather idealized, for the war bands were also known to war against their own, described by Puhvel as, "where fury gets out of hand" (241-242). The war bands were also important to these societies in that they provided opportunities for individuals to attain power and wealth, both individually and for the tribe, and were a vehicle for social mobility (Winn 122). The internal structure of these war bands in some ways mirrored the structures of their societies and was tied together by the concept of the **ghosti* relationship or

simply 'a gift for a gift'. While the leaders the war bands achieved power and wealth from the strength, courage and success of their warriors, warriors belonged to the war band in order to get something from the warlord most likely fame and wealth in the form of land or goods. "Carrying out a successful raid became a fast way to achieve prestige and honor" (Winn 107).

Indo-European warriors not only varied from culture to culture, but also fought differently, depending upon the culture. While some Indo-European cultures did away with the war band very early, in exchange for organized military units, several cultures actually retained the organization of the war band as their primary warrior structure throughout their pre-Christian history. Among these Indo-European groups we find the Celts and the Norse, specifically.

"There can be little doubt that warfare, in one form or another, was important to the Celtic aristocracy" (Chadwick 131). Celtic warriors were often described by classical authors as fighting hordes of wild beasts and are viewed, overall, to lack military structure of any kind. The Celts had basically two types of warfare, essential and non-essential. Essential warfare was warfare engaged in to protect and defend the tribe and clan from external threats, while non-essential warfare was engaged in to train young warriors and to gain personal glory, wealth and skill. The most infamous type of non-essential warfare among the Celts was the cattle raid. This type of warfare was much more like hunting than of true warfare or defense. There was far less risk of death for the Celtic warrior with non-essential warfare than that of the essential kind. The *Tain Bo Cualnge* is a Celtic mythological epic representative of this style of non-essential warfare (Chadwick 131-132).

The development of the war band among the Germanic cultures seems to have originated with their contact with the *La Tene* Celts (Enright 196-197). While the Celtic war band rarely raided for land, this cannot be said for the Norse and Germanic war bands. "Viking life revolved around the war-band, called a *comitatus* by Latin chroniclers, who used this term in their own language for a general's personal retinue" (Clements 52). The war band lived to acquire possessions in the form of land, women and wealth. Norse and Germanic raiders would often conquer a territory, marry, and settle upon the conquered land,

thereby giving up the life of a raider. The cycle would then repeat itself during the next generation as former raiders had children who grew to maturity and also desired their own lands, which they would consequently get by raiding another. The war band has been described as an outlet for the 'bad seeds' of the tribe (Clements 52).

While the Celts, Norse and Germanic people maintained the use of the war band throughout pre-Christian times, by the time of the classical authors, the Greeks and Romans had moved away from this structure. Early Greek military history occurs in four stages, beginning with the Mycenaean period. The Mycenaean period was largely citadel warfare, characterized by the use of the chariots, bowman, javelin throwers and bronze weaponry (Hanson 27). Upon the fall of the Mycenaean culture, there emerges what is known as the Greek Dark Ages and the rise of the classical war band warfare, loosely organized by a strong leader and his retainers, utilizing iron weapons. The motivation for warfare in this period was vengeance, blood feuds and cattle raids, much like what is seen within Celtic culture (Hanson 34). This period is followed by the rise of *hoplite* warfare, or citizen soldiers. Unlike the warfare of the Dark Ages, hoplite warfare was a movement away from the loosely structured bands into a more formally organized military structure and style of warfare. The phalanx, or the organized locking of shields to protect the unit, characterized this third stage. It was the infamous Spartans that would master the use of hoplite warfare in this manner. Hoplite warfare was most often of short duration, lasting no more than an afternoon, and usually was implemented to settle border feuds between city-states (Hanson 47-48). Within the fourth and final stage, the motivation for fighting between the armies was all and out destruction of land, resources and people as seen in the Peloponnesian and Persian Wars.

Patterned from the warfare of the Greeks, early Roman warfare was also characterized by hoplite warfare, largely because Rome was a city-state from its early history. The biggest distinction between Greek and Roman hoplite warfare was the armor of their warriors. Greeks were heavily armored in bronze, while the Roman warrior wore a lighter armor, an early chain mail. Additionally, the *gladius* would eventually become the preferred weapon of the Roman warrior, replacing the thrusting spear

characteristic of the Greek hoplites. It was Roman Council Gias Marius who would revolutionize Roman warfare and bring about the famous fighting legions of Rome that would change world history forever (Simkins 39). It is within this period of Roman warfare that we see the emergence of what can be likened to our modern military structure, in that it was no longer expected that every man would be a warrior, as seen in Celtic and Germanic cultures, as well as the citizen armies of Greece. As a matter of fact, serving in the Roman military could be a means to citizenship (Simkins 23). By the time of the Roman Republic, standards for recruits had been established and the first basic training camps were formed (Simkins 25).

Upon exploring a limited number of differing manifestations of the Indo-European warrior and warfare above, common characteristics begin to emerge, as well as obvious problems for rekindling an IE warrior function in the present. It is obvious that raiding and pillaging for wealth will not work in a modern context and the idea of the war band historically was based upon warriors attaining glory, wealth and skill. The challenge then is similar to that of bringing the practice of IE sacrifice into modern context, how to rekindle the same outcome as the ancient practice through an acceptable modern process.

The most logical place to begin the rekindling of a modern warrior function in the context of ADF is with skills development. For the modern warrior, skill development falls into basically three categories: the first is that of cultivating the mind, second, the cultivating of the body, and finally, cultivating the spirit. Cultivating the mind is key to warrior spiritually, because as it brings the warrior in contact with his/her true will, it allows the warrior to focus his or her mind on his or her true intent. Cultivating the mind of a warrior is accomplished through the use of meditation. The method of meditation is not important, it is the frequency of practice that is significant. Patience is extremely important when cultivating the mind. While results may be seen within a few months, it takes approximately a couple of years to truly master the region of pure will that is your true self (Plowright 19-20). Knowing your true

self means not only being aware of your strengths, but also of your weaknesses and being realistic about them. Meditation is only part of cultivating the mind of a warrior. A warrior's mind must also be trained to strategically problem solve. This skill can be attained through strategy games such as, *taff*, a chess-like game, where one side outnumbers the other. This game is well suited for cultivating the mind, for rarely are two sides of any conflict evenly matched. Warriors should take heed and place this area of skill development in a place of priority, for developing the body in our modern society has often overshadowed the cultivation of the mind.

“The body is the primary vehicle/tool/weapon of the warrior. If it is allowed to deteriorate there will be little hope of fulfilling your potential” (Plowright 24). This does not mean that the warrior must engage in a diet of self-denial, but rather seek balance in diet and exercise. A warrior's physical regime should not necessarily concentrate on bodybuilding, but should be one that includes both strength and aerobic training, thereby, building both strength and endurance. The warrior must not only be in tune to the physical needs of their bodies, but must also, be aware of the life force that surrounds their bodies and how to use it. In the Northern traditions this life force is known as “Ond” and within Eastern traditions as “Chi”. Warriors develop and strengthen ‘Ond’ through controlled breathing and visualization of energy flow. One of the advantages of learning controlled breathing is that it brings about increased speed and mental focus (Plowright 25-26).

Finally, a warrior must cultivate spirit, creating a bond of loyalty and truth between the warrior, the Gods, Kin and the self. Oaths must not only be taken to create such a bond, but also must be reaffirmed at regular intervals within ritual, to remind the warrior of his or her direction. Warriors must keep in mind that with every oath or truth they break, they lose footing in the battle of life (Plowright 29).

Beginning to develop a process for the modern warrior to attain a sense of ‘glory’ requires looking closely at the perception of warriors in general from

very early times through the present. It has often been historically customary to view warriors in one of two ways, as either the hero or as the villain. Much of this perception is based on the observer's personal bias. As Puhvel states, "...there is an even thinner line separating champion from berserk, police action from police riot" (241). It is not necessarily important whether or not we view a particular warrior as hero or villain. What is important is what we can learn from their deeds. For "cattle die and kinsmen die, thyself eke soon wilt die; but fair fame will fade never, I ween, for him who wins it" (*Poetic Edda* 25). For ancient and modern warriors alike, their deeds are often encapsulated within their virtues, most often driven by a code of ethics or conduct. Warriors often followed a code that was outside the code of ethics for their own cultures. This code was often more detailed and specific to the warrior function and held them to a higher standard than that of general society and the everyday citizen. This specialized warrior code is necessitated by the notion that with greater skill comes greater responsibility. Within the context of ADF, a code of ethics is most definitely defined in the nine virtues, three of the nine relating directly to the function of the warrior: courage, perseverance and hospitality; however, the Warriors Guild has also developed a code of ethics beyond the three of the larger organization.

While raiding to attain power and wealth is no longer possible, a modern warrior can attain glory through his or her actions and develop the skills necessary to protect and/or defend one's family and community from internal and external threats. This becomes the function of the modern day warrior and why it is so very necessary for a warrior to find a balance when cultivating mind, body and spirit. Modern warriors may take on a variety of roles within a community. "The real practice of warriorship can only happen within a community" (Plowright 70). For example, a warrior may take the role of activist to combat external threats to our environment. They may work to combat poverty or other social issues, or possibly organize neighborhood watch groups to protect local communities. Warriors may also protect public and private Neopagan gatherings from those individuals who would seek to disrupt our work, whether they are of the mundane or of the spirit world.

In conclusion, the work of rekindling the warrior spirit within ADF is truly in its infancy, however, with an understanding of the historic and modern importance of this function and redefining it within the context of our modern society, the warrior can once again attain a place of glory, wealth and skill within our ADF community.

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Book Review

First Freedom First
Reviewed by Reverend Robb

Title: First Freedom First: A Citizens' Guide to Protecting Religious Liberty and the Separation of Church and State

Authors: Rev. Dr. C. Welton Gaddy and Rev. Barry W. Lynn.

ISBN: 978-0-8070-4224-3

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.

—First Amendment of the
Constitution of the United States of
America

Before I get into the book itself, I feel I should give a disclaimer. This book was written by members of Americans United and is extremely critical to the George W. Bush administration and many of the Republicans that have been in positions of power over the past few decades. It is also extremely critical, and often combative, against the so called “Religious Right” and their organizations.

How secure do you think the first amendment of the Constitution of the United States of America is? Who is attacking this amendment? How are they attacking it? These are some of the questions that First Freedom First tries to answer. The first freedom of the title is the freedom of religion and is called such because it's the first freedom listed in the first amendment.

The book starts off with a preface by Andrew S. Grove, an executive that is synonymous of Intel Corporation. He tells his story of growing up in Hungary and his emigration to America in 1957. This story tells us about the lack of religious freedom and intolerance that he faced as a Jew growing up. He goes on to sing wide praises for our freedoms in

America and how lucky we are to have such freedoms. The message he tries to convey is that we should feel lucky that we have them, and to not take them for granted.

The book then goes on to look at the crossroads of religion and politics both in modern and historical times. This is where we take a look at the various issues that the Religious Right has brought into politics that fit their moral agenda. These topics include things such as stem cell research, abortion, gay marriage, birth control, sex education, and many similar topics.

Gaddy goes on to talk about these topics in detail and show us how the blurring of the lines between politics and religion is a dangerous thing to do. After going through his many arguments, he presents us with his conclusion that when we do blur the lines; it not only weakens the state, but religion too. It weakens the state because we are now bringing a specific religious faith into the decision making which may or may not be for the best of the whole. It weakens the religions through becoming dependant on the government for money, and as a result also changing their policies to please the government. In the end, it's a big *quid pro quo* situation, and weakens all involved.

The last part of the book looks at the many legal rulings the Supreme Court of the United States has made with regards to religious freedoms. To this point in time, it has worked very hard to keep religion and the state separate. Most of the cases studied are relatively recent cases dating within the past 30 years.

Lynn explains the “Lemmon test”, written by Chief Justice Warren Burger in 1971, that is used for most establishment clause cases. This states that all laws must 1) have a secular purpose, 2) neither advance or inhibit religion, and 3) not foster excessive entanglement between government and religion.

He also goes on to explain the addition that Justice Anthony Kennedy's “coercion test”, and Justice Sandra Day O'Connor's “endorsement test”. These tests are just as they sound, and if the government is

coercing people to do things (i.e. prayer), or appear to be endorsing religion (i.e. Christmas displays), then the actions may be illegal.

The book then concludes with a FAQ about our first freedom, reasons why we should protect it, and ten things we can do to protect it.

Overall, I found this book to be a very easy read, and it really opened my eyes up as to how blurred

the line between religion and politics has gotten. It made me realize that I should not take the freedom of religion for granted as it is currently being attacked. I also now agree that when religion and politics mix, it is not good for either as both become weaker in the long run. This book is very enlightening, and I highly recommend it for all to read, especially those going through the Clergy Training Program and all leadership.



Book Review

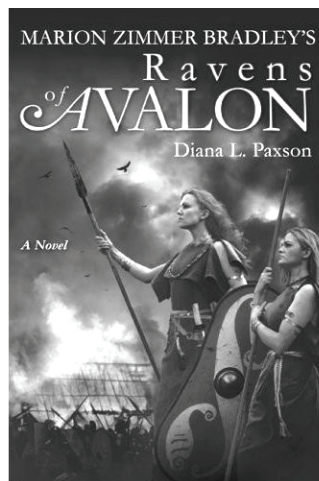
Ravens of Avalon
Reviewed by Rev. Skip Ellison

Title: Ravens of Avalon
Author: Marion Zimmer Bradley
Publisher: Viking Adults, 8/2007.
ISBN-13: 978-0670038701.
MSRP: \$25.95. 394 pages.

This latest installment in the popular Avalon series is a prequel to the *Forest House*. Diana is a wonderful storyteller, along with being a long time ADF member, and has done a beautiful job with this book. The characterizations are vivid, and the story pulls you into it very quickly. Although it is 394 pages long, you will want to finish it at one sitting!

The two main characters are Boudica and Lhiannon. We follow the life of Boudica from the time

she was a student with the Druids on the Druid's Island, Anglesey, to the end of her life. While the historical facts are always correct, Diana gives a very personal and human side to the character, based on her feelings about how the training would have been conducted. Lhiannon is a Druid priestess who becomes Boudica's mentor. After the fall of Anglesey, she retreats to the forest and becomes the high priestess of the Forest House. From there, she continues the teaching of the Druids.



Overall, I would say that this is a very good addition to the series, and highly recommend it, along with the rest of the books in the series.

The Runes, *The Wanderer*, And The Germanic Worldview

By Matthew Wright

In college Literature classes, comparisons are often made between Northern European (Celtic and Nordic) literature and the literatures of the classical cultures of the Mediterranean. It is remarkable, and quite strange, that the English literary canon is full of poets desperate to sound like Virgil, Homer or Ovid, while ignoring Beowulf and the Canterbury. It almost seems as though the English have forgotten who they are; that their ancestors had much more in common culturally with the Vikings is ignored, schizophrenically, until Tolkien steps forward boldly and reminds them with his magical re-imaginings of northern Europe's forgotten "classical" past. What is striking about the Germanic literary canon is its capacity to deal with all aspects of human existence, rather than the heroic, romantic, and sublime figures that represent a perfect humanity in classical literature. While the characters are often warriors belonging to the houses of nobles, there are moments in which poets and saga writers seem to write in a tone that belongs more to our modern age of realism and modernism.

While warriors like Achilles and Herakles stride nobly through the golden verse of the classical age, blemishless and perfect, blessed by the Gods, the Germanic warrior in his literature has the capacity to reach his lowest point and find no way out. For the Greek and Latin hero, the only two possibilities are a glorious death or a life of heroic deeds and renown. What is striking and unique about *The Wanderer*, is how anti-heroic this character is. He is a broken man who has no friends and no kin, and only has the memories and dreams of these things that haunt his sleep.

A modern reader can approach the Apollonian world of the classical hero with the kind of awe reserved for a Wagnerian opera. The characters are perfect, and when they fall, they fall because they are forced to by their virtue. In *The Wanderer*, the character's sadness and bitterness is something that a reader can identify with on a more human level.

Our streets are filled with wanderers. For one reason or another, people have been broken down by circumstances, by something like fate, or by their own flaws. Standing in front of a municipal transit center, one encounters the modern wanderers. Even people who have homes and the basic comforts that our society provides in abundance can be cut off from kin, cut off from home, and travel aimlessly, feeling the weight of their solitude. This is something that has happened to everyone at one time or another. Not all of us have rowed triremes across the Adriatic to sack Troy, but all of us know what it is like to be alone in a strange place. Often hyperbolic, fantastic or folkloric elements in Germanic Literature are used to discount the literary importance of this canon. In spite of these fantastic elements, it is a disservice to the great humanity of Old English Poetry to ignore what is transpiring in the hearts and minds of characters against this backdrop of frost, snow, ghosts and trolls.

Another striking feature of Germanic literature are passages in which the entire cosmos seems to be invoked. In this sense, "the Cosmos" refers to everything that is important to the warrior or king who is the main character in the piece. In *The Wanderer*, we know what is important to this man, and therefore part of his cosmology, because they are all of the things that are missing. There are passages in Eddic lays in which the entirety of the cosmos seems to be brought into the poem. In Havamal, there is one passage in which this is done by pointing to the runes invisibly drawn on various objects, like a wolf's fang and a raven's tongue (Hollander). There seems to be runes for everything that is important, or elemental, in the Germanic world.

Runic is an alphabet adapted from either Etruscan or Greek that entered into use in the Germanic world around 250 B.C. Runes are often said to have esoteric properties, and the New Age has capitalized on this a great deal. New Age books written on runes number in the thousands, and when one looks through the pages of these paperbacks, it becomes clear that runes are supposed to have meanings. This idea draws very

strongly on what are known as Rune Poems. Rune Poems are like the devices elementary school children use to remember the alphabet; A is for Apple, B is for Boy, etc. Rune poems give what are thought to be meanings for each rune, an esoteric relationship with something else. Ac is the rune associated with the Oak. Feoh is the rune associated with money or wealth. Because runes were used in magic in various sagas, with Egil's Saga being a very good example, it is assumed that these poems have something to do with the use of runes in folk magic.

This idea is based entirely on guesswork and conjecture, and there is very little proof for "meanings" of a spiritual nature applied to the runes outside that which is described in the Rune Poems. The New Age book industry publishes books that only cite each other. Works that reference what is known in the academic world are rare. The meanings attached to runes in this New Age paradigm shift according to what makes people feel good. There is also no direct evidence for the use of runes for divination, with the exception of an obscure passage in Tacitus' Germania. If we distance ourselves from these dubious New Age correspondences, and look at what the rune poems say, we might get a clearer picture of their significance in Anglo-Saxon culture.

Because this rune poem is a work of literature, it is possible to analyze another work of literature through its lens. If the *Rune Poem* can be taken as a series of snapshots of Germanic spirituality and day to day life, then this work may help to illuminate a work such as *The Wanderer*. It is surprising how many Rune-related words can be found in this work. Because the words for *wealth*, *graves*, and *ice* are common in epic literature, this might be said to be coincidental. The aim of this paper is not to prove that there is a mysterious runic pattern hidden in *The Wanderer*, but to simply illumine one work against another. First "rune words" and words related linguistically to runes will be analyzed within the context of the poem. The wanderer's world and culture, and his inner and outer journey will be related to the Rune Poems.

The wanderer has crossed the Sea-Ways, and this Dane, whose culture has taken to the seas, recognizes traveling in the north Atlantic for what it is; cold, lonely, and dangerous. He is said to "stir with his hands the rime cold sea". This implies a solitary journey away from his home. He can find neither

comfort nor warmth along the way. *Lagulade* contains *lagu*, the rune whose name means "ocean". About the ocean the rune poem says; *the ocean seems interminable to men / if they venture on the rolling bark*. One can only imagine that kind of cold; a surging sea, spray on a weathered face, wind and the constant angry motion of the waves.

The next rune found in this poem is *edhle* - the homeland or hall. The wanderer is "edhle bidaed". He is without a tribe, without a homeland, and without a hall. We discover that this is essential to his sense of happiness and well-being because he laments its absence. In much of the literature of arch-heathen Germanic peoples, the importance of a hall in which to receive hospitality and the favor of a lord is essential. In the cold north, a warm hall is not only a nice place to get warm, but is a matter of survival. If *ethel* in this case means "tribe", then it is an expression of kinship. The only tribe he belongs to now is the tribe of tribe-less men.

Wyn, which means "joy", is a rune-word that appears more than any others. Our wandering man searches for anyone, a king, a lord, any land owner who might show him the same kind of hospitality that he remembers. It is said of a joyous man, in the *Rune Poem*, that he is dear to his kinsmen. To be accepted by anyone would provide him the *fretran* or consolation that his soul yearns for. He knows joy, and remembers joy so keenly because he is so familiar with it's opposite. He knows the cruelty of a solitary life of constant wandering.

From the environment the wanderer receives not hospitality but coldness and indifference. This is expressed by two usages of the word *haegl*, or hail. The hailstone is a great destroyer in agricultural societies. A bad hail storm could mean starvation for an entire people. On the northern sea, the wanderer is buffeted by this "whitest of grains." Hail storms are painful. Rain and sleet are cold, but the hailstones that batter our warrior would have bruised his skin. This hail is the wild, outside force that has the capacity to destroy the natural order of cosmos, and the life of the tribe. The lord that the wanderer has laid into the earth was taken by a violent, chaotic force. This event has just such an impact on the wandering warrior. His life, as a cosmic order, reflected in the Heorot of Beowulf and the Valhalla of the Nordic myths, is completely destroyed.

Another rune-word that appears in the wanderer's wanderings is Gifru - the gift. According to the translation by Glenn, "*generosity brings credit and honor/ it furnishes help and subsistence / to all broken men who are devoid of aught else*". Generosity and hospitality are two virtues that the heathen warrior expects from his lord, and possibly by other noblemen when he travels. In Havamal (in the Poetic Edda), Odhin relates that while travelling, "man rejoices in man", and that he has often made friends simply with a loaf of bread and some ale. This is evidence of a very high emphasis placed on the giving of gifts. A gift demands a gift in heathen times. From his lord, the warrior expects gifts of gold and other treasure, won by his king in combat or trade. It is likely that the kings fought and raided to capture gold, and with this wealth kept a band of retainers happy in the mead hall. The warriors were paid with rings and gold coins from the king's treasure (feoh).

Now that we have found the runes in *The Wanderer*, it might be possible to find *The Wanderer* in the runes. Several themes have metaphorical and symbolic relationships with lines of the rune poem. It might even be possible to go line by line through the rune poem to find these relationships. Runes that have already been discussed will be skipped to avoid redundancy.

It is strongly supported that the Aurochs, an extinct species of European bison, symbolized brute strength to the Germanic warrior. The rune poem says: "*Ur byþ anmod ond oferhyrned, / felafrecne deor, feohþeþ mid bornum / mare morstapa; þæt is modig wubl*". The main weapon of a warrior was his ash spear, mentioned in line 99 as his "asca thrythe". In the Rune Poem, the ash is mentioned specifically as being a wood used primarily for making weapons. The ash is associated with Odhin, and he is said to carry an ash spear (Davidson). The Aurochs is born with its own spears, with which it fights valiantly on the moors.

Os, the mouth, is the source of either great wisdom or great foolishness. It is said in *The Havamal* that a man should "say what is needful or be silent". Our rune poem says: "*Os byþ ordfruma alere sprace wisdomes wraþu ond witen a frosfur and eorla gebwam eadmys ond tobiht*". Caedmon is blessed by a gift of poetry, and Odhin is said to grant this to men. Line 66 of *The Wanderer* tells us that a wise man is "not.....too quick tongued." This seems to hint at the high regard the Germanic peoples

had for one's ability to shut ones mouth when appropriate.

If a warrior is traveling to do the work of his lord, to fight battles, trade, or win glory for his Ethel, this journey is a joyful one. "*Rad byþ on recyde rinca gebnylcum sefte / ond swiþhwæt, ðamðe sitteþ on ufan / meare mægenheardum ofer milpapas*." In these lines from the rune poem, we see a journey that is the opposite of what the wanderer is embarking on. His journey is one without purpose in which he will most likely exhaust the remaining days of his life. If he is on the back of a stout horse, he goes upon his journey well. This line also makes it seem as though in that golden torch-light glow of the hall, a long journey loses its harshness. Journeys, during these days of feasting and drinking, are only to be remembered in their most glorious moments, with hail and frost frozen seas mentioned only to dramatize the journey. To the wanderer, the coldness and indifference of the world is a very near reality.

And of this golden torch glow of the Ethel it is said: "*Cen byþ cwicera gebwam, cuþ on fyre blac ond beorhtlic, / byrneþ oftust ðær hi aþelingas inne restap*." The wanderer moves not under the torchlight of a hall, but under the dark skies of a harsh, cold north. When his lord is lowered into the dark earth, his own time of darkness begins. When the light of that relationship is extinguished, so is the warrior's *nyrn*. The light of the hall is a torch that "always burns when princes sit within." This is the light of civilization, which Grendel hates. This is a controlled flame that has been mastered by human hands, and allows a light inside the hall by which the skalds can tell their poetry and the warriors can gnaw pork knuckles. In the tribal society that the wanderer is born into, the Cen, the torch is that interior warm place that he has been expelled from.

If there is one rune that represents the wanderer's state of existence, it is *nyd*, related to the modern English word "need". We learn about *nyd* in the lines: "*Nyd byþ nearu on breostan; weorþeþ hi þeah oft niþa bearnum to helpe and to hale gebwæpre, gif hi his hlýstap æror*." Trouble is oppressive to the heart. The rest of these lines seem to suggest that sometimes trouble can provide a source of help and salvation, which may be a later Christian addition. It is difficult to understand the meaning of this. Could a state of need catalyze something better that the warrior does not

foresee? By his circumstances the warrior is definitely oppressed. The wanderer expresses this sentiment several times by telling us that he has been, “often wretched with cares, deprived of homeland...” The man’s mind is weary, and his woe has worn him down. His travels are meaningless, if only to search for the hospitality that he will probably never again find. He says that a warrior is better off binding his feelings in fetters, but that is the opposite of what he is doing. This may be a speech to those who are surrounded by friends and kinsmen who might not yet understand what it means to be without a home. This may be an internal monologue, in which he finds words for the pitiable situation he has found himself in.

He is tossed about, seemingly at random, by the sea. A warrior is supposed to be strong and immovable, like an oak tree. This tree provided the wood from which Scandinavian houses got their house pillars, often ornately carved, that symbolized the strength and unity of a house. When Norwegian families moved to Iceland, often to escape religious persecution, they would often throw their house pillars into the sea, speak a prayer to Thor, the god associated with the oak (Davidson), and settle wherever the floating house pillar took them. Even the seeds of an oak tree are remarkably strong, and provide the nourishment that fattens the flesh of a pig, which is washed down in the mead-hall by gulps of ale. Acorns may have been observed to cross the sea and germinate in other lands, just as the Saxons in England and Norwegians in Iceland. “*Ac byþ on eorþan elda bearnum / flasces fodor, fereþ gelome / ofer ganotes bæþ; garsecg fandaf / hwaþer ac hæbbe apele treowe.*” The wanderer is like this acorn; a toughened entity that crosses the lagulade and hopes to put down roots somewhere else.

When the warrior says “Alas for the bright cup”, he is missing the cup into which ale and mead was poured. His cup, in his memories just like everything else about that bright past, is golden and bright. The hall is not just a hall, but a mead-hall. Perhaps a modern analogy might be provided by a VFW post: grizzled old warriors telling tales of battle and military service over a few beers, with each tale becoming more fantastic with the telling. The warrior also remembers his horse; “Where is the horse?” A good horse was not owned by a common foot-soldier or carl. In the runic verse we learn, “*Eh byþ for eorlum apelinga*

nyn / hors hofum wlanc, ðær him hæleþ ymb[e] / welege on wigum wrixlaf spræce / and biþ unstyllum æfre frofur.” A sturdy war-horse is an animal a noble thane would own. A horse is an animal to be proud of, and people who own horses even in modern times seem to always find ways of telling the rest of us that they are horse people. That the wanderer lacks a horse makes his journey all the more profound, because this means that his ocean spanning journey has led him to lands that he must cross on foot.

The day, in the sense of the morning when Sunna’s rays illuminate the earth and bring back warmth, is the kind of new beginning in finding a new lord, that the wanderer hopes for. “*Dag byþ drihtnes sond, deore mannum, / mare metodes leoht, myrgþ and tohiht / eadgum and earmum, eallum brice.*” Day is sent by the warrior’s creator, beloved by all men, and is the hope of all castes of society and is of service to all. The wanderer’s mornings, those dawns that he should be hailing, bring only the reality of his situation. Just as the sun is of service to all mankind, this wretched man wishes to be of service to someone else; a king. He only wishes to lay his head and hand on the knee of a lord, and receive rings in exchange for valiant acts.

Just as the warrior is expected to serve selflessly, so did the God Tyr serve his tribe, the Aesir. When the Fenris wolf needed to be bound, he agreed to only wear the magic fetter if one of the Gods would put a hand in the wolf’s mouth. It has been suggested that this is a metaphor for the self-sacrifice that warrior’s who enforce laws and social boundaries must be willing to make. Tyr, or Tir in the Anglo-Saxon futhorc, is the North Star by which a sailor is guided. Tyr in Scandinavian lore is a god of laws and the boundaries and laws that he represents extend down from Asgard to the worlds of men. He rules over the social order and perhaps the custom that a warrior must die before his *drihten*. In *Germania*, we learn that it was considered dishonorable for a warrior to outlive his lord (Tacitus). The wanderer has crossed a social boundary and suffers as a result. His cosmology is inverted, and instead of all of the blessings that his life would normally bring, he is deprived of all of them.

When his lord dies, the buildings and walls of his old Ethel decay and fall. Just like when the walls of Asgard fell in the war between the gods, this boundary between the wilds and the civilized human

habitations decay and crumble. It is the king, like Tyr enforcing the law, and Thor fighting giants, that allow for the golden splendor of the mead hall to exist. War, as a form of violent chaos, takes away some of his friends, in line 81, just as *hagle*, that frozen grain of chaos from above takes away the harvest. A bird bore one friend away, probably in its gizzard after picking the battle field. The hoar wolf, a wolf who by his compound name, is associated with the frozen outside, also takes away some of his friends. His friends are destroyed by this chaos that crosses the broken boundaries. Perhaps his people are destroyed in one invasion by another army. Perhaps the other thanes and the king are taken by a slow attrition.

The last stanza of the rune poem tells us about the grave. This seems to be the ultimate destination of the wanderer, because it is difficult to believe that he will escape the same dissolution at the hands of the elements that takes away his friends, his mead-hall, and his beloved king. “*Ear byþ egle eorla gebwylcun, / ðonn[e] fastlice flasc onginneþ, / hraw colian, hrusan ceosan/ blac to gebeddun; bleða gedreosaþ, / wynna gewitaþ, wera geswicap.*” When a corpse is laid into the earth, prosperity declines. Isn’t this exactly what happens when the lord is lowered into the cold ground? His corpse cools, happiness for the warrior passes away, and the walls are breached by giants, by wolves and carrion birds, and the uncaring elements. When the king is healthy and happy and the *thegns* are lucky in war, hail does not destroy the wheat, there are rings to be given and coins to be dispensed, there are juicy chops to be eaten and ale to bring joy; there is music and a bright torch to ward off the dark.

The importance of lordship is not just one of employer/employee. At the top of the social order, and the cosmic order, there must be a king. The king is the house pillar of the tribe. He is the golden first rays of the day to our warrior. The *thegn* is not a producer; he is completely dependant on the one who rules over him. The king is like Odhin, or Tyr in earlier days (Davidson) and the *thegn* is Thor or Heimdallr, serving with his iron weapon.

This warrior, possibly a recent convert to Christianity, just like the culture that wrote down this poem, must look in the end to the new god to provide that new dawn, and that hope that he cannot find wandering alone in the wastelands and upon the lanes of the sea.

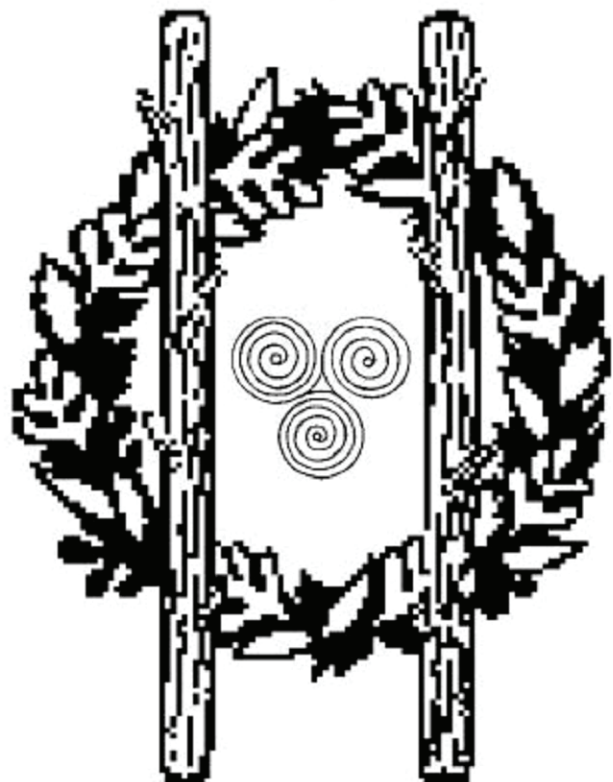
By comparing these two texts, along with

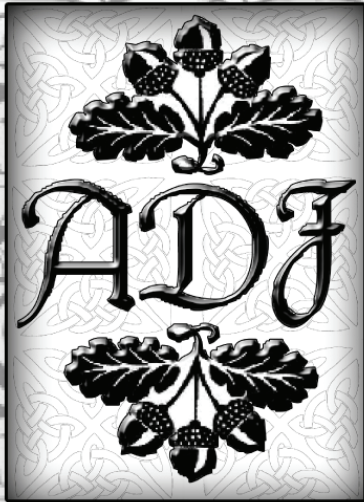
supplemental material from the Eddic lays, it becomes clear that there are consistent themes in the literature of arch-heathen Germanic peoples.

Important in that cold climate is a warm house and a cup of ale, and that protecting gleam of civilized torchlight. The thane lives to die for his lord, and without his hall is thrown to the elements, remembering the friends of his golden past as ghosts that haunt him now, as he is tossed about like an acorn in the gannet’s bath.

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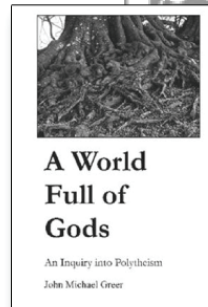
Ogham; The Secret Language of the Druids
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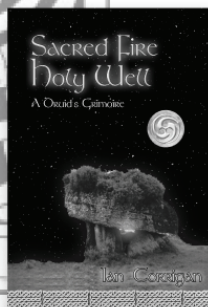
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Video Review

Celtic Cosmology by Ellen Hopman
Reviewed by Rev. Sean W. Harbaugh

Ellen Hopman is one of the leading voices of the Celtic Reconstructionist movement today. Her new video, *Celtic Cosmology*, is a lecture on the fundamental structure of the Celtic cosmos. *Celtic Cosmology* is intended for an audience just grasping the concept of Celtic Reconstructionism, and Hopman delivers a detailed description of the Celtic universe. To paraphrase Hopman, she states early in the video that Celtic Reconstructionism is about taking as much as possible from the Celtic past from scholarly sources, and recreating as much as possible in a modern ritual format. As someone who views himself a Celtic Reconstructionist, I was interested in this video and how Hopman would present Celtic cosmology.

According to Hopman, the Celtic cosmos consists of several divisions: two seasons (summer and winter), three cauldrons, four treasures, and five directions. The Celtic cosmology also consists of the world below the ground (the world of the dead and of water), the fire above, and the tree that connects them. The tree centered universe connecting the three worlds is similar to ADF's cosmology, and the two systems share the water below and the fire above. The concept of recognizing directions differs from ADF cosmology, although in some ADF hearth cultures, this is done in ritual. ADF recognizes hearth cultures throughout the ancient Indo-European world, whereas Hopman's cosmology centers on Celtic—most notably Irish.

Hopman's gives an easy to understand delivery of Celtic Reconstructionism, and she gives a great deal of detail of the Celtic cosmos. Her delivery is descriptive, and someone who has little or no knowledge of druidry will understand what she is talking about. Hopman also describes the druid order she belongs to, the Order of the White Oak, and how they are dedicated to Celtic Reconstructionism.

The video is informative and easy to follow, but there are a few negatives. The sound quality is poor. Although the opening music was at a normal volume, Hopman's dialog was very low; therefore, I needed to adjust my volume up dramatically to hear her speak. The video was poorly edited, and there are places where the viewer can see where it was paused and restarted.

Beside the audio issues, I was also troubled with several of the statements Hopman makes during her presentation. For example, Hopman states that the Celts invented the

sausage, which is debatable. The first historical mention of sausage is in Homer's *Odyssey* in the 9th century BCE. Other troubling assertions include, "If you're going to do Celtic ritual, you must make offerings to water", "if you are going to be a druid, you must study Hinduism", and "Hinduism is the same religion (as druidry)". Also, Hopman's description of the Indo-European migrations is still hotly disputed in scholarly circles, and she delivers her theories of the Indo-European Black Sea migrations as fact. I also found that her negative description of her experiences of past involvement in the Neopagan druid movement as unnecessary in a video describing the Celtic Reconstructionist movement.

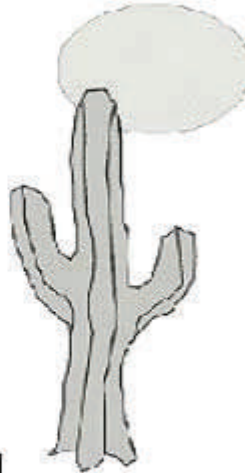
In conclusion, Hopman delivers a very good description of the Celtic Reconstructionist movement, and members of ADF will recognize the similarities in cosmology. The video is geared toward people with little knowledge of druidry. I would recommend this video to those newer ADF members who want a nice explanation of druidry and the three worlds, although at \$20 plus shipping, I believe the DVD could be priced a little more affordable. Hopman's *Celtic Cosmology* is nearly identical to ADF cosmology, and new members starting on the ADF Dedicant Program could find this video useful to help them understand the three realms that both cosmologies share.

Ellen's new DVD on Celtic Cosmology is now available for \$20.00 plus \$4.00 for s/h. (send to POB 219, Amherst, MA 01004). For the same price you can order a VHS (video) or DVD of Pagans – The Wheel of the Year (a look at rituals from many Pagan traditions including songs, chants, original music, and poetry) or a DVD of Gifts from the Healing Earth (bands on herbalism and kitchen medicines).



Sonoran Sunrise Grove, ADF
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Desert Magic



May 7-10, 2009

Activities will include:

- Opening and Main Ritual
- Workshops on Magic, Trance, and Seership
- Bardic Night and Auction
- Enjoy the beauty of the Sonoran Desert



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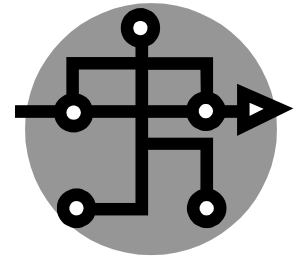
Poetry

Warrior Games

By Diane "Emerald" Vaughn



"Warriors, for whom do you play?"
A ready answer came from each.
Warrior gods of home and hearth;
Personal patrons close to our hearts;
Friends and family, land and tribe;
Honorable answers all.



But none of the warriors had the courage to say
What truly lay inside our hearts:
We play for ourselves.

We play to become stronger, faster, and quicker of wit.
We play to beat our personal bests.
We strive for excellence on our Warrior Paths
To better serve the Kins and the Folk.

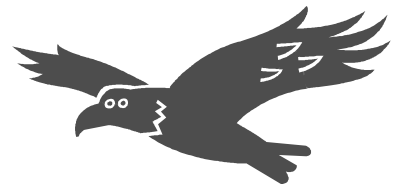
Note: *This poem was the winning entry from the 2008 ADF Warrior Games Bardic Challenge.*

The Nighthawks of Desert Magic

By Spotted Toad



Graceful wings on night dark air,
Swirling silent above my head.
Glancing up I stopped to stare,
Graceful wings on night dark air.
Turbulent thoughts my hears ensnare,
Your quiet presence regained my thread.
Graceful wings on night dark air,
Swirling silent above my head.



Note: *At the 2008 Desert Magic festival in Tucson Arizona, a wonderful gathering hosted by the Sonoran Sunrise Grove, Jenni Hunt taught a class on how to use trance as inspiration for writing poetry and invocations. That class, coupled with the largest concentrations of *Chordeiles acutipennis*, I have ever seen, led to this poem.*

Festival Medley

By Linda Costello

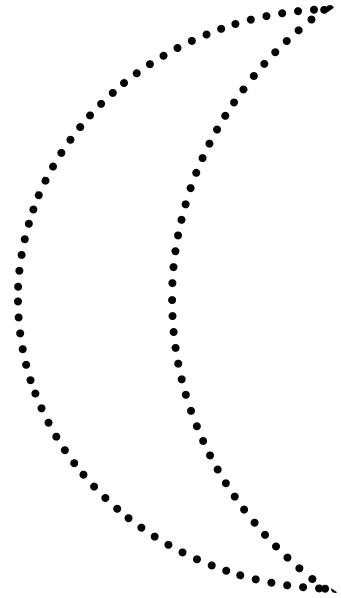
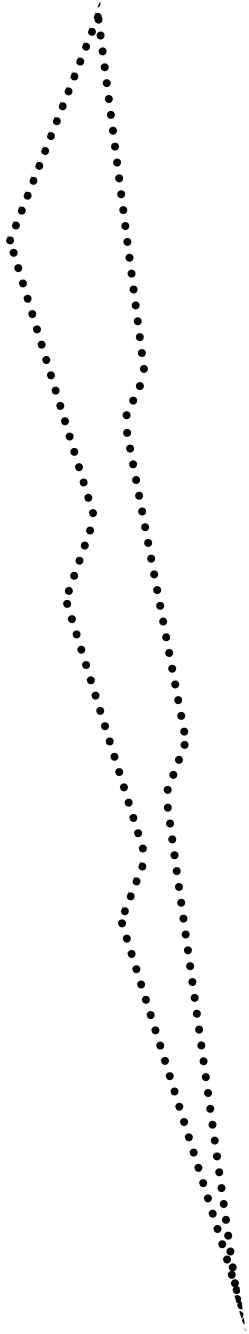
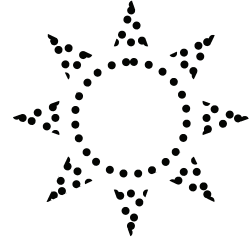
Medieval Madness

By the time you get to Phoenix, you'll be thirsty
You drive and find your way to Uesry Park
And you sent up tents without a bit of shade around
As you try to bang your stakes into the ground
You'll share some meals and times together talking
And a clearing in the cacti for our rites
And we'll sit under a pavilion for our classes
And we sing around the campfire every night
On Sunday we'll get ready for the Ren Faire
As we put on garb, then pack away our gear
We do a closing rite, then leave the campsite
As we frolic all together at the fair.

You just don't know, until you really go.

Desert Magic

Ho, ho, ho, Desert Magic, you know
Never believe it's not so
Desert Magic, you know
You have to believe it is so.
At the crack of dawn we wake, Just at day break
And we hurry down for coffee in the morning
We love the sunny days
As we learn of far away
Crazy druids trancing in the desert night
Ho, ho, ho, Desert Magic, you know
Never believe it's not so
Desert Magic, you know
You have to believe it is so.
Ho, ho, ho, Desert Magic, you know
Never believe it's not so
Desert Magic, you know
You have to believe it is so.
Kirk in his sarong, Skip in matching tee
On Bardic night, we raise a lot of money
The gods, we aim to please
We make offerings to the trees
Grateful for the mountain in the morning light.
Ho, ho, ho, Desert Magic, you know
Never believe it's not so
Desert Magic, you know



Wellspring

Within the town of Sherman, New York
There is a lively tale
Of what happens when the clergy all meet
Next to Illious' special ale.
They start saying things real funny (hic)
Without even half a chance
They all have their way in their own special way
The topic around they did dance.
Although little got accomplished
The people never fail
To fondly remember what happened at Wellspring
With Illious' special ale.

So when the rain starts falling
And it's cold enough for hail (brrrr)
Just find you a cup and fill it all up
With Illious' special ale.



Three Realms

Three Realms is the place to be
Celebrating Druidry
Well and fire and sacred tree
Flow and flame and grow in me
'Cause sacrifice is painless
It brings on many changes
The kindreds are all pleased
Bíodh sé amhlaidh!



Summerlands

It's Summerlands, Summerlands, Sum - Sum - Summerlands
Summerlands, Summerlands, Sum - Sum - Summerlands
Summerlands, Summerlands, Sum - Sum - Summerlands
Summer-lands

And now the season's almost done
So pack your bags and have some fun
Camp in cabins and play in the sun
It's Sum-mer-lands

Lots of classes, Bardic Night,
On Saturday a Unity Rite
Auction, concerts, blessings bright
It's Sum-mer-lands

It's Summerlands, Summerlands, Sum - Sum - Summerlands
Summerlands, Summerlands, Sum - Sum - Summerlands
Summerlands, Summerlands, Sum - Sum - Summerlands
Summer-lands

6th Night plans and makes the deals
Three Cranes handles all the meals
All in all, the weekend heals,
It's Sum-mer-lands

It's Summerlands, Summerlands, Sum - Sum - Summerlands
Summerlands, Summerlands, Sum - Sum - Summerlands
Summerlands, Summerlands, Sum - Sum - Summerlands
Summer-lands



West Coast Battle of The Trees—Battle of The Fifty-Three

by Jill S. Humphrey

I HAVE been in a multitude of shapes,
All of them branched and rooted forms...

I have been the letters of Broadleaf trees,
Mighty, strong and ancient holder of Gaia's keys!
Ailanthus, who slowly walked the Iberian pass;
Alder of the Mountain, the Red, the Sitka, Thinleaf and White...
Ash of Foothills, Leatherleaf, Oregon Velvet, prince of Air;
Bay Laurel, of the twin effervescent fertility fruits;
Birch, primordial scribe of Paper and Water, guardian of Wind;
Black Hawthorn, of the deepest red and emerald dreams;
Black Locust, mysterious keeper of river secrets...
Blueblossom, with scented blossoms echoing Avalon;
California Buckeye, now residing within the Summerland,
California Hazel, with infinite travel to all dream realms;
California Pepper Tree, shaman and healer of the forest;
California and Western Redbud, mothers of watertight baskets;
California Sycamore, with playful femininity;
Cascara Buckthorn, also departed through the veil Aflame...
Cherry of Bitter, Choke, Hollyleaf, Klamath and Sierra, crying tears;
Christmasberry, now dwelling only within Mounds,
Coast Siltkassle, Quinine, Wavyleaf, triple medicine-maker,
Cottonwood, of Black, of Fremont, of Quaking Aspen,
Elderberry, rainbows of Red, Blue and Pacific green,
Flannelbush, Fremontia, Magicians of the yellow flowers,
Golden Chinquapin, prophesier of nature's secrets,
Hazelnut, bearer of Otherworldly Awen, holder of heads' Fire;
Hop Tree, delicate dancer swaying her ochre flowers,
Maple, 8-pointed star-dweller, creating hidden Flames;
Mountain Dogwood, the speaker of Middle Earth;
Mountain Mahogany, of Curleaf, Birchleaf, California and Desert;
Oak, the 11-realm Old One Seer Poet reflecting Fiery Earth;
Oregon Crabapple, the shy and mysterious one;
Pacific Dogwood, whose leaves point to mystic rivers;
Pacific Madrone, gnarled and leathery crone, burning passion;
Pacific Serviceberry, the priestess of the west;
Tanoak of the starry leaves, always remembered in the past;
Walnut of Hinds and California, nurturers of all souls;
Wax Myrtle, known as Pacific Bayberry, glowing greenish yellow;
Willow in Arroyo, Black, Pacific, Scouler, and Sitka, of all Waters;

I have been the numbers of the Conifers,
Great and silently swaying brave warriors!

California-Nutmeg, with multitudes of divine arms;
Cedar, of Alaska, Incense, Port, and Red, guarding Earth;





Cypress, branches swimming towards the Pacific;
Fir, the 11-lived majestically-giving eternal peacemaker;
Giant Sequoia, the grandfather of all time reflecting Land;
Hemlock, twins of Mountains and Western isles;
Juniper, four-pointed psychic bridge world connector;
Larch, storyteller of Subalpine and Western lands;
Pacific Yew, glorious queen of all that is innocent;
Pine, creator of the 25 mist-covered realms, all Watery;
Redwood, of sendings and scrying, projecting Fire;
Spruce of Brewer, Engelmann and Sitka;
Western Yew, of hidden secret knowledge forever gone;



Can you hear the silent ongoing Battle?
Seen on Water, on Earth, of Wind disastrous?
It is our duty as Guardians of the Forest,
To stand between our Tree Ancestors and souls lost!

Perchance To Dream

by Jill S. Humphrey

A sound upon the wind was I -
Five words to describe why,
They say I was dreaming.

I was a smoky ember within fire.
I was a root deep in the earth.
I was a spotted moth in the air.
I was a dancing kelp in the water.
I was a fleeting idea in a spirit.

A being of the forest am I.
Again five words to describe why -
They call me a dreamer.

I am the red of a singing robin.
I am the orange of a monarch butterfly.
I am the yellow of ripe lemons.
I am the green of polished jade.
I am the blue of glacier lakes.
I am the purple of wild fireweed.
I am the indigo of desert lightning.

A tiny grain of sand, I will be -
Five more words to make you believe,
They say I will be dreamed.

I will become an Ancestor and Shade;
I will be beyond the curtains of the Otherworld;
I will be surrounded by Oaks in Summerland;
I will be reborn to the earthly planes!

Oh, shining Sidhe,
Can I dwell forever in your crystal realm?
Or succumb to the scent of your blue roses?



Last Issue's Puzzle Key

Across

3. **UPANISHAD**—1 of the 4 Vedas
6. **THELMA**—Founded by Aleister Crowley in 1904
8. **KINDRED**—Family/folk/spirit etc.
9. **PYTHIA**—Delphi Oracle
11. **HIGHPRIESTESS**—2nd major Arcana
14. **ALDER**—Fearn
17. **INDRA**—Also called Sahasramuska...
20. **COLIGNY**—Celtic Calendar
21. **VEDA**—Skt. for Knowledge
23. **THEALOGY**—Study of the Goddess
26. **AVESTA**—Zoroastrian Scriptures
28. **HOPS**—Humulus
29. **NARCISSUS**—self loving' hero
30. **VESTA**—Roman Goddess of the Hearth
34. **URSAMAJOR**—Big Dipper
35. **YARROW**—Achillea-mille Folium
37. **ODIN**—Oldest Aesir
38. **WREN**—Druids Bird
39. **NONA**—Parcae - Spinner
40. **NJORD**—First of the Vanir
41. **MATRES**—Gaulish Divine Mothers
43. **IRELAND**—Home of Dublin
45. **KANT**—Founder of Critical Philosophy (last)
46. **BIFROST**—Rainbow Bridge
47. **ROWAN**—Sorbus Aucuparia
48. **LOVERS**—6th major Arcana

Down

1. **GAIA**—Wife of Uranus
2. **COLUMBIA**—Celtic Missionary C521- 597CE
4. **SCORPIO**—October 24 to November 22
5. **LOKI**—God of mischief
7. **EMERSON**—Nature. Essays. etc.
10. **DECIMA**—Parcae -Allotter
12. **HERNE**—Hunter accompanied by Spectral hounds
13. **MAGICIAN**—1st major Arcana
14. **AWEN**—Welsh inspiration
15. **PHILOSOPHY**—Gk- "Love of Wisdom"
16. **FALIAS**—Stone of destiny city
18. **ABHASVARAS**—Skt for "shining ones"
19. **ICELAND**—Home of Reykjavik
22. **DYAU PITER**—Vedic Sky God
24. **FRIGG**—Consort of Odin
25. **JASON**—golden fleece hero
27. **BROOM**—nGetal
31. **STRENGTH**—8th major Arcana
32. **TERRAMATER**—(2wds) aka -Earth mother
33. **SOCRATES**—Greek Philosopher 469 - 399 BCE
36. **EINSTEIN**—German Physicist 1879- 1955
37. **OCEAN**—Okeanos
42. **SALVE**—ointment, balm etc
44. **PERUN**—God of the gold moustache





Crossword Puzzle

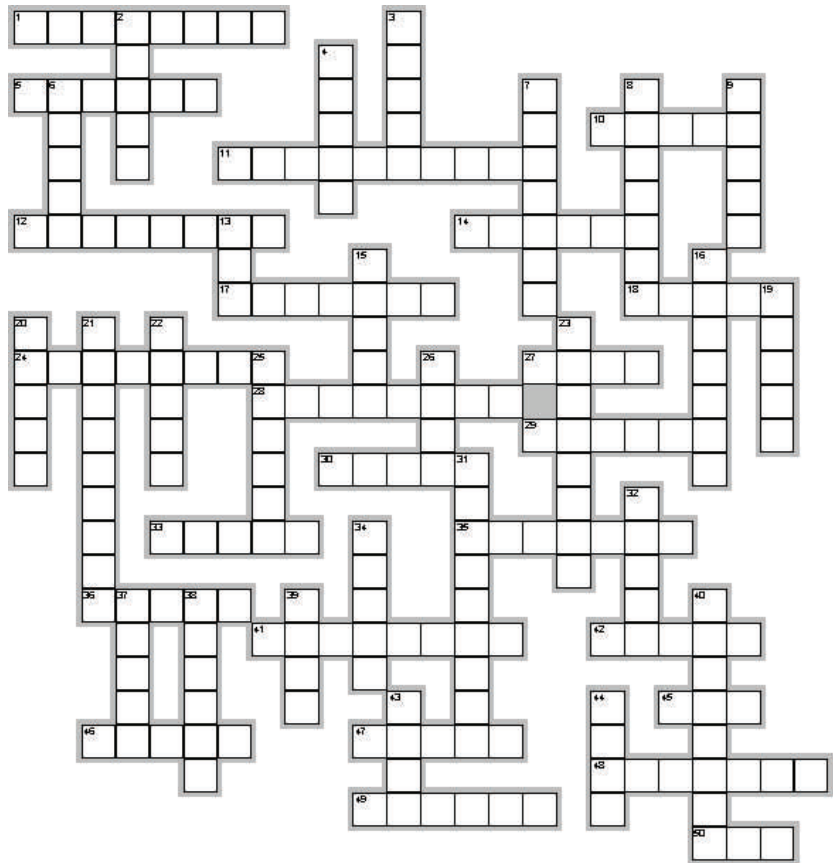
Across

3. 1 of the 4 Vedas
1. Mystical revelation
5. Norse Goddess of Love
10. August 22 to September 23
11. Beginner Ceremony
12. Classical Indian Language
14. Moirae - Spinner
17. ¾ Moon
18. Kenaz
24. AKA Inner circle
27. Alwyn & Brinley...
28. January 21 to February 19
29. Meso
30. Parcae -Cutter
33. 9 Greek Goddesses of inspiration
35. Aromatic substance
36. ointment, balm etc.
41. Trident wielder

42. Ganges is a Sacred River in...
45. Algiz
46. Ansuz
47. Latin for Deity
48. Grove AKA
49. City of Lugh's Sword
50. Mannaz

Down

2. Rhiannon's Husband
3. A Hindu Mother Goddess
4. Artist of Rider Waite Tarot deck.(last)
6. Siva is AKA
7. Gk box opener
8. Rainbow Bridge
9. Tinne



EclipseCrossword.com

13. Inguz
15. Religious expectations
16. This occultist died in 1947(last)
19. Hunter accompanied by Spectral hounds
20. 13th major Arcana
21. Chinese Philosopher 551 - 479 BCE
22. 15th major Arcana
23. Her cauldron gave knowledge
25. Fehu
26. Gebo
31. Greek Philosopher 384 - 322 BCE
32. Eadhadh
34. 10th major Arcana
37. Queirt
38. Roman Poet 70 bce-19ce
39. Othila
40. Hels Realm
43. Wife of Jupiter
44. baton, caduceus, scepter etc..



News and Announcements

Dedicant Program Completions

Jim Adlhoch (Tirian) of Awen's Breath Grove, ADF
Completed March 2009.

Julie Desrosiers of Thornhaven Protogrove, ADF
Completed January 2009.

New Protogroves

Ocean's Tide Protogrove, ADF
in Cranston, Rhode Island
on December 24, 2008



Coming Events

Desert Magic
May 7-10, 2009 Ozark AZ
<www.ssg-adf.org>

Wellspring Gathering
May 21-27, 2009 Sherwood NY
<www.stonecreed.org>

Eight Winds Festival: ADF Gathering of the Pacific Northwest
June 25-28 at Salt Point State Park, CA
<<http://featherrivergrove.weebly.com/eight-winds.html>>

Midnight Flame Festival
September 10-13, 2009 Bellaire, Michigan
<<http://www.grovemidnightsun.org/midnightflame.html>>

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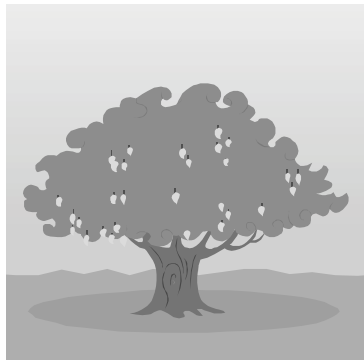
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Chris :)
Wild lilies photograph
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Submission Guidelines

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

References and Notations:

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

Medium of Submission:

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

oak-leaves@adf.org

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

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

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

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

Art Submission Guidelines:

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

Deadlines for submissions are:

Spring: December 1st,
Summer: March 1st,
Autumn: June 1st,
Winter: September 1st

ADF DIRECTORY

The Mother Grove

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

Skip Ellison
Rev Kirk Thomas
Kristine Marino
Anthony Thompson
Arthur Shipkowski
Nancy McAndrew
Flip
Maria Stoy
Selene Tawny
Mariah Sheehy

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adf-treasurer@adf.org
adf-secretary@adf.org
adf-members-advocate@adf.org
adf-cord-chief@adf.org
adf-cosd-chief@adf.org
ivybrid1@aol.com
selene@zoomtown.com
caelesti@gmail.com



Additional Leadership Positions

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

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

adf-administrator@adf.org
ibonewits@neopagan.net
tredara@ncweb.com
john.adelmann@trw.com
adf-chronicler@adf.org
athomps@adf.org
adf-listmaster@adf.org
adf-preceptor@adf.org
adf-regalia@adf.org
adf-webmaster@adf.org



Committees

Clergy Council
Grove Coordinating Committee
Grove Organizing Committee
Prisoner Relations Committee

Chair: Skip Ellison
Chair: Rev Caryn MacLuan
Chair: Aigeann
Chair: Rev Barbara Wright

adf-archdruid@adf.org
adf-gcc-chair@adf.org
adf-goc-chair@adf.org
adf-prison-ministry@adf.org



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
Rev Robert Lewis
Diana Paar
Rev Sean Harbaugh
Nancy McAndrew
Nancy McAndrew
Modig
Athelia Nihtscada
Rev Robert Lewis
Hekatatia

adf-upper-midwest-rd@adf.org
adf-northeast-rd@adf.org
adf-heartland-rd@adf.org
adf-northwest-rd@adf.org
adf-southeast-rd@adf.org
adf-central-rd@adf.org
adf-southwest-rd@adf.org
adf-canada-west-rd@adf.org
adf-canada-east-rd@adf.org
adf-europe-rd@adf.org



Guilds

Artisans Guild
Bardic Guild
Brewers Guild
Dance Guild
Healers Guild

Chief: Sharon Smith
Chief: Rev Jennifer Hunt
Chief: Flip
Chief: Zona-Lisa Bennett
Chief: Rodney Cox

smithing_chick@yahoo.com
romandruid@cox.net
flip@chainolakescamp.com
samhain3x3@aol.com
uberrod@comcast.net

Liturgists Guild
Magicians Guild
Naturalists Guild
Scholars Guild
Seers Guild
Warriors Guild

Chief: Rev Kirk Thomas
Chief: Rodney Cox
Chief: Linda Costello
Chief: Christopher Sherbak
Chief: Meredith McDonald
Chief: James Dillard

druidkirk@yahoo.com
uberrod@comcast.net
druidlinda@aol.com
sherbak@yattglobal.net
meredithmcdruidd@yahoo.com
kingseasmus67@yahoo.com



Special Interest Groups

American SIG
Children's Education and Parenting SIG
Ecstatic Trance SIG
Foireann Mhorrigan
Military Outreach SIG
Safe Haven SIG
Solitaires SIG
Technopagan SIG
The People of the Purple Feather

Coordinator: Karen Dutton
Coordinator: Epona
Coordinator: Rowan Hawke
Coordinator: Calliean
Coordinator: Francesca
Coordinator: Lightwind De Domnu
Coordinator: Brandon Newberg
Coordinator: Dubhlainn
Coordinator: Aethon Tobar

kdutton@carolina.rr.com
epona@mysticdruid.com
siobhanols@yahoo.com
amairgin@pacbell.net
ladybythesea@yahoo.com
blesseddruiddess@gmail.com
SolSIGCoordinator@gmail.com
jamie.goodwin@hotmail.com
aethontobar@gmail.com



Rites

American
Aus Dhwer: Eastern Gate Kin
Clann na nGael: Gael Kin
Eldr ok Iss: Kin of Fire and Ice
Oi Asproi Koukouwayies: White Owls Kin
Roman Kin
Slavic Kin
Tylwyth Y Ddraig Goch: Red Dragon

Leader: Rev Michael Dangler
Leader: Carrion Mann
Leader: Flip
Leader: Emerald
Leader: Rev Jennifer Hunt
Leader: Francesca
Leader: Rev Kirk Thomas

dangler.8@osu.edu
carrionmann@aol.com
flipc@hainolakescamp.com
emerald-adf@hotmail.com
romandruid@cox.net
ladybythesea@yahoo.com
druidkirk@mac.com



Groves and Protogroves:

Australia:

Silver Birch Protogrove, ADF

Local to: Australia

silverbirchadf@gmail.com

Canada:

Beaver Hills Protogrove, ADF

Local to: AB

beaverhills@hotmail.com

Protogrove of the Ancient Ways, ADF

Local to: AB

ancient_wayspg@yahoo.ca

Oakstone Protogrove, ADF

Local to: BC

oakstone_adf@yahoo.ca

Dancing Lights Grove, ADF

Local to: ON

dancinglightsgrove@gmail.com

Red Maple Grove, ADF

Local to: ON, QC

info@redmaplegrove.org

Thornhaven Protogrove, ADF

Local to: ON

thornhavenadf@yahoo.ca

Island Willow Protogrove, ADF

Local to: QC

islandwillow@gmail.com

Europe:

Midnight Tree Clan Protogrove, ADF

Local to: Czech Rep

arbor.nocturnus@gmail.com

Hollow Hills Protogrove, ADF

Local to: Hampshire, UK

hollowhillsadf@gmail.com

USA:

Hallowed Oaks Grove, ADF

Local to: AL

hallowed_oaks-owner@yahoogroups.com

Ozark Mountain Protogrove, ADF

Local to: AR

ar.adfdruid@gmail.com

Grove of the Rising Phoenix, ADF

Local to: AZ

info@risingphoenix-adf.org

Sonoran Sunrise Grove, ADF

Local to: AZ

sd@sonoransunrise.org

Tempest Ravens Protogrove, ADF

Local to: AZ

tempestravens@yahoo.com

Awen's Breath Grove, ADF

Local to: CA

awensbreath@aol.com

| | | |
|---|--------------------------|--------------------------------------|
| Burning Waters Protogrove, ADF | Local to: CA | burning_waters@sbcglobal.net |
| Coast Oak Grove, ADF | Local to: CA, AZ | sddruids@yahoo.com |
| Feather River Protogrove, ADF | Local to: CA | featherriverpg-owner@yahoogroups.com |
| Green Timbre Protogrove, ADF | Local to: CA | mythicyarns@live.com |
| Raven's Cry Grove, ADF | Local to: CA | ravenscry@ravenscrygrove.org |
| Sierra Madrone Grove, ADF | Local to: CA | sierramadronegrove@yahoo.com |
| Grove of the Red Earth, ADF | Local to: GA | reearthseniordruid@gmail.com |
| Apple Branch Protogrove, ADF | Local to: IL | ashley@apple-branch.org |
| Raven Wood Grove, ADF | Local to: IL | info@ravenwoodgrove.org |
| Wild Onion Grove, ADF | Local to: IL, IN, MI, WI | jk.cole@gmail.com |
| Black Bear Protogrove, ADF | Local to: IN | blackbeargrove@yahoo.com |
| Wild Hare Grove, ADF | Local to: KS, MO | info@wild-hare.org |
| Cedarlight Grove, ADF | Local to: MD | clg@cedarlightgrove.org |
| CedarSong Protogrove, ADF | Local to: MI | cedarsongpg@gmail.com |
| Grove of the Midnight Sun, ADF | Local to: MI | info@grovemidnightsun.org |
| Grove of the Twilight Flame, ADF | Local to: MI | thetwilightflame@yahoo.com |
| Shining Lakes Grove, ADF | Local to: MI | robh@shininglakes.org |
| Red Pine Protogrove, ADF | Local to: MN | red_pine_adf@hotmail.com |
| Bright Leaf Protogrove, ADF | Local to: NC | gealtinne1@aol.com |
| Muscadine Grove, ADF | Local to: NC | muscadine_adf@yahoo.com |
| Nemos Ognios Protogrove, ADF | Local to: NH, MA | ceiserith@aol.com |
| Grove of the Other Gods, ADF | Local to: NJ, NY | eternalansw@earthlink.net |
| Red Oak Grove, ADF | Local to: NJ, PA, DE | officers@redoakgrove.org |
| Enchanted Desert Protogrove, ADF | Local to: NM | enchanteddesertgrove_adf@hotmail.com |
| Muin Mound Grove, ADF | Local to: NY | sharonel@twcnv.rr.com |
| Our Whole Protogrove, ADF | Local to: NY | info@urtharts.com |
| Paumanok Island Protogrove, ADF | Local to: NY | ravenslairli@yahoo.com |
| Shining Valley Protogrove, ADF | Local to: NY | ganieda1012@yahoo.com |
| Tear of the Cloud Grove, ADF | Local to: NY | contact-us@tearofthecloud.org |
| Mystic Ash Grove, ADF | Local to: OH | selene@zoomtown.com |
| Silver Falls Protogrove, ADF | Local to: OH | silverfallspg@gmail.com |
| Stone Creed Grove, ADF | Local to: OH, PA | seniordruid@stonecreed.org |
| The 6th Night Grove, ADF | Local to: OH | 6thnight@6thnight.org |
| Three Cranes Grove, ADF | Local to: OH | threecranes@threecranes.org |
| Clan of the Triple Horses Grove, ADF | Local to: OR, CA | triplehorses@gmail.com |
| Hemlock Vales Protogrove, ADF | Local to: PA | hemlockvalesadf@gmail.com |
| Sassafras Grove, ADF | Local to: PA | info@sassafragrove.org |
| Snow Water Grove, ADF | Local to: PA | snowwateradf@yahoo.com |
| Spiral Spirit Protogrove, ADF | Local to: PA, DE, NJ | info@spiralspirit.org |
| Whispering Lake Grove, ADF | Local to: PA, OH, NY | ravenmann@aol.com |
| Ocean's Tide Protogrove, ADF | Local to: RI, MA, CT | info@oceanstide.org |
| Eagle Mountain Protogrove, ADF | Local to: TX | troy1of2@gmail.com |
| Protogrove of the Live Oaks, ADF | Local to: TX | patchshorts@gmail.com |
| Henge of the Sacred Fire Protogrove, ADF | Local to: UT | ambiorixdruid@hotmail.com |
| Grove of the Seven Hills, ADF | Local to: VA | sevenhillsadf@yahoo.com |
| Protogrove of the Shenandoah, ADF | Local to: VA | gotshenandoah@gmail.com |

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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.

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

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

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

ADF Membership Rates:

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

Total Due \$ _____

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

Under 18 Membership Waiver

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

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

Parent/Guardian Signature

Parent/Guardian Printed Name

Notary Seal:

2009 Eight Winds Festival: An ADF Pacific Northwest Druid Gathering

June 25-28, 2009; Salt Point State Park, Cazadero, CA

This year Sierra Madrone Grove, ADF and Feather River Protogrove, ADF are hosting Eight Winds Festival, the annual gathering of ADF's Northwest Region. Now in its third year, Eight Winds is fast becoming one a staple of ADF's northwest commitment of community.

This year's event will be held Thursday, June 25th through Saturday, June 28th at the [Salt Point State Park](#). Located on the Pacific Ocean in Sonoma County, this amazing area is a stone's toss from the heart of California's wine country. We will be celebrating Summer Solstice Ritual on a Pacific Ocean beach at sunset—it doesn't get much better than that!

For complete details about this majestic piece of paradise and directions to the park, see <http://featherrivergrove.weebly.com/eight-winds.html>

This year's special guest is author Erynn Rowan Laurie. Erynn lives in Washington state, and she is one of the founders of the Celtic Reconstructionist movement. She is a prolific writer, and her books include *Ogam: Weaving Word Wisdom*, and *Talking About the Elephant*. Erynn will be leading a Recon solstice ritual and holding a workshop on ogam. We are proud to have her appearing at our festival this year.

Rev. Kirk Thomas, ADF Vice-ArchDruid will be attending our festival this year. It is always a pleasure to listen to Kirk lead a discussion and we will announce soon what workshop he will be leading. Kirk is now residing in the PNW and we are glad to have him here with us.

Stay tuned for more workshop announcements! If you are interested in presenting at this year's Eight Winds, please e-mail Brighde at: brighdeindigo@gmail.com

Prices

Fee schedule:

Festival Admission:

Adults—\$25 per person for all weekend; \$75 with food program

Children (11 to 16) — \$15 per child for all weekend; \$65 with food program

Children (6 to 10) — \$15 per child for all weekend; \$50 with food program

Children (5 and under) — No charge

Paying at the door please add \$10 per person. There is no guarantee of admittance at the door due to limited space

No RSVPs for the meal plan will be accepted after May 25th, no exceptions.

Vehicle parking is \$6 per night, payable upon arrival to the Park

Send payment by check to:

Sierra Madrone Grove, ADF

c/o Eight Winds Festival

PO Box 220034

Sacramento, CA 95822

Please indicate the number of your party and if you are purchasing the food plan.

If you prefer to pay by VISA/Mastercard, you can use Sierra Madrone Grove's Senior Druid Sean Harbaugh's PayPal account. Go to www.paypal.com, and click on send money. Enter seanthedruid@yahoo.com in the "to" box. In the message box, please indicate number of people in your party and if you are purchasing the food plan. I will send you a confirmation upon completion of payment.

Proceeds from admissions go to the Sierra Madrone Grove, ADF as a fund raiser to help the Grove. Proceeds from the food plan go to the Feather River Protogrove as a fund raiser to help the Grove.

The Wellspring Gathering 2009

Brushwood Folklore Center, Sherman NY

May 21 - 25

Worship

Fellowship



Revelry

Learning



Our 19th Year

- ADF National Meeting - Teaching by ADF founders and leaders -
- Ritual in the Brushwood Nemeton - Guild & Kin Gatherings -
- Concerts: Saturday night: The Mickeys! -
- Brewing & Artisans Contests - & this year, the founding of the

Wellspring Bardic Chair

www.stonecreed.org/wellspring

A Presentation of

