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Archdruid

With our annual elections coming up, I'd like to spend most of this column talking about them. This will be a very important election cycle for us. Along with a new Archdruid, we will be electing two Non-Officer Directors, a Member's Advocate, and maybe more.

For the Archdruid position, it is important that the person elected is someone who can fulfill the duties of the office. To see what that entails, I would advise everyone to read, or re-read, my article on *A typical week in the life of the Archdruid* that appeared in OL #35, pages 2-6. The article can be found here - <<http://tinyurl.com/luatqn>>.

The other offices up for election are important as well. Over the years, people have asked me what they can do to be elected to office in ADF. The first step is being willing to get your name known within ADF. This may not be so important in contests where only one candidate is running, but for contested contests, it is very important. The bio that goes out with the ballot is helpful, but most people will only vote for someone they know. So how can you get your name known?

One way of doing that is by attending festivals, and presenting workshops at them. This will give you the face to face contact with the members that is so important, and let people know that you believe in what you teach and are willing to share your knowledge. This option has the additional benefit of having your name appear in the presenter's list on the festival's website, making it visible to anyone who simply checks out what is happening at the festival.

Another way is by being active on the email lists. Since many of our members are solitaries, this may be their only contact with other ADF members. Being active does not mean to simply make random posts. People on the lists are looking at the posts to see if the poster is thoughtful and helpful, and if they would make a good leader.

A new avenue of exposure that has been growing recently, and the last that I'll be talking about here, is the presence of ADF on the social networking sites, such as Facebook, LiveJournal and Ning. Many of our members look at these sites daily, and an active presence there will go far in getting your name known. As with posting on the email lists, people looking at potential leaders will be looking for considerate and well thought-out responses.

Bright Blessings,
Rev. Skip Ellison

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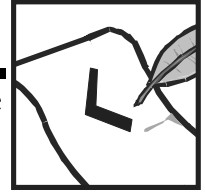
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Cover: *Winter River* by Chris :)

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Article



ADF Round Table Discussion: Building a Bright Future

At Summerlands 2009

by Melissa "Missy" Burchfield

The theme of Summerlands this year was once more about community and fellowship. There were many great workshops presented, and nested among them was the ADF Round Table Discussion hosted by Carrion Mann. During this time, we had short presentations by nine of our most prominent (read: gullible enough to take on projects) ADF members.

ADF Then and Now

Rev. Liafal (Sue) discussed quite a bit about the beginnings of ADF and how it all began. I think most of us are familiar with the imagery of Isaac Bonewits, our beloved founder, three sheets to the wind and deciding ADF was a great idea. Isaac's vision of a mainstream paganism that would be respected and possess longevity was since flourished, with many thanks to volunteers and hard-working innovators like those who participated in this panel. These additional folks were entirely necessary because, as Liafal pointed out, Isaac had great vision but is no administrator. "I wouldn't give him my checkbook," she mused. She has put out a call to those of us who want to share in this vision to find those areas where we see need for improvement and help take responsibility for improving our organization. We, as a whole, need to spend time thinking about what we can do to make ADF grow and continue to be strong—no matter for how long or how short a time we have been members.

A Complete History of ADF

Rev. Skip Ellison then spoke to us about the project and subsequent book he is currently drudg-

ing through: [A Complete History of ADF](#). Skip joined ADF in 1990, when we boasted 100 members and has been an active member ever since.

He has seen the establishment of dozens of groves, guilds, kins and so many of the other subgroups that help make ADF home to such a myriad of differences in paths. Once finished archiving, digitizing, cataloguing and generally organizing the several thousand documents (many of which he obtained from



Seen: Karen Clark, Rev. Kirk Thomas, Rev. Raven Mann, Rev. Barbara Wright, Rev. Ian Corrigan and Rev. Liafal

Credit: AJ Goodrich

Isaac in twelve garbage bags full of random papers that have taken him five years and counting to sort) and mixed media files, he plans on donating the work to Carlton College's History of Druidry division. Furthermore, items specific to the history of the relationship between ADF and Brushwood Folklore Center will be placed in the ADF museum located on-site at Brushwood.

ADF Cares

Karen Clark addressed a project that is dear to many of our hearts: ADF Cares. ADF Cares stems from the need to organize donations during times of crisis. During Hurricane Katrina, ADF Cares collected many monetary and tangible donations to aid those folks devastated by the storm. ADF Cares has since similarly aided those in need after Hurricane Ike, the Australian Wildfires and has inspired many groves to rally together and meet needs locally. If any of you see a need, please, post an announcement to ADF-Announce or for more information on how you can become involved in a noble and rewarding group, visit the ADFCares portion of the Wiki at

<<http://www.adf.org/cgi-bin/adf/wiki/view/Main/AdfCares>>.

Traveling Clergy: “They can’t come here, so we’ll go to them!”

Rev. Kirk Thomas, being a member of every list in ADF, has had plenty of time to feel the pulse of the organization and grasp the needs of our community. His new project is designed to reach out to groups of solitaires and Protogroves in remote areas who don’t have the luxury of face-to-face fellowship or festivals to attend. The vision of the Traveling Clergy Program looks a lot like a traveling festival. He proposes we send groups of three clergy members to areas where our members need support and fellowship. We send invitations to solitaires and other isolated people to attend a full Saturday event including several workshops and a full ritual run by the clergy but with the attendees as active participants—a “crash course” in Druidry. “I’m willing to fund this for two years to see if it’s a workable outreach option, and I hope to see it begin by next summer,” he says. “There’s a lot to do before then.” Thanks to Kirk for seeing a need in our community and taking proactive steps to meet it.



Rev. Kirk Thomas

ADF Prison Ministry

Rev. Barbara Wright spoke from the heart about reaching out to ADF members in prison who are in need to religious guidance. ADF currently receives between two and ten letters per month from prisoners who either are ADF members or who are interested in learning more about Our Druidry. Many of these individuals are looking for study programs done as correspondence courses. At this time, we have no such option in place, especially when these courses must be completed with no books. Barbara’s vision in-

cludes parceling out articles to supply them the information on Druidry. There are also currently several people who are working on audio files and material for individuals with special needs, which have much potential for meeting the needs of our prison population, as well.

Barbara reminds our Groves that any correspondence you receive from a prisoner should be forwarded to the ADF Office. There is a protocol in place with the ADF Office as the “middle man” for our outreach. Prisoners send their letters to the ADF office that will send them along to volunteers. Remember, we are volunteering to meet their religious needs only. This is not a call for “Prisoner Pen Pals.” As Barbara so plainly puts it, “We don’t know what they did, we don’t want to know what they did, and we don’t care. We are here to meet a specific need and to do it in a way that is safe for our members.” Anyone inter-

ested in this outreach program may contact the Prisoner Relations Committee here: <<http://www.adf.org/cgi-bin/adf/wiki/view/Main/PrisonerRelationsCommittee>>.

The Initiate Path

In conjunction with the ADF Initiatory Current <<http://www.adf.org/articles/working/initiatory-current.html>> begun at Wellspring, Rev. Ian Corrigan has been working diligently on a practicum for the Initiate program: a nine-month practicum in intense magical and spiritual skills. The Initiate path is designed to meet the training needs of our member’s post-Dedicant path who desire further training in the magical-spiritual skills without all the scholastic and organizational training. Currently, there is a twelve-course program with a set of exit standards for each, but very little in-house ADF systemic guidance. The current initiate students are acting as “lab mam-

mals” as we fine-tune the needs of individuals who long for the deeper training without a call to clergy. The current Initiate program can be found at <http://www.adf.org/members/training/ip>.

ADF Children’s Program

Steph Gooch reminds us that long-term survival as an organization involves training the next generation in Our Druidry. In 1996, Peter Gold proposed a Children’s program that looked much like a Sunday school curriculum for Druidic children, which fell out of deliberation after several years of discussion.

In 2005, Steph became involved in pushing forward with the idea of training for our children. She devised an outline of the knowledge to be covered based largely in part on the Dedicant program and the various interest groups in ADF that is divided into three areas: Studying Our Druidry, Practicing Our Druidry, and Living Our Druidry. Under Study, the information covers cosmology, hearth cultures, and high days. The Practice portion involves ritual skills, meditation and divination. Living Our Druidry is designated for the nine virtues, environmental awareness and guild/special interest groups.



Rev. Raven Mann & Rev. Barbara Wright

Anne Lenzi joined the project at Wellspring 2006 and the decision was made to separate the program into Wiki pages where parents and ADF educators can freely share ideas (even general Pagan activities) with each other; and a *Children’s Program Handbook* with “official” ADF guidance for creating a program in local groves and families. The resulting Handbook draft did not turn out as complete as anticipated and has not been approved by the Mother Grove, but the Wiki pages are available for anyone to upload/download suggestions <http://www.adf.org/cgi-bin/adf/wiki/view/Main/ADFChildrensProgram>.

This year’s festival season has seen a resurgence of desire for creating a Children’s Program. The main reason this project has stalled is directly related to the lack of time the people with the actual expertise have to tackle such a large and involved project. What we need right now are volunteers. The project is in need of people to research and interview the experts and also to write summaries for the *Children’s Program Handbook*. The Kin groups are being asked to fill out an outline for each of their hearth cultures. We also have a project for artisans to draw informational coloring book pages. Please consider volunteering to help, even if you only have time for something small.

ADF Study Programs—Division of Labor

Raven Mann spoke to us about some much needed restructuring going on in the “behind the scenes” part of our study programs. The current review process has a bottleneck that can sometimes back up submission approval and various other communications, much to the frustration of the members! Raven has proposed the creation of three additional officers: Two Deputy Preceptors for the Dedicant Program and a Preceptor for the Generalist Program. The Dedicant Deputy Preceptors will not be reviewers (unless there is a shortage of reviewers) but rather answer questions and handle those items such as alternate titles for book reviews. In addition, there will shortly be available a small number of Generalist (GSP) Mentors, a highly sought after commodity among the current GSP students (*guess who is one of them!*).

As I alluded to above, we are also in the process of creating multimedia training materials. We are going to be building a repertoire of audio files, films of rituals, etc. We have many folks with

recording equipment, and we are hoping to utilize those who have volunteered their time to help with this project.

ADF Clergy Training

Michael J Dangler presented his reflections on our Clergy Training Program (CTP). Our vision (and Isaac's) has always been to have a rigorous and solid training program with a cohesive set of exit standards comparable to those of the other mainstream religions that will lead to full ordination as an ADF Priest. We are not quite there yet, but we have taken a significant step toward that goal with the completion of the second and third circles of the clergy training program. Mike said:

Our training currently consists of outlines of exit standards: CTP Circles 2 and 3 have complete guides available, but CTP 1 does not at this time. The guides for CTP 2 and 3 are in need of expansion into a real program, fleshed out to provide training, not just test it. Resources need to be consistently updated, and CTP 1 [currently identical to GSP 1], in particular, needs to be drawn into a guide that provides a lot of preliminary information and resource work.

CTP1 is also ready to be rebalanced in a way that will better prepare those who complete it to do the work of a Clergyman. This is a work in progress, but progress is being made with the needs of our students and program participants always in mind. The current Clergy Training Program can be found at: <<http://www.adf.org/members/org/clergy-council/ctp>>.

ADF Dedicant Open Forum

Though not all the planned topics were covered for this portion of the meeting due to time restraints, there was a nice discussion of the mental

discipline requirement. Kirk spent some time explaining the difference between self discipline and mental discipline. Self discipline involves the body whereas mental discipline involves focus. Meditation is a means to do this, to getting the Ego to let go. Ian points out that Our Druidry doesn't have meditation as a goal like some of the mainstream Eastern religions. We use meditation to transform a congregant into a person with a personal religion. "Meditation: because we just aren't cool enough without it."

Karen Clark reminds us that the Dedicant Path is not a requirement. The work of Our Druidry is only important

insofar as you actually do it. The documentation may be important for those who desire the recognition or further study programs, but "some of us are bad druids and don't care about that crap." Personally, I think Karen (who founded 6th Night Grove) is a fine Druid, paper or not. Other topics covered included tackling high days, doing what Raven referred to as "A.D.F.-esque rituals," and building family traditions.

In conclusion

The Round Table was a very informative presentation that told us quite a bit about what those folks "up there" have been doing. The overwhelming theme that can be seen in all of the discussions is a desire to move forward as a team to create the best environment possible for the greater good of the organization. Please feel free to use the above links to get involved and join us in helping Our Druidry evolve and grow:

Why Not Excellence?

Since she joined ADF in 2008 Misy has completed the Dedicant Program and started several study programs. She's an accomplished bard and is quite active in Three Cranes Grove, Columbus, OH.



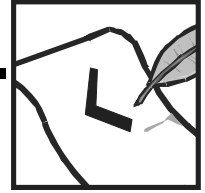
Rev. Michael J. Dangler



Article

A New Approach to Outdwellers

by Rev. Robert Lewis



Throughout the years there have been many discussions and many variations with how those in ADF deal with the Outdwellers or outsiders. As I travel, and visit various groves doing rituals, I have yet to see any two groups deal with the Outdwellers in the same fashion. Before I talk about how I personally, and by extension the grove I am with, handle the Outdwellers we need to first look at who they are and some of the variations of what is done.

Who are the Outdwellers?

Isaac Bonewits defines them as the “weird ones” included social outsiders such as foreigners, aboriginal people, sorceresses, madmen, criminals, etc, plus various types of supernatural “Outsiders,” such as elves, giants, and so forth (Bonewits, 1990). Kit defines them a little differently as those that have been left out, or deliberately put out and those spiritual forces of the Otherworld that we might not wish to include in our cosmology (Jaguar, 1995).

To put things in a simpler definition, and the one that will be used throughout this article, the Outdwellers are those that are not part of our “tribe”. These are those that are from beyond the boundaries of our kin and friends. This boundary is often defined as beyond the light of the ritual fire.

Historically it would be beyond the boundary fence or markers of the village. When we look at the lore, we can see that the scary things, such as the Femorians of the Irish Celts, the giants of the

Germanic cultures, the Titans of the Greeks, and similar throughout all Indo-European cultures all reside outside of the safe place of the village. It is these beings that we are calling the Outdwellers.

Why deal with the Outdwellers?

Why would one want to deal with, or even acknowledge the Outdwellers? These are dangerous beings and they can cause real harm. That is exactly the reason why one would want to make some kind of sacrifice to keep them away. The idea is that we can make some kind of sacrifice, such as to a protective force to keep the Outdwellers away, a bribe to keep them at bay, or a sacrifice and suggestion that they party “over there”. All of these are done in the hopes that they accept the sacrifice, and stay away. With the exception of calling on a protective force, there is really nothing beyond the hope that they accept the sacrifice and leave us alone though.

When to make sacrifice to them:

In my travels, I have seen many times in the ritual used to ask the Outdwellers to stay away. This is possible because while making some kind of sacrifice to them is common, it is not part of ADF’s Core Order of Ritual. Common practice has it occur prior to the calling of the Kindred though.



There are some groves that will ask them to stay away on the way into the ritual area. This is

done partly because that is where their established Outdweller's shrine is located. It is also done this at this point to keep them from even approaching the ritual area. Another approach is to ask them to stay away after one states the purpose of this ritual. This is done so that the various beings know what we are gathered for and can then make an informed choice of whether or not go join us. The latest I have seen them called upon is after the gates are opened. The reasoning for this spot is because the gates are open and there are clear channels of communications. There is no excuse for the Outdwellers to not hear the call for us to be left alone.

How do others make sacrifice?

Every Grove does this differently, and I'm going to summarize some of my experiences.

In one Grove, they stop on their procession in. This Grove uses the Warriors to keep the Outdwellers out. They do this by calling on a deity associated with strength protection, such as Thor of the Norse, and ask them to keep the Outdwellers at bay. They then call on the Outdwellers specifically and tell them to stay away and make their offering. All this is done while the folk look away so as to not look for a **ghosti* relationship with the Outdwellers.

Another Grove waits until after they state why they are there. This is usually sometime shortly after making sacrifice to the Earth Mother. The person then making the sacrifice will do so in a similar manner to the aforementioned Grove. They call on the Outdwellers and demand that they stay away from the rite, and make their offerings.

A third Grove waits until after the gates are open. They too call on the Outdwellers and ask them to stay away. What makes this different from the previous Grove though is that when they make the offering, they walk off to the side, set the mug of offering down, turn their back to it, and kick it over with their foot.

These are just some examples of what some Groves do. Something that should be consid-

ered in making the Outdweller's offerings is that one should not define the patron or matron of someone present as an Outdweller. While it may not be very common for someone to have a matron or patron that is a deity of chaos and disorder, what we normally define as attributes of an Outdweller, they do exist. Probably the two most common Outdweller like deities that are followed are Loki of the Norse and Eris of the Greeks. In the example that Rev. Jenni Hunt relates to us, Mike's matron is Eris:

Thirteen of us were gathered for our first Saturnalia in the living room of the house I'd moved into just two months previously. Concerned about the smoke alarms, we removed all the batteries and shut off the circuit breaker that powered them. I was concerned that Mike's patron might intrude upon our ritual, so in the pre-ritual briefing, I explained, without mentioning anyone by name, that certain deities of discord would not be welcome in my home. I had arranged for Mike to make offerings to Mars Silvanus and ask him to banish that which would oppose us. Then I lit the sacrificial fire, and almost before I could complete my prayer to Vesta, the smoke alarms began screeching. (Hunt, 2008)

As one can see, it is not a good idea to exclude a deity that looks after one of the attendees. I can also vouch for this from my own experience. I once asked my own patron, Loki, to stay away from a ritual as I knew the Senior Druid of the Grove I was with had issues with him. Just like with Eris in the above example, Loki came in with a bang. He caused the person next to me holding the blessed waters to pour most of them on the fire putting it out. The following day, I personally paid the price by waking up with a very bad cold that lasted for the next week, which happened to be finals week of my senior year of college.

Should we form a relationship?

That is a question that everyone has to ask and answer on their own. Based on my conversations with many people throughout ADF, it appears to me that the prevailing opinion is that we should not form any more of a relationship than

necessary. My personal experience says just the opposite.

In the Tear of the Cloud Grove, ADF, the Grove that I helped found and am currently the priest for, we do an annual rite to chaos. This rite is our Spring Equinox ritual. Originally it started out as a way for me to celebrate my patron in Grove ritual, as this is also my birthday. Beyond that though, this is a time of unpredictability and chaos in upstate New York. One day it can be hot and sunny, and the next it will be a blizzard. Many of the Grove members seem to run through a time of chaos at this time of year.

With this ritual, we do form a **ghosti* relationship. We actually call on the Outdwellers and ask them into the ritual instead of staying away. We also call on specific deities of chaos to come and join us. In 2009 we also called the giants of the Norse to come and join us. There are two concepts that are working when we do this ritual. First, by calling the Outdwellers into our rite, they follow the principles of **ghosti*. After doing this for multiple years, I can say without a doubt that this does happen. They may come in and have some harmless fun with us, such as turning hard boiled eggs mostly raw the first year we did this, but they do not come in and cause any harm or trouble. The second concept is that by making this **ghosti* relationship with them, they are more likely to respect us when we ask them to stay away from rituals because we respected and honored them.



A different way of dealing with the Outdwellers

What I have been doing quietly for many years, and publicly for the first time at Wellspring 2009, has been making a votive sacrifice to the Outdwellers. Kirk Thomas defines a votive sacrifice as “an offering made in consequence to a vow. It is usually set up as an 'if – then' formula... The vow comes first, and if the desired outcome occurs, then the sacrifice is made (Thomas).”

When it comes time for me to make the sacrifice to the Outdwellers, I first define who they are in context of the ritual. In general this is by calling on those that are not our kin or friends, and those that want to come only to disturb our rite. I then “show” them the sacrifice that I am going to make, if they leave us alone. Generally this is done by taking a stein of some alcohol, and leaving it sitting open outside of the ritual space. For Wellspring, when we were ready to close the gates, I then went out to the stein, and declared that they upheld their end of the bargain, and that I would fulfill my end. At this point I poured the sacrifice. Most other times though, I waited until the rite was over, and when cleaning up, thanked them and poured their sacrifice. As publicly doing the second half of the votive offering was well received, it has now become part of the standard liturgy for my Grove.

Conclusions

In conclusion, there are many ways to deal with the Outdwellers. Some are very forceful and show as little respect with hopes of not forming any kind of relationship with them. The method I have just presented as an alternative is on the other end of the spectrum where one goes out of their way to form a relationship with them through a votive sacrifice, and asks them to respect this relationship.

Works Cited

In general, there is no wrong way to keep the Outdwellers out of a rite, as long as you are not specifically excluding the patron or matron of an attendee. It is also appropriate to not even give them mention in a ritual. This is common when you are doing rites in your own house where you have your own Kindred protecting the space, or when you are at a permanent and sacred ritual site. When I am at my house doing a personal ritual, I don't even mention the Outdwellers as I trust my land spirits to keep them away.

What you do though will be up to you. I suggest that you go out and experiment. Find what works for you and for your grove. You may be surprised with what you discover.

Rev. Robert Lewis has been a member of ADF since 1999. He has held many local and national leadership positions and is currently the Secretary on the Mother Grove.

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Three Cranes Grove, ADF
would like to offer deepest thanks
to our outgoing Senior Druid



James "Seamus" Dillard
who has faithfully served for two years,
more than doubling our membership,
nurturing and sustaining our voice,
and bringing deeper meaning to
being a crane.

Our fires are brighter because of you.
May you pray with a good fire.

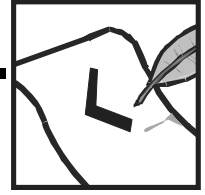




Article

Professional Helping Skills for Neopagan Clergy The Necessity of the Helping Process

by Rev. Carrion Mann



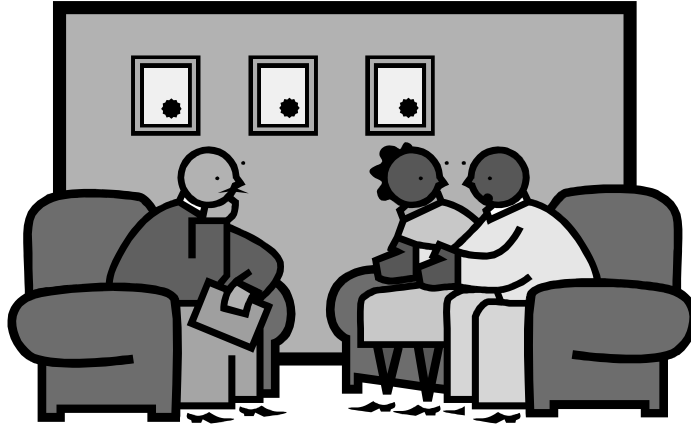
The development of professional helping skills is a necessity for Neopagan clergy, if we are to truly be of service to our congregations and the individuals who will seek our assistance in this modern age. Neopagan clergy must prepare to effectively respond to those who will most surely come to them for assistance with a variety of difficult situations or risk leaving these individuals no choice, but to seek help from the religious leaders of the mainstream belief systems.

For the purpose of clarifying terms and developing a working definition for the function of the Neopagan clergyperson, as a professional helper, it is beneficial to examine what professional helping is and is not. Professional helping, first and foremost, is not therapy or counseling. The terms, therapy and counseling, are often utilized interchangeably; however, upon closer examination they can be quite different from one another and are very different from those of professional helping in most cases. “A dictionary of psychology definition of therapy would include the words: ‘treatment of disease or disorder’ and ‘to make better’” (Milne 3). It assumes that the person asking for help has an illness or disorder and requires the intervention of another to make them better, instead of the individual before you merely experiencing a difficult situation related to human existence, as in the case of professional helping. Therapy is often utilized in the treatment of mental illnesses and drug and alcohol addictions, for example, where a method of treatment or plan can be developed by the therapist to cause the individual to improve their condition. On the other hand counseling is a bit more difficult to define because has become a ‘catch all’ label within our culture that can have numerous definitions, making it virtually useless as a term to specifically identify the function of a counselor. Counseling, while overlapping at

times with therapy, “has emerged in the context of marriage guidance, pastoral care, educational settings and voluntary organizations, and has subsequently developed into private practice” (Milne 5). The separate professions of psychotherapy and counseling often have associations or organizations that both govern requirements for training, accreditation and certification of individual practitioners, as well as safeguard the interests of patients or clients (Milne 4).

The professional helper does not require an association, licensure, or certification; however, to be an effective helper education and training, whether formal or informal, can be critical. Helpers are simply other human beings, who have wisdom, knowledge or other experiences that they willingly share to help individuals, who ask for their assistance. The professional helper is basically, an informed resource. The helper does not have power and control over the individual being helped (commonly referred to as the ‘helpee’), as in the case of the therapist, who is in control of the treatment methodology and plan for their patient or client. The power and control to change or improve life circumstances belongs entirely to the helpee, as do the consequences of their choices, relieving the helper from this responsibility entirely. The professional helper is skilled at helping individuals to help themselves through a variety of techniques. The skills necessary to be an effective professional helper include, but are not necessarily limited too: active listening, effective communication, support, empowerment, empathy, crisis intervention, conflict resolution, confidentiality, problem solving, decision-making, resources and referrals. “In an early edition of *The Skilled Helper* (2nd ed. 1982), Gerard Egan suggests an effective ‘skilled helper’ is committed to his or her own growth-intellectual, social, emotional and spiritual, and

that such helpers need to become ‘potent human beings’...or ‘as people with both the resources and the will to act’”(Milne 18). Most, if not all, Neopagan clergy are committed to their own intellectual, social, emotional and most definitely, spiritual development on some level and the ‘will to act’ is fundamentally part of the magic of our religions; therefore isn’t it time that we, like the clergy of our paleopagan ancestors, also became resources within our communities for those experiencing difficulties associated with human existence?



Priest serving in helping capacities, aiding individuals in need of assistance, are not a foreign concept within ancient Indo-European cultures; for people of all social classes sought their priests to assist with a variety of difficulties simply related to human existence, including but not limited to, healing, protection, matters concerning marriage, birth, death, wealth and fertility, as well as for help in decision making and problem solving relating to these needs. Within our modern culture difficulties that simply relate to human existence are still very much alive, and though their manifestation in a modern context may have changed, the need to seek the guidance, wisdom and experiences of another to resolve these difficulties remains the same. “Human woe turns, as flowers do to the spring sun, to those nearby who seem capable of offering some understanding and good sense” (Kennedy & Charles viii-ix). It is only natural that individuals, who turn to the gods and spirits for guidance, wisdom and blessings, would also turn to their clergy not only for assistance with the matters of the sacred, but also with those concerning the mundane matters of human existence.

Within the ancient Indo-European world we find clergy functioning in a professional helping ca-

capacity. “One of the main functions of pagan priests was to act as mediators both between the spirit and human worlds and between different human groups” (Green 32). Among the Celtic cultures the Druids were known to have fulfilled the roles of judges, arbitrators and negotiators between disputing groups of people (Green 32). They are known to have significant political influence, as advisors to kings (Ellis Davidson 157), therefore, the function of the Druid priest was not only religious in nature, but also included secular responsibility both private and public.

Additional examples of priests fulfilling professional helping functions can be found within Greek society, where once more the priest function is connected to decision-making and problem solving for the people they served. The seer within Greek society was extremely important to decision-making regarding warfare (Burkert 113). The role of the seer was not only to aid in decision-making and the gaining of self-confidence, but also to determine what course of action to take or not in an endeavor without giving a definite end result (Burkert 114).

The Vedic priests also did not stand, “apart from ordinary life”, but instead went to great lengths to absorb the rites of the people within their elaborate and poetic ritual forms to create an entire set of domestic rites and magic to help their people with ordinary needs (Keith 56).

Within Roman society the colleges of pontiffs and augurs, were a legislative arm of divine order, “empowered to interpret the will of the gods, to write rituals and to determine forms of worship”... (Jones & Pennick 42). They fulfilled not only a religious function, but also a secular one, “and they advised individuals on how to harmonize their daily life with the regulations of the

divine laws” (Jones & Pennick 43). As Rome expanded, however, and ‘practical power’ passed into the hands of ordinary citizens civil law began to separate from divine law and secular life began to detach itself from religious life (Jones & Pennick 46). It is this division that would withstand the test of time and bring us into the modern world and nature of human existence, where the division of the sacred from the mundane becomes of ultimate concern to Neopagan clergy when serving the folk and ensuring the survival of our congregations and individual practitioners of our religions far into the future.

Unlike the ancient societies of our Indo-European ancestors, our modern society contains according to Mircea Eliades, two main classifications of human beings: ‘religious man’ and ‘nonreligious man’, as well as two modes of being: ‘the sacred’ and ‘the profane’ (14). He furthermore states that, “it is only within the modern societies of the West that nonreligious man has developed fully” (202-203). While Eliades admits that the ‘great cultures’ of the past cannot be presumed to have been without nonreligious man, there remains no documentation, which provides evidence for their existence (203). The ancients lived almost exclusively within ‘the sacred’, while modern non-religious man dwells within a desecralized world, finding it “increasingly difficult to rediscover the existential dimensions of religious man in the archaic societies” (Eliades 13). It is from this desecralized world view that the need to personalize our lives through the aid of ‘counseling’ perhaps originates. “Many of us no longer live in supportive communities bound together by religious faith and beliefs; we live in fragmented societies alienated from our surroundings and each other” (Milne 2); however, for many Neopagans our religious beliefs and practices find their origins within archaic societies, yet we live in a modern world and culture divided between ‘the sacred’ and ‘the profane’ and largely desecralized.

The need for Neopagan clergy to develop and incorporate skills for professional helping once more within their religious function has never

been more of a necessity. While Neopagan clergy wholeheartedly strive to restore elements of ancient religious tradition and practice within our modern Neopagan religions, we have yet to attempted to reintegrate the mundane or civil concerns of Neopagans with those of the sacred or divine. By incorporating skills for professional helping within our studies as Neopagan clergy, we will help to lessen the effect of desecralization and fragmentation within our modern society, making the need for ‘counseling’ and ‘therapy’ within the Neopagan community largely unnecessary for dealing with the difficulties of human existence.

Rev. Carrion Mann has been a member of ADF since 2001, serves as a Deputy Preceptor, scribes for the Liturgists Guild, and leads the Gael Kin.



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The Art of Robyn Bellospirito

artist, writer, storyteller

www.robynbellospirito.com

*Please read my children's story "The Little Maple Queen" in this issue of Oak Leaves
(Above: Lady Brigid, Left: Forest Queen, Right: Queen of Hearts)*

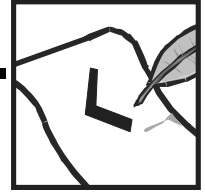




Article

Druid Puppet Theater

by Maria Stoy



Although Sassafras Grove does not have a regularly scheduled children's program, we do plan for children's activities during most of our High Day rites. The activities center on the theme, hearth culture or beings of the occasion and can include crafts, story telling, games, etc.

Our Spring Equinox ritual 2009 was led by Michelle Handa and we honored Nerthus as our primary deity with Iduna, as goddess of youth and spring, as the gate-keeper. Emerald and I were working on children's activities for this event, and she approached me and Michelle with the suggestion of doing a play or puppet show before the rite. A few days later at a Bardic Circle, Rowynn CleerDawn presented a poem telling the story of Iduna and the golden apples and Druid Puppet Theater was born.

Rowynn gave us permission to use her poem as the basis for our show and the next step was casting. We discussed having children perform the show themselves, but we're never sure how many or which kids will be attending so we decided to have adults put on the play for the children. We called for volunteers, and seven grove members agreed to participate.

With story and cast settled, we moved on to the task of creating our puppets. We discussed several options and decided on sock puppets. Some

quick internet research yielded several simple puppet patterns to choose from. We donated craft supplies, fabric and, of course, socks. Diane W., Emerald, Sarina and I met on a Sunday afternoon to begin the building process. Four of the puppets, Iduna, Loki, Bragi and Odin were designed to be manipulated by one person and had working mouths, since they had the most lines.

To create the Gathering of Gods we used the sock puppet pattern, stuffed them with cotton batting and attached three to a stick, so one actor could manipulate more than one puppet at a time. The "extras" in-

cluded Thor, Sif, Frey, Freya, Heimdall and Sunne, each deliberately dressed to make them distinct individuals.

Odin's ravens were simple Halloween props attached to a branch. We completed most of the puppets that day, but more work needed to be done. Diane later created the felt eagle and falcon disguises to be used by Loki and the Giant. Diane also created the apple tree prop and Emerald worked on backdrops.

We got together for an evening of rehearsal and ran through the show a few times. We agreed to use scripts during the performance which helped reduce the panic of memorizing lines and kept up the flow of dialogue.



Puppeteers: Michelle Handa, Maria Stoy, Diane Watson, & Diane "Emerald" Vaughn. Puppets: Bragi, Sif, Sunna, Frey, Odin, Eagle, Loki, Idunna, Freya, Thor, Heimdall, & Falcon.

The day of the event we set up a puppet stage by stacking some tables and draping them with a cloth. We did another quick run-through to get used to our space and prepared for show time. We presented the show to kids and adults before the ritual. After the show, the older kids were given a word search puzzle that incorporated names and places used in the show. During the ritual, kids and adults joined us in a spiral dance to open the gates and call Iduna as gatekeeper. When it came time to receive the blessings, one of the young girls passed out Golden Delicious apples that had been blessed with the Waters.

Several of the kids commented on the show to us later. They were excited to recognize Iduna in



Credit: Cheri

the ritual and know something about her story. One or two of the younger ones were a bit frightened of the giant (played by a person draped in fur with a crocheted Viking helmet on his head!) Later in the evening, the kids got to try using the puppets and made up their own games, which consisted mostly of puppets chasing each other through the hall!

All in all we were pleased with how the puppets and performance turned out. Inspired to share our idea with others in ADF, we entered our puppets in the Artisans Guild show at Wellspring where they won Best in Show! We hope in the future to do more puppet shows using tales from different cultures. We also encourage other folks to incorporate children's theater activities in their programming. Not only will it get your scholars, bards and artists involved, it's a great storytelling

tool to utilize when passing on the lore to the next generation.

Here is the text we used for the show:

Iduna's Gifts

Author: *Ronynn CleerDawn*

Director: *Diane "Emerald" Vaughn*

Cast: Iduna—*Diane "Emerald" Vaughn*; Loki—*Diane Watson*; Bragi—*Ronynn CleerDawn*; Odin—*Alaric Albertsson*; Giant—*Justin Vaughn*; Narrator—*Maria Stoy*

Puppet Fabricators: *Sarina Agresta, Maria Stoy, Diane "Emerald" Vaughn, Diane Watson*

Stage Crew: *Michelle Handa*

Videographer: *Tina Watson*

*In Asgard high, there grows a garden wonderful to see.
But wonder pales when one compares the garden to its tree.
An apple tree of special fruit that grows for only one.
Iduna, goddess, tends the tree from dawn to setting sun.
Iduna, goddess bright and fair, she cultivates that tree
and loves the joy of kindness shown and generosity.
The goddess tends, the goddess picks the apples from the bough.
Just one per day for Asgard's gods, no more will she allow.
Her basket full of apples gold, Iduna waits at dawn
with golden hair in morning air and dew upon the lawn.
All mysteries of health and youth and goodness were her ken.
She knew the magic, power, in a gift of friend to friend.
Each morn to fair Iduna's home the gods would make their way
and from her outstretched hand would take an apple for the day.*

*A necessary dose for all, with magic in the meal
to keep away the wear of years, the gift of youth to feel.
The health of gods, Iduna held. A grave and weighty lot
to stay within the garden's land and never leave her plot.
But Loki, trickster, whispered sweetly, "Hear, my dear one: come
and see a tree beyond the walls, brighter than the sun
of all the apples you have grown. So come and see outside."
"Oh, no," she said. "That's not the truth, I believe you've lied!"
Then Loki shrugged. He turned to go. "You don't know," he said.
"For you spend all your time in here. Look yourself instead."
She paused. "The tree has golden fruit?" "Summa can't outshine!"
"Another tree? It cannot be quite as bright as mine..."
They walked and Loki smiled a smile and nicely led the way.
"Perhaps you're right, Iduna dear. We will see today."*

*But noon, then dusk, then evening passed, all without her sight.
The goddess gone, her husband Bragi searched throughout the night.
He searched, he ran, he called until his golden voice was gone.
His harp and lyre were silent then; no saga, rhyme or song.
His sweet Iduna missing left a pain within his heart.*

*And Bragi, Asgard's scald, had not a melody to start.
With bright Iduna gone that day, all the gods were grim.
They searched the lands of Asgard up to Heimdall at the rim.
Then down his Rainbow Bridge into Midgard, land of men.
In Middle Earth the gods all looked throughout and end to end.
But not her comb and not her cloak, nor basket did they find
And not a golden hair, nor clue, nor trace of any kind.
With heavy steps and heavy hearts to Asgard made their way.
Iduna, gone. Their spirits, dark. No brightness to their day.*

*In sadness then, Allfather called his ravens to his side.
"Go to all the lands without, travel far and wide.
Find," he said, "Iduna's news, of when and how and where.
My wisdom's not so strong; I fear my mind is not so clear."
For Time began to wear them down, no apples could they eat.
Without Iduna's magic gifts, old age began to beat
And bow the backs of mighty gods and turn their hair to white.
Their minds began to slow and tire, their eyes were not so bright.
But, back they came, the ravens, in a stir of nighttime wings.
They told their master, Allfather, of sly and evil things.
A whispered tale of trust and lies, of youth and trickery,
A goddess in a giant's hall, Iduna's bravery.
The giant wished the gift of youth and sought to have his way.
The golden fruit, eternal health, the prize he sought each day.*

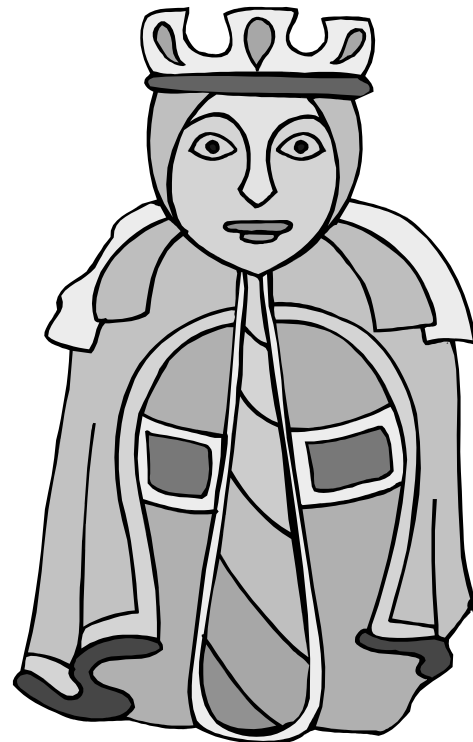
*The giant held the gods as foes and wanted all they had,
And tricked the trickster Loki into doing something bad.
So Loki brought Iduna to the giant on his word.
But Asgard forced him back again, disguised now as a bird.
A falcon sped to Jotenheim, the giant's realm beyond.
The cloak of feathers, Freya's magic, brought him fast upon
A hall of gloom, the giant's home of dreariness and dread.
Except a single corner full of morning's glow instead.
Iduna, goddess, bright and young, but full of fire and brave.
Withheld eternal gifts of youth and power that it gave.
From high above, the falcon stood upon a window tall
And looked to see if he could see the giant there at all.
"Hurry, Loki," called Iduna. "He has gone away.
It's you, I know. Now hurry up! I haven't got all day!*

*"For I have had some dreams of late that Asgard's aging fast.
No time for tricks, no fruit till home, I'm wise to you at last."
The falcon flew to land beside the goddess fair and bright.
A god again, with steady hand, he drew a runic light.
One instant stood Iduna, slim and shining, waiting, but
In a wink there sat a fat and ordinary nut.
Then Loki donned again the feather cloak without a pause
And falcon spread his feathered wings, the nut within his claws.
For haste was key, the only way to win safe Asgard's wall.*

*No lie spun well, no broken vow, deceit, or tale so tall
Would win him golden apples from Iduna, goddess wise,
As age made Loki see the worth of action over lies.*

*So to the windowsill he rose and made to fly away
But not before he heard a door. They weren't alone that day.*

*The falcon Loki spread his wings, all haste, all speed, he flew.
Loki knew in eagle's form, the giant would pursue.
No pause to rest his aging falcon wings. He could not slow
As Jotenheim, the Giant's Realm, then Midgard rushed below.*



*The eagle screamed behind him, just ahead were Asgard's walls.
Loki clutched Iduna, charmed, so precious and so small.
The eagle neared, god Loki feared his wings began to tire.
He made it past the walls when Odin cried out, "Light the fire!"
A blazing wall of flames shot up, the eagle was no more.
And falcon Loki glided to a tree at Asgard's shore.
A tiny nut, god Loki placed beneath the apples bright.
He drew a rune. Iduna stood at last in morning light.
The gods rejoiced, Iduna's back! Old age and dark away!
As from her outstretched hand they take an apple for the day.*

Video of the show can be found on YouTube at
<<http://www.youtube.com/watch?v=NnBdV7kM7EU>>

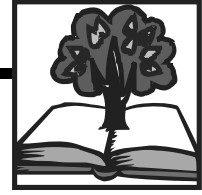
Thanks to all in Sassafras Grove who made our puppet theatre debut possible!

Maria Stoy has been a member of ADF since 2001. She has served in various leadership positions most recently as a non-officer director on the Mother Grove. She is currently the Senior Druid of Sassafras Grove.



Book Review

by Rev. Ian Corrigan



Trance-Portation: Learning to Navigate the Inner World

Diana L. Paxson, 2008

Weiser Books

ISBN: 978-1-57863-405-7

Diana Paxson seems to be working her way from being a writer of enjoyable historic and mythic fantasy to being a teacher of core skills in Pagan magic and spirituality. Her Taking Up the Runes is a new classic on that subject, and now her book on trance, meditative and vision skills immediately becomes a standard Pagan text on those subjects. Paxson has been an active player in the modern development of trance-based magic, through her work with the development of Asatru seidh practice, and the influential seidh-magic group Hrafnar. <<http://www.hrafnar.org/>> However, this book is not about seidh.

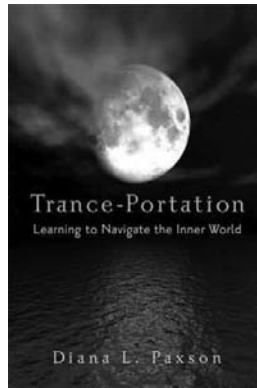
Trance-Portations is a textbook for personal or group training in meditation, trance and vision. The exercises and sequence were developed by Paxson over some years of teaching, and this practical background shows clearly in the book. The methods given are only barely related to any specific spiritual path, but rather could be applied by nearly anyone. The book starts at the beginning, assuming the student does too, and explains concepts right alongside of immediate exercises and basic practices, moving from there toward the highest and strangest of trance experiences. She regularly nods to the various faiths her students might bring, but whenever Paxson gives specific examples, she draws on the Pagan, Heathen and magical community. Her own cosmology and mythic context is plainly the polytheism of modern Heathenry; this makes her book very comfortable for a variety of Reconstructionist and Traditional Pagan systems.

The book begins with a fine effort at defining trance and altered states, which succeeds in avoid-

ing the scientism of 'brain-wave-states' to focus on the actual feeling and effect of trance. Her explanation leads a western rational mind smoothly toward accepting the value of working with managed mental states. In the first practical chapter she gives simple exercises that will be familiar to anyone with modern Pagan trance training – they are presented clearly and concisely, and used consistently as a basis throughout the book. She then presents material on deepening and detailing trance experience through memory, sense perception and visualization. This is very good stuff, often skipped in a fast introduction.

Paxson then presents a series of classic uses for trance, supported by exercises. The Inner 'base camp', allies, meeting the Gods and spirits, maps and models of the Inner worlds, and group work are all covered. Chapters cover healing and sleep, self-monitoring and trouble shooting, and 'past life' memory. The chapter on meeting and dealing with the Gods is clearly based on the building of relationship, and devotion and offering are discussed alongside trance and vision. This bit quietly includes some lovely polytheistic theology, presented oh-so-gently. I enjoyed that. The book concludes with a suggestive chapter on mysticism, a discussion of hazards and solutions in trancework and useful appendices of notes for using the book in classes, scripts and resources.

Trance-Portations is an introduction, and most of these topics get a fairly quick survey discussion, though all with solid base and depth. Plainly Paxson has chosen to focus on the practical, and the exercises given are well-designed and well-scripted. A student who actually worked their way through its program would be very well-equipped for further trance-magic and spiritual work in almost any Pagan system. Very well done!





Opinion

Let Us Be More Oaths in ADF

by Jamie 'Dubhlainn' Goodwin



Many Neopagan traditions require some sort of oath. And even in those traditions which do not require it, like ADF, many members choose to make them regardless. The taking and upholding of oaths continues to be a common subject in many Neopagan circles. The more traditional branches of Wicca have always taken them very seriously, so much so that all of my friends who are or were once Wiccan are very careful in conversations not to share any oathed information. "Why is that," I have often wondered? Especially for those who no longer identify with any Wiccan religious tradition? After all they have, in most cases, rejected the theological stance of this religious tradition. They no longer are part of that community.

An oath has nothing to do with belief. Simply put, an oath is the making of a commitment and/or a solemn promise regarding future acts and behavior. Oaths can be taken with or without the need for the divine as witness. Primarily an oath, from a Neopagan point of view, is a promise made to the folk or the religious system. Some common examples of Neopagan oaths may be to defend and support, to offer service, to hold the secret rites, to share knowledge or experience, or many others. One of the issues many Neopagan traditions are dealing with today is what to do with the people and what happens to the community when an oath goes unfulfilled?

In ADF I have heard stories of a Grove that at one time took their oaths on a stone as the ancient Irish were known to do, but after several years of oaths having been taken on this stone and going unfulfilled they no longer con-

sider it sacred. They have stopped using it. In my own Protogrove we have begun a policy that if someone wishes to take an oath before the group they must let the Grove Organizers know ahead of time and be prepared to be challenged. The question "and what shall you do in recompense if you fail to fulfill this oath" will be asked, and if it is within the power of the Protogrove to be enforced, it will be. For instance at Yule one of our members oathed to complete a training program in the next year, after challenged she replied that if she fails to fulfill this oath she will step down from the leadership position she currently holds.

If she fails, and I personally will do all in my power to assure she does not, she will be removed, period. We take these oaths that seriously. In many ways we are bound together as a people by the oaths we take. We do not share belief, we do not share hearth cultures, we do not share perspective or experience, but we share in the promises, the oaths we make to and in the presence of one

another. More and more I have been thinking about when and where I would like to be consecrated as a Dedicant Priest and I think I would like for it to happen within my Protogrove for this very reason.

I want you to know how seriously I take oathing so I am going to share a story that only one or two people in the world have known to this point. I was baptized in the church of my youth. They practice a form of adult (or at least young-adult) baptism. It is not called a sacrament in this church nor is it called an oath, though both

Editor's Note

Opinions in these columns—begun in Fall 2009 Issue #46—are solely those of the writers, who are members of ADF. In keeping with ADF's fine polytheistic philosophic tradition we hold not one person's point of view as "doctrine," but are made stronger by the variety of viewpoints amongst the membership. Please enjoy the ideas of your fellow ADF members as they offer Visions for the future growth of Our Own Druidry.

words are accurate. A couple of years ago, when I realized that I could no longer consider myself Christian on any level I decided it was time to renounce that oath. It is a strange thing really; I had rejected the beliefs and doctrine of this church many, many years ago. My Christianity had grown to a point where I was very liberal and questioning. And yet the oath I took, in essence the acceptance of Jesus' power and teachings in my life, continued to hold me. I was 11 when I was baptized and my father was dead set against it believing I was too young. Looking back now I think I understood the ritual better than most of the members of the church, maybe even to this day. And so... one warm, early morning I took with me some water and went to the place where the church I was baptized in once stood. This was before joining ADF and I had little understanding of the idea of sacrifice. I don't remember the words I said as I poured out the water. I know there were tears and I took this as a good sign, the releasing of the waters I had been baptized in. It was a formal letting go.

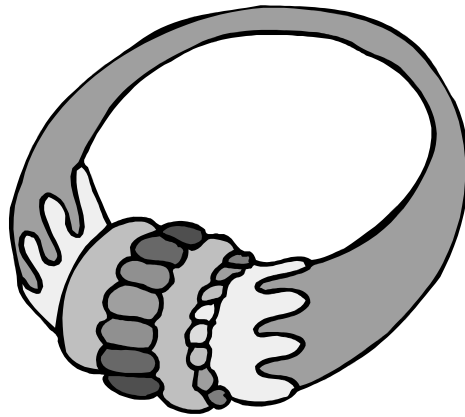
The whole reason I bring up these stories is that I believe that Neopaganism will continue to be a boutique religion, a religion where people come and go with little thought as to loyalty or desire to make it a more permanent part of their lives, until we accept that there is something stronger holding us. It is not doctrine, we do not share belief or common system, it is not philosophy, which is ever changing and growing, and it is not fear, as the Spirits and Deities are our allies and friends (even sometimes lovers and spouses). Nothing holds us to Neopaganism; nothing ties us together as a people, nothing... unless we consider the concept of covenant. The solemn promises we make to one another and in the presence of one another; the oaths we make to the folk, to ADF itself, to the Deities, and/or to

the world and universe at large. As important as philosophical thought and theological understandings are (and I do believe they are essential to our growth as a people) unless we can accept that it is the heart and soul that binds us we shall ever be unbound.

In January of 2009 long time and influential Podcasters from the show *Deo's Shadow* chose to discontinue their show, in part because they feel they have "grown out" of Neopaganism and into a form of Atheism. I have to wonder if something would have been different for Deo and Mandy (the married hosts of the show) if they had accepted this concept of covenant. If they had honestly tied themselves to the greater community, to Neopaganism in general, or to whatever it was they considered their personal religious tradition, in a compelling and lasting way.

That is not to say that they may not have reached the same decision, that their interests and pursuits would not have led them to Atheism regardless, but perhaps they would have been able to sense the something more that paganism could be and perhaps fought a little harder to make Neopaganism more relevant in their changing lives.

Deo, the host of the show, is studying for a PhD in Philosophy. And there has been a lot of talk online about how Neopaganism as a whole does not offer enough theological or philosophical depth to the more academically minded among us. I have no doubt that is true. But to me the greater issue is that there is not enough to hold us together at any level, and by "us" I mean the individual religious traditions that exist under the umbrella term Pagan, there is nothing deep and resonant to hold us tight and give us solid ground. So that when the difficult times come; the questioning, the silly infighting, or the frustration of being part of a movement so young and growing in so many directions, we have something to hold on to.



In my case when I took my Dedicant Oath I said these words:

As the land supports and holds us, so, too, will I support the virtues of the Druid tradition; to be a helping hand, loving word, able servant, and caring friend. And if I should fail in this oath may the land open beneath me.

As the sea offers life and renewal, so, too, will I offer myself for the betterment of the world, the Pagan community, and to family and friends; to never stop learning, to never stop pushing the boundaries, to never be satisfied. And if I should fail in this oath may the sea rise up against me.

As the sky reflects warmth and healing, so, too, will I be a light of truth and a willing member of the tribe; to offer compassion and care to those who need it, to speak for those in silence, to share all that I can for a better tomorrow. And if I should fail in this oath may the sky fall down upon me.

And I meant every word.

Which is not to say that I can see the future and know where my life will lead me, but if an 11

year old can make an oath that takes over 20 years to reconcile you better believe that the 34 year old that made this oath has tied it to his soul in meaningful and lasting ways and even when times are tough go back to it time and time again.

Let us be more...

Let us be more than academic bravado
or new age fluffiness.

Let us be more than witch wars
and empty words.

Let us be more than amateur historians
and mock philosophers.

Let us ground our religion, our tradition,
our faith in something real and lasting.

Only then will we ever be able to move in
other directions with true intention and care.

Let Us Be More

So Be It and Blessed Be

Jamie been a member of ADF since 2007 and is a founding Co-Grove Organizer of Silver Falls Protogrove.



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Personal Story

A Dedicant Path in Progress

by *Lareyl*



My Dedicant Program has been a major topic of contention for myself going on about two and a half years now. I couldn't figure out the words to express why I felt the way I did about how it was written and quite frankly I just wanted to cry with the frustration. Then I read my Senior Druid's LiveJournal posting about not being able to get the words out and I realized that what he wrote spoke so much as to how I feel on a daily basis. I then began to think back to the weekend of Wellspring as a whole and to the drive up to Brushwood. Riding in the Tyr-mobile with my SD is always an interesting experience as I never know what we will actually discuss. For about an hour I listened to evangelical radio stations. Yep. Strange, I know. Yet there was something that struck me while poking fun that carried through the weekend and resonated strongly with me these past months. It was the discussion of filters.

The long and short of the rant was how we wear filters and they get dirty with everyday life and we forget to clean them from time to time. There was more but that was the main point. At least, the one I took away from it. Recently I was ruminating over what exactly this means and how it applies not just to the Christian audience the preacher was trying to reach but to anyone in any walk of faith or life. How does this pertain to my DP? Well, here is what I have come to realize this past week and hopefully I can fully articulate this.

I wear many filters. One to cover my speech so that I can be politically correct and not deliberately hurt people. A second one to govern my professional life so that I can pretend to like people and make money to pay my bills. A third one over my personal life so that I can attempt to not get hurt as badly as I was before again. A fourth one over my spiritual life so that I will not be

considered a crack pot and so as not bring down those around me with what I see or feel on a regular basis. With all these filters, can one possibly be true to oneself or to others? Much as the preacher stated, we govern our lives by these filters and when they get filled with sludge we need to clean/change them.

Once again to bring this back to my DP; when I started on my path I was so ignorant of who I was, what I would have to go through and what even a true pagan path would mean. I was naïve in what I believed: a free country, the constitution, promises kept and the general goodness of people. Over the next several years I was rudely awakened and exposed to what the world really was: cold, dark and cruel. I learned a great many things and as I was hammered away at by unforgiving courts, abusive ex-husband, betrayed by family and treated as if I was some form of manure to be disposed of, my filters became sludgy and dirty.

I stayed that way for a couple of years, not able to truly be a part of the world or reach out to those around me. I isolated myself and tried to heal and figure out some way to begin again. That's how I came to my faith in the manner I did. I was pagan, I knew it, but I started to really explore what that meant to me. Remember that I still had my filter dirty at this time. I couldn't truly ask for help or communicate in anything but the most basic of ways and nothing was getting in either. At the time I was grateful. With the turmoil and desperation I felt daily, anything that got through was suspect and summarily dismissed as having some ulterior motive to hurt me. I was so wrapped up in my pain and heartache that not even the kindred truly could reach me.

When I moved to Ohio I tried to view it as a new beginning. Yet, my filters were still filled

with the crap I had dealt with in Virginia. It carried over into how I dealt with my new grove members and with anyone I met. I then started to turn my attention to the DP program. I figured: I have been doing this for several years now; it should just be a matter of typing it up and being done with it. And to an extent it was. What I didn't take into account was that this was the means the kindred had decided to use in order to get through to me.

My DP was my filter cleaner. Pouring out the things I had gone through and how it pertained to my faith and my own personal path was the soap and water to my sludgy filter. It wasn't that I didn't and don't understand the concepts and what they mean for ADF, but rather I turned them into a communication with myself (and others) as to what exactly I had accomplished on my journey of cleansing. As each section was completed I felt myself getting more and more in tune with the world around me and the amazing people I had come to know in my life. When the entire thing was complete it was both liberating and relaxing. I felt fresh and new, ready to take things on. I re-read everything I had written in order to tweak anything on my own.

I then did a quick ritual offering the work to the kindred as my own means of healing and moving on. Their response was extremely positive and I felt rewarded for everything I had been through. That isn't to say that I didn't still feel sad and hurt, just that I was finally on the road to real recovery. I finally got it submitted and the sense of accomplishment was overwhelming. It was kind of like getting that nasty puce color off the wall of your living room and making it bright and airy. A relief and a sense of finality. As it took longer and longer to hear anything (mostly due to lost emails and mis-

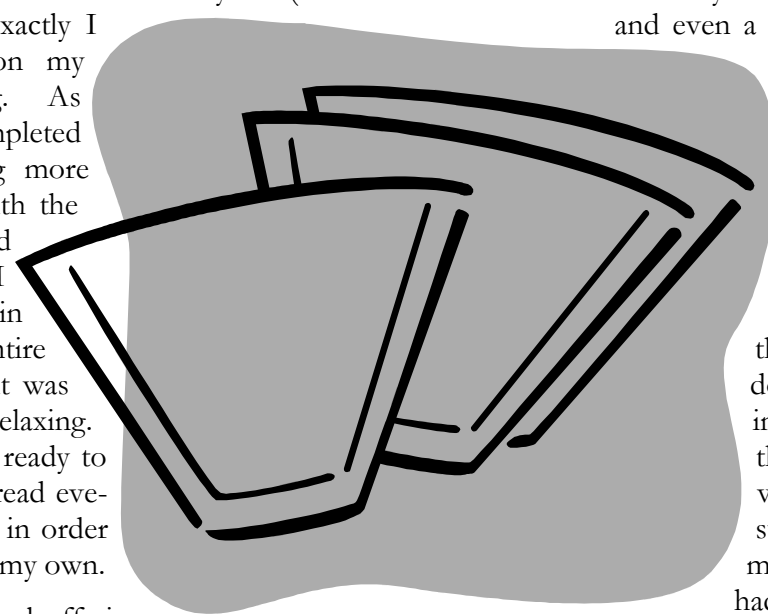
communication) I began to get disheartened and disillusioned with whether ADF was even for me. I didn't feel like I was taken seriously or that what I said even mattered. There are times I still feel that way especially on some of the lists. It sometimes seems that if you don't have a title to your name or haven't completed the DP then what you have to say means nothing. At that point though, things in my personal life took more downward turns and my filters became sludgy again.

I recognized what was happening at that time and took the time to clean them myself before things went back to what they had been before my journey started. I even realized that I had learned a lesson or two. I finally got a response about some rewrites for my DP. I was surprised and even a little offended. I

re-read everything I had submitted and the message became extraordinarily clear to me. It had to stay the way it was or all the growing I had done meant nothing. It wasn't that the concepts were vague, it's that the submission I had made, the work I had done at that

time was essential in my journey and needed to be respected, reviewed and 'graded' on what it was rather than boxed into someone else's definitions.

In the past couple of months I have looked at what the definition of a dedicant journey really was. Dedicant wasn't in dictionary.com but dedicate was: to set apart and consecrate to a deity or to a sacred purpose. Okay, the final oath of the DP fits into this. I then looked up one of the synonyms of the word and came across devote: to give up or appropriate to or concentrate



on a particular pursuit, occupation, purpose, cause, etc.. That sounded more like the DP in its entirety. I then researched journey and came across this: Passage or progress from one stage to another. Yep, that was it. Perhaps the DP shouldn't be called a dedicant journey but rather a devotional journey (program). If so it would read as:

devotional journey program – the concentration on a particular pursuit, purpose or path that creates a passage/progress from one stage of the devotee's path to another upon which they would become a dedicant to their own sacred calling and purpose.

If that is what the new definition becomes, then my DP completely fulfills this. That isn't what the current system wants though. And so my DP does not fit. As it is written, it is a journey into a cleaner self. It may not be exactly what the usual submissions are, but then I have no intentions on entering the Clergy program. Becoming ADF clergy isn't for me. I know where my path lies and am slowly accepting the new challenges it will provide as I forge new territory for today's modern pagans.

I am specifically Norse in my leanings because that is a huge part of my journey. They are who helped me get where I am, they love and honor me in the ways that they are able and push and knock me around in ways that I don't always appreciate. They are the parents I should have had growing up. Perhaps that is why the growing pains are so difficult. I have to do it in my 30's rather than at the normal childhood ages. I am learning to recognize my sludgy filters and try to find ways to clean them off so I no longer miss out on the beauty that is around me, nor the ugliness that could grab me if I don't pay attention.

Without that beginning and those harsh years I would not be who I am now. I have grown, yes. I have changed, yes. My viewpoints on many things have expanded and become brighter as I discover new aspects to old beliefs. Without the groundwork that I put into my DP essays, I would not have anything to build on. Even the ugliest foundation can have the most beautiful temple built upon it. As long as it is sturdy then you need not worry. While who I was then was dark, hurt and at times ugly, it was necessary and is still an integral part of who I am now. I could not be different nor appreciate where I am now without it.



The DP is the first step, not the final outcome. As children we all subsequently fell after that first step. It wasn't graceful or sure either. It was a first step, and most people will acknowledge that we all remember the first steps children make. That is why it is such a big deal and everyone wants to see it. Though clumsy,

the waiting arms and excited squeals and kisses afterward make the struggle to place that first foot forward a beautiful and worthwhile experience. My DP was my first step. Taking it and appreciating it in that light I believe that the underlying messages, though at times harsh, more than show this dedicant's journey. In the meantime I grab onto that coffee table before tumbling forward and grin to show what a big girl I am.

Lareyl, also known as Anna Sowell, has been a member of ADF for 6 years. She has served on the Oak Leaves staff mostly as Advertising Director from 2006. Lareyl has been working on her DP for almost 3 years now and upon completion has plans to tackle the Seers Guild SP. She is an active member of Three Cranes Grove, Columbus, OH.



Children's Story

The Little Maple Queen

by Robyn Bellospirito



Trees are so magical and so strong. Even though they are firmly rooted to the ground, their branches reach up high like arms wanting to touch the clouds and the stars. That is a very admirable quality.

Did you know that every tree has tiny inhabitants that live within their trunks and branches? These are the people of the trees. They love the trees and take care of them. They make sure the trees have enough water to drink all year, and that they stay strong through the harsh winds and cold winters. The people of the trees wait for Spring each year, and help the buds on each branch pop open to sprout new leaves. These people are very kind, gentle and helpful, and it is unfortunate that we cannot see them to thank them for all the wonderful work they do.

Every kind of tree has its own inhabitants: the Oak, the Willow, the Pine, the Chestnut, the Elm, the Redwood, the Birch, the Cedar, the Apple tree, and so on, and they're all different. Each inhabitant looks a little like the tree they care for, and each one has a different and unique personality. Of all the caretakers of the trees, the most playful and most adventurous is the inhabitant of the Maple tree. She is the little Maple tree girl.

The little Maple tree girl has quite a spirit, and she is very, very beautiful. She has long, thick red-brown hair, a tiny heart-shaped face, light brown skin and dark, dark brown eyes. She has red cheeks, a big, bright smile and a high-pitched, musical laugh which is very pleasant if you could hear it. She wears long velvety dresses, and has a tall hat shaped like a crown that she wears on her head. She is very proud of her crown, which towers high above her head and points up to the sky. Of all the people of the trees, the little Maple girl is perhaps the smallest, but by no means the least noticeable. She always makes her pres-

ence known to her fellow tree people, and she is very proud of her home - the Maple tree. The Maple tree has pointy leaves which look almost like stars, and the trunk of the Maple tree produces sap which can be turned into a sweet, brown-colored syrup. That's maple syrup - almost everyone has tasted how delicious it is. The little Maple girl thinks her tree is the best tree of all (but each of the tree people think that their tree is the best). So, she is very proud.

Every autumn, the little Maple girl takes particular pleasure in showing pride in her tree, as the leaves on the Maple tree are the most brilliant of all, and more colorful than those of any other tree. They are redder than red, goldier than gold, and more orange than orange, and sometimes you find the most incredible combinations of all the colors on one single leaf! They are spectacular! This makes the little Maple girl more proud than she is at any other time of year. In autumn, she sits atop her Maple tree and looks down in admiration at all the magnificent colors that lay before her.

The little Maple girl is just the perfect size to be able to comfortably sit upon a single maple leaf. One blustery autumn day, the little Maple girl was sitting on the biggest, most brilliant leaf at the top of her tree. She did not know that that particular leaf was just about to fall from the tree. Before she knew it, the wind made a strong gust and her leaf had broken from its branch and was sailing through the air... with her on it! At first she was very afraid, but after being in the air awhile, she lost her fears and realized that she was able to steer her leaf to go in any direction she wanted. It was like flying on a magic carpet! She would pull up its points on the left to steer to the right, and pull up its points on the right to steer to the left. To slow down, she would pull up on the front point and gently brace it against

the wind until she eventually came to a stop.

The little Maple girl had so much fun that day, she decided that each autumn she would sit upon the most brilliant leaf on her tree, wait for it to break from its branch and go flying through the wind. This would not only be a lot of fun, but she thought it would also give her a chance to show off to the other people of the trees as she soared past them on her brilliant maple leaf.

The other tree people were very fond of the little Maple girl, but they felt that she was being very foolish. They knew the power of the wind, and did not trust it. They knew how strong it could be, as they had seen it bend branches and even make them break and fall to the ground. Maybe

she could steer in the wind on an average day, but what would happen if a storm were to come and bring with it a stronger wind? They were worried about her. But, the little Maple girl kept on having fun, despite their concerns.

It wasn't long before all the tree people began referring to the little Maple girl affectionately as the Little Maple Queen, as they watched her every autumn soaring through the air on a big, colorful maple leaf with her crown atop her head and her long red-brown hair trailing behind her in the wind. She *looked* like a Queen, so that is what they called her. Sometimes as she flew past them, she would let out a burst of musical laughter, so that even if they weren't looking, they would know she was out there whooshing by.

One cold autumn day the sky was dark and heavy with clouds. The people of the trees sensed there was a storm coming, and they all thought about their Little Maple Queen. They hoped that she, too, would sense the coming storm and wait inside the trunk of her tree for it to pass, which is exactly what they planned to do. They each went into the inner depths of their trees and waited for the winds to calm. They hoped that the Little

Maple Queen was safe.

Little did they know that at the same moment, the Little Maple Queen was perched upon a brilliant golden-red leaf at the top of her tree, waiting to be whisked into the whirling wind. She knew the



Credit: Robin Bellissimo

weather was going to be rough, and that the winds would be strong, but she saw it as a perfect opportunity to ride the currents and sail through the air at an exciting speed. The thought of it gave her such a thrill. She had grown confident in the years she had flown her maple leaves on the wind, and this confidence left her with a yearning to test her skills in stronger, more powerful weather. Now was the time, and she would rule the air! She would not only be the Little Maple Queen, but she would now also be the Queen of the Wind!

As she knelt on her leaf, holding the sides with each hand and waiting to be carried into the air for the sail of her lifetime, she saw fierce gusts of cold autumn wind whip around and pull leaves off of trees around her. They were swirled about

with ferocity, and sometimes taken to distances beyond which her eyes could see. She felt a twinge of fear, but the thrill was too great. She would continue to wait for the moment... then suddenly, WHOOSH!!!

She was OFF!!! And oh boy, what a ride it was! She sailed around faster than she had imagined she could, as the wind whisked her first this way, then that way. It was like a ride on a giant, invisible rollercoaster, as she was taken up and down, swirled around and around way up high, then swooshed down fast towards the ground, and then up again. She was going so fast that the wind against her face made it difficult to keep her eyes open. She squinted, as she held on tightly to the edges of the leaf. It was almost impossible to keep hold of them, much less to steer in any direction. She was at the will of the wind, and would be carried wherever it wanted her to go. She let out a loud, shrill laugh, and then the tree people heard her and knew... she was out there. But they couldn't help her now. There was nothing they could do.

The wild currents of the wind carried her high above the trees, farther than she had ever been before. She held on tightly to the leaf, knowing that if she were to let go she would be in big trouble. She was going so fast she could hardly see. Her face was frozen, her hands were numb, and she didn't know where she was headed. This wasn't fun anymore.

She would hold on as long as she could, and hope that the winds would calm, but they didn't. The higher she got, the faster the wind became, driving her farther and farther from her home. It was getting colder, and it was beginning to rain. She was wishing this would all end.

Suddenly the leaf took a swift turn and a dip downward, going farther and farther down, making the Little Maple Queen feel a little sick. She held on, as the leaf touched the tops of trees, flitted back up into the air, then turned sharply downward again, almost knocking her hands free and making her lose her grip on the leaf, but she held on tight. Suddenly the wind thrust her hard

into the branches of a mighty Oak, catching her hair and her dress. She was caught there, her hair being pulled by a big crooked branch, her dress torn, her crown knocked off and her Maple leaf dancing off wildly into the wind. She was held there on the branch for a moment, and then another gust of wind set her free and sent her flying full speed into the trunk of the mighty Oak tree. The impact made her lose consciousness, and her limp little body tumbled to the ground below.

It would have been quite a tumble, but lucky for the Little Maple Queen the wind had blown so many leaves off the trees in the storm that they provided a soft cushion on the ground to break her fall. She lay there still upon the leaves for many hours. After a long while, the winds began to calm and the storm passed. The other tree people came out of their trunks and went immediately to the Maple tree to see if their Little Maple Queen was there safe. But, she was nowhere to be found. They would go out and search for her.

The tree people knew which way the wind currents had blown during the storm - to the East. So, they all walked East as they set out to look for the Little Maple Queen.

It was a long search. The wind had been fierce, which was evident by the amount of leaves and branches that had been strewn on the ground. This made it difficult to walk, as with every step they took they had to step over objects that had been blown about in the storm. They were afraid they would never find her. Suddenly they saw her bright red-brown hair and ran towards her and saw that she wasn't moving. She was still, but she was alive. And, she was a mess. They gathered around her and stared down at the tousled Little Maple Queen, as they wondered what they should do. Then the wise, old Pine man bent down and blew gently on her eyelids. Her eyes opened! They all shouted with joy. The Little Maple Queen was going to be O.K.!

They helped the Little Maple Queen up onto her feet. She knew she had made a big mistake by

trying to ride the wind in such weather, and she felt very foolish. She apologized to the tree people for being such a show-off, and she vowed from that moment on to be careful and to never again try to ride the wind during a storm. The tree people loved her, and needed no apologies. Although they had worried about her, they had also admired her courage and her strength, and they told her so.

As she got to her feet, she saw her crown lying on the ground not far from her. She ran to pick it up, and as she looked at it, she saw that it had been damaged. She had loved her crown so much, how horrible that this had happened! The points of the crown had been bent backwards by the force of the wind when she wore it during the storm. It was ruined. She held it up and began to cry.

The tree people ran over to her and consoled her. They took the crown and gave it a good look, and saw that it was not damaged, only changed. They placed it on her head, and it still fit her perfectly, only now, instead of a royal crown, it had more of the shape of a Maple Leaf! When the Little Maple Queen saw that this was

true, she smiled as brightly as she ever had and began to spin around with the crown on her head. Her pride was wounded, her confidence was shaken and her dress was torn, but her crown was better than ever! The symbol of what meant most to her - her beloved Maple tree - was formed permanently into the shape of her crown. What a wonderful thing to have come out of all this mess.

The Little Maple Queen and the other tree people headed back towards their homes. From this moment on, their friendship was solid. They would all watch out for one-another, and listen to one-another's cautions and concerns.

The Little Maple Queen continued to ride the wind on average autumn days, with her friends watching and cheering for her as she passed them and waved. And on her head sat her Maple Leaf crown, a symbol of her courage and of her lesson.

Robyn Bellospirito, a member of ADF since 2007, is primarily a visual artist but has been writing children's stories with pagan themes, along with short stories for adults for more than a decade. For more information please visit <www.robynbellospirito.com>.



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FALL EDITION - SEPT 19TH 2010

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Members Advocate Speaks

Advocating Your Goals

by Arthur Shipkowski



I was asked to write about my experiences and thoughts resulting from being ADF's Members' Advocate. So, I have decided to write a limited-run article series, as this is my final term (per the term limit).

In this issue, I'm talking about communication in ADF.

There are many ADF members out there with ideas they want to see implemented. Some of these ideas have definite merit and would enjoy impressive support, yet I see them sabotaged by the very people who bear them. I've seen this happen regardless of the person's position in ADF, from the Loyal Opposition to members of the Mother Grove itself.

Usually, the intent of sharing a suggestion with the organization is to see it implemented in some way. At least, that is often the hope of those bearing the idea. Yet we often communicate in a way that discourages pursuit of the idea.

Long ago, I came upon a wise statement. It was expressed as "The meaning of a communication is the response it gets." Taken on its face, this is an obviously false statement. But with the appropriate context the meaning becomes "say things so you get the response you are looking for." Communication, therefore, involves not just expressing yourself, but expressing yourself in a way that leads to your desires' fulfillment.

Many a good idea has been buried under the anger and frustration that gave rise to it. This is unfortunate, because people will pick up on the emotions you are expressing before the idea. Worse yet, they may well associate the idea with those emotions, and not in a positive way. No one likes to feel yelled at, and yet that is often how anger and frustration read. To prevent this, careful revision is often required. It has been sug-

gested to sleep on an email that may be angry and review before sending; I often wait a full day, with the email not addressed, and making revisions only at long intervals.

What effect can anger have? In college, I was a fraternity member. A recent alumnus, visiting during rush, commented on the lackluster attendance at the night's rush event and complained, loudly and angrily, about the lack of effort he felt was shown by those involved in talking to freshmen and non members. He seemed to feel this needed to be pointed out, but the effect was to further reduce the effort shown by most members, and the chapter itself was forced to be re-founded not long after my graduation.

Another story illustrates the keys to avoiding this anger causing issues. Right around the time I joined ADF, I had repeated issues with a credit card company making an unwanted change to my account. Every time I called to correct things, the agent on the telephone would tell me the change was being undone. I would receive new cards, followed by the change being made again. I was infuriated this kept occurring, however, the last time I called I said this: "Hello, my name is Arthur Shipkowski, my card number is [...]. I've been having issues with a situation that makes me very angry, but I realize this is not your fault. Please, help me resolve this." The issue was resolved permanently by that phone call, though it took thirty minutes. If I had exploded at the customer service representative, would she have been willing to take thirty minutes to resolve the issue completely?

So it is with working within ADF. Further, an idea for change already puts people on guard, as humanity generally loves the status quo. Adding anger gives people a reason to resist the idea – and if the change involves undoing or altering

someone else's work, it makes it seem as though they are being attacked. The work one does tends to carry a piece of oneself with it into the world, resulting in an instinctive reaction not dissimilar to that of a parent protecting a child.

Occasionally, I run across someone who is upset that their idea is being used without recognition of its origination with them. I understand this frustration. Once, I proposed to my college fraternity that a plan in case of tornado was necessary. Everyone laughed at the idea. A week later, a tornado touched down close by in the early morning hours, and only a night owl who answered the phone from a concerned parent watching the Weather Channel alerted us to the situation. At the next meeting, having a tornado plan was on everyone's mind, but my foresight was not. Sometimes to get our ideas implemented, who had the idea first will be forgotten. Remind yourself that your true goal is to put your ideas into motion.

Of course, there is one type of communication that often goes well, perhaps too well: rumors. Rumors live or die on our willingness to spread them, so ironically they are often well-phrased, with any negative aspects stripped from the com-

municating side (though sometimes placed on the part of those whom the rumor is about). Rumors can be detrimental to the group, but their power can be used for good also.

It might be best to take a page from the rumor mill: make your ideas easy to spread. Worry less about it being "Art's idea" or "Michael's idea" and let it be an idea, whose champions take it up based on the merits of the idea, not the name attached. I had thought about doing a Core Order of Ritual tutorial before it was taken up by Brandon. Though I did mention the idea to a few others, I doubt he got the idea from me, and even doubt the idea was in any way communicated from me. He put one together, and I will be the first to admit that it is vastly superior to what I began to work on.

In the end, the hope of those with ideas to improve ADF is to better produce an ADF capable of fulfilling its Vision. I can think of no better way to do that than to invest time in presenting ones' ideas well. So please do invest your ideas with care not just in their intellectual content, but also the manner in which they are communicated. The Druidry you improve may be your own...



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Naturalist Guild Pages



Five Easy & Inexpensive Nature-Related Activities to Do with Your Kids

by Sue Kaiser

1. Start a nature notebook. My spouse and I took a three-ring binder and added a several sheets of blank paper. Every time our daughter, who is now four years old, discovers something new, or we work on a specific topic, we record the information in her notebook for her to look at whenever she wants. This way we work on her letters and reading, counting, and nature awareness. For example, we did a learning activity regarding caterpillars and butterflies. We talked about the differences between butterflies and moths. We studied the life cycle as we raised some butterflies from eggs until we released them (monarch eggs are easy to find around here). She named her four butterflies and we included that in her book. We kept the sentences short and let her help decide what to write. To supplement it, she drew pictures of the chrysalis, caterpillars, and then her butterflies on the pages. We have also printed out pictures from the web and pulled some from a bunch of old nature magazines from a used bookstore.



Credit: Chas3

2. Make a point to clean up parks you visit.

Our rule is that we spend five minutes at any park/playground cleaning up trash. It is part of our routine. There are certain things I make a point to clean up myself, not wanting my daughter to handle the items. We do it in the middle of our playtime at the park. One time I watched a bird pick the wrapper off a cigarette butt and then carry the fibers back to line their nest. I have not looked for any studies but I

cannot imagine that this is good. Every little bit helps. Make it a contest or game to see who picks up the most or can clean up an area the fastest. It's great exercise when we race to see who can get to a piece of trash the fastest and pick it up. Our local park has recycling bins where we drop off our recycling from home. As a result, my daughter started separate bags for clean up and recycles part of the trash we collect. This has helped teach her responsibility and more about recycling. Finally it leads to chats about why we clean up trash and how it is not good for the wildlife. Giggle, laugh, have fun, and enjoy being outside.

3. Bring nature inside and decorate your home:

- After storms move through the area (or if you do not have an aversion to cutting branches or flowers), collect some downed branches that still have leaves. Make a clean cut at the end of the branch and place it in a vase. Fill the vase with water and add vegetable glycerin ($\frac{1}{2}$ -1 tsp depending on the size of your vase). Refresh the solution as needed.
- Make leaf rubbings. This is such a fun craft, a neat way to explore textures, and a good way to talk about the structure and function of leaves. Explore with your child why the leaf has a slightly different impression when rubbing from the top vs. the bottom. For those of you that remember doing this with pencils, I have found that crayons work just as well.
- Turn leaves, flower, seeds, and fruit into stamps. We generally use paints to color the item and then stamp them on the paper. Okay, some usually end up on us!

4. Listen to bird songs while eating dinner.

Go to the library and pick up a tape of bird calls/songs. Talk about the animals and where to find them during dinner. Sometimes you can find other tapes that include other animal sounds. We once had a copy of a tape of sounds different animals make at night.

5. Tag monarch butterflies. All you need is a butterfly net and the tags. Craftier folks can make the net. I bought mine from the kids' section of a department store. If you have young children, I suggest "practicing" on some bushes. Go to <www.monarchwatch.org> to order a basic packet of tags for \$15. They have all the instructions you need on the site. The neatest part is if one of the monarch butterflies you tagged makes it to their overwinter site in Mexico and the tag is then spotted by one of their researchers/conservationists, they will send you a notice to let you know!

Clean Green Cheap Solar Power

by Linda Costello

I have recently heard about a new technology that should revolutionize solar energy.



An Australian scientist, Nicole Kuepper, PhD, has inadvertently stumbled upon a new type of solar cell that is cost-effective and easy to manufacture. Ms Kuepper is a 23-year-old student at the University of New South Wales. She calls her new solar cell the iJET.

An iJET is made by taking a silicon solar cell and spraying on a lacquer similar to nail polish. A substance that is similar to nail polish remover is inkjet printed onto the surface in a set pattern that enables high-resolution patterns to be created at a really low cost. The pattern is then metalized with an aluminum spray and baked on at a temperature of 550° Fahrenheit [~290° Celsius].

Currently, solar cells are manufactured by using high-tech, high cleanliness equipment, which inhibits developing countries from being able to make them. This new technology has far-reaching possibilities for revolutionizing energy consumption world-wide, even here in the United States.

I look forward to hearing more about this.

Source: <<http://www.npr.org/templates/story/story.php?storyId=95394225>>

Tips for more sustainable living:

Three Alternatives to Toxic Cleaning Products

by Linda Costello

1. Baking Soda: Baking Soda neutralizes odors and makes a great air freshener and carpet deodorizer. It can also be used as a non-abrasive cleanser on countertops, sinks, bathtubs, and even ovens. It is safe to use on fiberglass surfaces. When a cup of baking soda is added to a load of laundry, it will neutralize both perspiration odors and chemical smells.

2. White Vinegar and Lemon Juice: Both of these substances are acidic and will neutralize alkaline substances. They kill mold, germs, and bacteria. They will dissolve hard water scales, gummy buildups, and will remove dirt from wood surfaces

3. Bio-Degradable Liquid Soaps and Detergents: Both can be used to cut grease, but detergent is designed not to react with hard water minerals. If you do not have hard water, then the more natural liquid soap is preferable.

Five Ways to Reduce Energy Consumption

by Linda Costello

1. Change all of your light bulbs to LEDs. LEDs use only a fraction of the electricity of incandescent bulbs, and although they are more expensive, they last for over a decade. And unlike CFL bulbs, they contain no mercury. They also operate cooler, so that helps to decrease temperatures in summer months.

2. Insulate those drafty windows and gaps under the doors. This will significantly decrease both heating and cooling costs, sometimes by as much as 30%.

3. Buy new Energy Star appliances. I know from experience that an old coffee maker can consume power that is equivalent to the output from four solar panels. In fact, use a French press instead of a drip coffee maker.

4. Unplug unused electrical items. They draw energy even when not in use. These are called

“vampire loads” and add significantly to your energy consumption. Use smart power strips to shut off items not in use.

5. Turn off lights when you leave a room.

The mission of the Naturalists Guild is to learn more about the land on which we live so that we may educate our groves and communities, to work in whatever way we are called for the protection and healing of this land and the Earth, to deepen our understanding of and relationship to the Nature Spirits, and to facilitate the spiritual connection of our folk to the land.



Festival Review

Trillium 2009

by Rev. Michael J. Dangler & Arthur Shipkowski



Neither of us has missed a Trillium in a while. For one of us it was five years, for the other it's been three. At the same time, this may be the first year anyone's said "Let's get out of the sun" while at Trillium.

Trillium is that festival, you know? It's the one that, the first time you went to it, you said, "Wow, I really need to go to more festivals, because this is awesome!" It's the festival that turns you on to the festival circuit in ADF, that kicks off a year of camping and seeing old friends and meeting new ones all over again.

In short, Trillium reminds us why we're an ADF member, year after year. It is the closest thing ADF has to a true Spring of Renewal after the long winter, and neither of us can imagine a festival season without it.

We each arrived at different times. Art rolled in late on Thursday, and after saying hello to those at the gate, was grateful for all of the help given getting him set up. Art isn't the sort to set up a tent in the dark, you see, but this year Cedar-Light Grove (CLG) helped him get set up quickly. Michael, for his part, showed up at 2:30 a.m. Saturday morning due to work and set himself up.

One of the things about Trillium is that the Groves in attendance are a little different from those seen at Wellspring and Summerland. At Trillium, CLG usually has a large presence with a small tent city full of conversation, discussion, and hospitality. Members of Grove of the Seven Hills and Protogrove of the Shenandoah both are involved in running the festival. ADF members from the northern part of the SouthEast Region can frequently be found there.



Rev. Kirk Thomas blesses Margaret and welcomes her to the folk as parents Nancy and Chris look on.

Credit: Crystal Groves

The general pattern of Trillium remains the same, much as those of other festivals do: an opening rite Thursday night, a main rite Saturday followed by a potluck, and a closing rite Sunday morning. If you squint, the layout isn't much different from many other ADF festivals, but each festival has its own unique feel.

What is Trillium's feel? Trillium has a general low-keyness about it. Programming is usually a main track along with children's programming on the side. With many families with kids, Trillium has been increasing their children's activities over time. Trillium is smaller than Wellspring or Summerland, which means that you can walk up to registration and find yourself chatting with a significant chunk of ADF leadership. Trillium has cool, perhaps even chilly nights (though there are hotels not too far away) and variably Spring days. There is a tasty meal plan, which does make packing easier -- some of those who hadn't signed up were a little envious when the smell of bison burgers cooking wafted its way across the campground, though there were a few walk-in bison and veggie burgers available.

The weather this year was sunny and warm. Art did get a sunburn at Trillium two years ago, but this may have been the warmest Trillium yet. We may be sorry next year for announcing it so loudly, but the days were warm and most of the nights were warmer than Well-spring!

This year's theme was the Ancestors, and there were many different approaches taken to the topic. Workshops included "Ancestors and the Waters of Life," "The Celtic Arthur," and "An Awfully Big Adventure: Signposts on the Final Journey of Indo-European

Souls," and there was a Seithr rite as well. Of course a theme is a theme, but not a straitjacket; there was also a workshop on Musical Composition and one instance of Brandon Newberg's Genocide Prevention Ritual was held.

Each year's main rite ties to the theme, so this year had a definite focus on the Ancestors. Each attendee had the opportunity to briefly invite their ancestral families. The main offering involved wood blocks that had been painted earlier to, or in remembrance of, our Ancestors. After the praise offerings they were taken to the fire in a basket and burned. Of course, with the Ancestral theme it isn't surprising that the working involved welcoming Margaret, a new addition to the ADF family, and a beautiful baby girl. Kirk did a beautiful presentation of the child to the folk, and we all got to meet her up close.

This year's bardic circle, held Saturday night, was great, with Crystal Groves of CLG leading it. She kept the Bardic Circle around the fire running smoothly and gave it an oh-so-subtle push when it started to run out of steam or get distracted. Michael remembers the first time he heard her singing at Wellspring so many years ago (he honestly thought that it was a recording of some

great artist at the time), and her voice just gets better every time we hear it. The Circle itself ran long into the night, with some drumming, but mostly people telling stories about their encounters with divinity, singing a song, or telling a joke. In all, it was an awesome Bardic Circle.

Sunday was all too rushed with packing up, cleaning up, and a little side project the two of us inaugurated. Even with all that needed to be done, the fundamental relaxation of Trillium remained.



The Ancestor Offering burns on the fire at the Main Ritual

As is usual, it's hard to end a festival review, just like it's hard to leave a festival. So, we'll leave you with the closing thoughts from each of our LiveJournal posts on the subject:

"I have to say, it was one amazing weekend. I'm so much more relaxed today than I was when I left on Friday: good friends, good conversation, and a comfortable place to sleep will do that for you, though. Yeah, I wouldn't trade my Trillium experiences for anything in the world."



Credit: Crystal Groves

Michael has been a member of ADF since 2001. He is a leader in ADF whose positions have included: founding Senior Druid of Three Cranes Grove, Consecrated Priest and Deputy Preceptor of ADF.

"I eventually had to leave, regardless, such that as the clock neared six I was in West Virginia, misty-eyed because I had to leave at all."

Watching Rev. Michael Dangler's workshop are Art Shipkowski, Rev. Kirk Thomas, Chris Harding, and Rolsby

State College, PA.

Arthur has been a member of ADF since 2004 and is our current Members' Advocate, along with being the grove Organizer for Hemlock Vales Protogrove in



ADF Regalia

• Ár nDraíocht Fein's member store

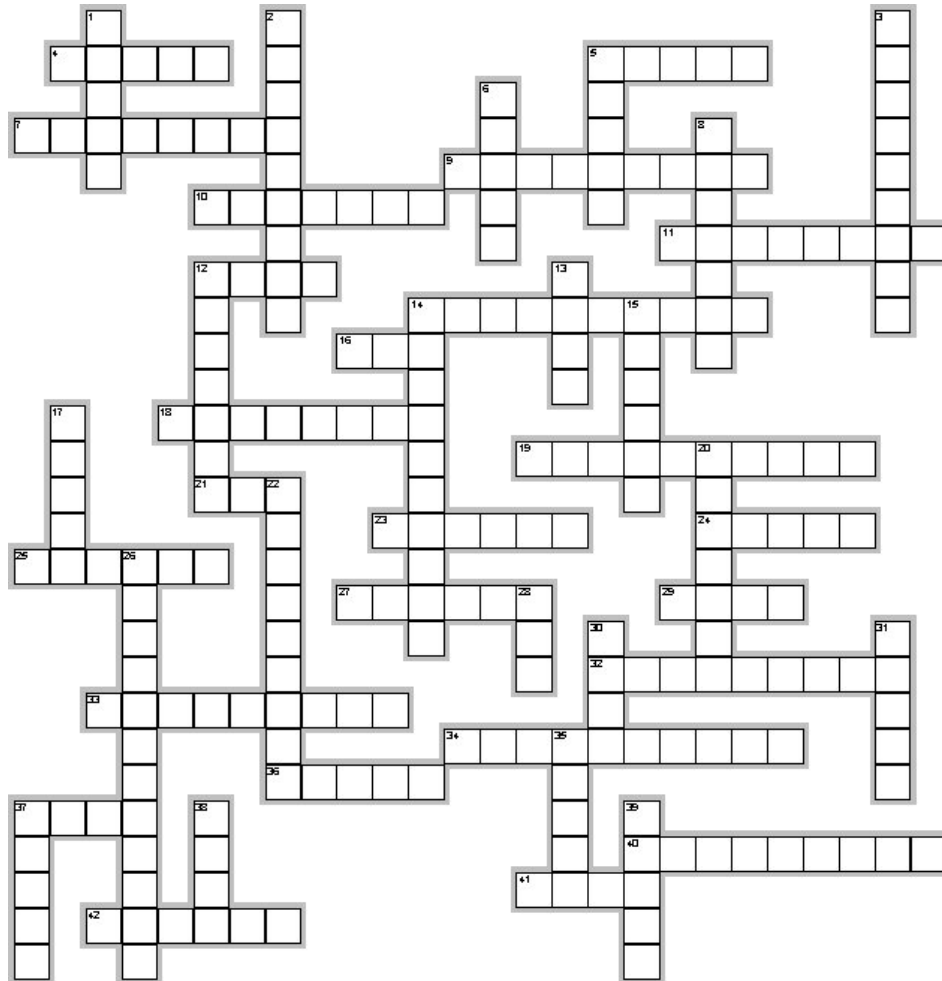
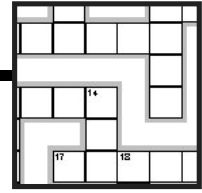
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- Ritual Supplies
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Visit us at: <http://regalia.adf.org/>
 Or email us at adf-regalia@adf.org



Crossword Puzzle

By Chris :)



Across

- | | |
|---|--|
| 4. Olea Europaea | 24. The World of the Druids- author last |
| 5. Frazier's Golden _____ | 25. Fehu Rune |
| 7. Artemisia absinthium | 27. Husband of Gaia |
| 9. W- Mother of Dylan and LLEU | 29. <i>The Life and Death of a Druid Prince</i> Author -last |
| 10. Welsh name for Avalon | 32. Viscum album |
| 11. Spiral Dance author | 33. Dictionary of Celtic Mythology author – last |
| 12. Heroic poem AKA | 34. Formed from snake saliva |
| 14. Greek–She ate the pomegranate | 36. Youngest Norn |
| 16. This drink of Goibniu gives immortality | 37. sus scrofa |
| 18. W- Her ugly son was Afagddu | 40. Dannann Healer |
| 19. Divination by numerology. | 41. Crystal Bible author-last |
| 21. Tree Blood | 42. May 22- June 21 |
| 23. Perthro rune (2wds) | |

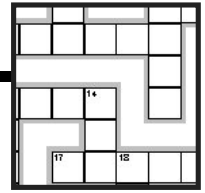
→

Down

1. Roman Goddess of flowers
2. Norse world tree
3. Helianthus annuus
5. The salmon of knowledge was caught in this river
6. August 22 to September 23
8. The Sea Priestess author -last
12. 3rd major Arcana
13. Heras husband
14. Mentha Pulegium
15. She whom Zeus honored above all...
17. River of forgetfulness
20. Artemisia vulgaris
22. Cups, Wands, Swords & ...
26. Ledum groenlandicum
28. 19th major Arcana
30. N – First Giant
31. Torch Rune
35. Gallic horse Goddess
37. Beithe ogham
38. Vedic Fire God
39. Drawing down the moon author (last)



Last Issue's Puzzle Key



Across

3. **ROSS**—Pagan Celtic Britain author (last)
7. **INDRA**—Indian - he rescued the rain clouds
8. **HEATHER**—Ur
11. **MEDUSA**—Perseus killed...
12. **HOPMAN**—Author Ellen E.....
13. **LÉVI**—Transcendental Magic author
15. **PERUN**—Slavic god of thunder...
16. **SAGE**—Salvia officinalis
17. **LEMONGRASS**—Cymbopogon citratus
21. **WATER**—Laguz
22. **HOPS**—Humulus lupulus
24. **ELDER**—Ruis
26. **HERMES**—He received the caduceus from Apollo
27. **FORD**—Author Patrick K.....
29. **INDIA**—Home of New Delhi
30. **ELLIS**—Author Peter B.....
31. **ASVINS**—Indian - the divine twins
32. **JUNO**—Matronalia was her holiday
33. **YEW**—Idhadh
34. **GOIBNIU**—Son of Brigit and Tuireann
37. **TEMPERANCE**—14th major Arcana
38. **RHIANNON**—welsh -Pwyll's wife
40. **GARDNER**—High Magic's Aid author
41. **PAN**—half man & half goat
42. **ERIS**—Gk Sister to Aries
43. **GUNDESTRUP**—Found in a peat bog in 1891
44. **VESTA**—Roman Goddess of the Hearth
45. **ARIANRHOD**—Welsh-Mother of Dylan and LLEU

Down

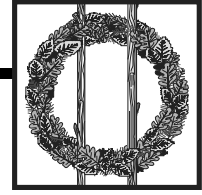
1. **MORRIGAN**—Washer at the ford
2. **WOAD**—Isatis tinctoria
4. **STAR**—17th major Arcana
5. **GIBBOUS**—³/₄ Moon is aka
6. **BANSHEES**—Cleena is queen of the....
8. **HAIL**—Hagalaz
9. **HEIMDALL**—Norse- watcher of Bifrost
10. **BOANN**—The River Boyne was named for her....
13. **LEMURES**—Roman - Malignant spirits/ghosts.
14. **ICE**—Isa
15. **POSEIDON**—GK In the guise of a stallion he mated with Demeter
18. **MOON**—18th major Arcana
19. **GRENDDEL**—Beowulf's enemy
20. **TAURUS**—April 21 - May 21
23. **SHANNON**—Longest River in Ireland
25. **FAILAS**—Lia Fail was from this city.....
28. **VINE**—Muin
31. **AENGUS**—Son of Dagda and Boann
33. **YAMA**—Indian - First Ancestor....
35. **BOREAS**—Greek = The North Wind
36. **APHRODITE**—Gk Hesiod's foam Goddess
39. **ACHERON**—Hades river of sadness



Poetry

The Otherworld Trilogy

by Wayne Keysor



The Bard's Lament

Hard-won are the words of wandering poets.
 Bird-wise and brilliant is the bard's lament.

Shapers of the shards of shattered dreams,
 Their sweet songs summon old sorrows
 Or salve the surfeit of stolen youth.

Delvers in the dark, they descend alone
 To wrest rhymes from wrathful giants
 Or snatch secrets from a serpent's hoard.

Wisdom is won, but at what cost?
 Who wants to walk, a world apart?
 Separated by songs from the solace of belonging?



When the raven raises
 And the stealthy stag

When terrible Tarranis
 And morning mist

When the yellowed year
 And the mound-dwellers move

Then tyrant time
 Letting in the light

Tenuous and twisted,
 Flaps frantically

O awaken wonder,
 Cast off your coverings,

An Admonition to Hunters Everywhere

Amid the holly and the honeysuckle,
 the hare waits
 Harkening for the huntsmen,
 held until the horn's first lament.
 Time trembles,
 then tumbles over the precipice
 And the hare hurtles forward,
 heaving itself from its lost refuge.

To harry the hare
 is the hunters delight,
 But beware the beauty
 of the bounding beast
 For even the most practiced pursuer
 picks not his own path
 And some ways wander,
 wild and dangerous,
 Into wider worlds
 not welcoming to mortals.



The Turn

his raucous cry,
 startles from his thicket;

trembles the heavens,
 masks afternoon sun;

yields its last breath,
 amid moonlight;

becomes a torn curtain
 of luminous otherness.

its tattered surface
 in the face of eternity.

the world waits!
 conceal yourself no more!



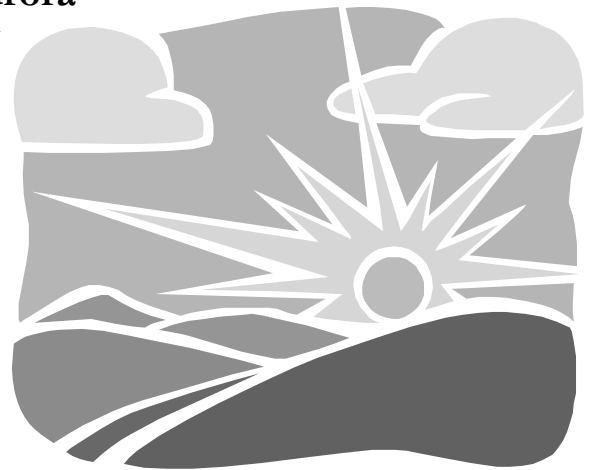
Invocation to Aurora

by Rev. Jenni Hunt



Golden-haired Aurora,
Mother of Four Winds,
Sister of Sun and Moon:
You dispel night's shadows
and flush the sky with crimson.
As your dew-wet hair trails across the sky,
all the glittering stars run away,
yielding to your gentle saffron crescendo.

Aurora, you never fail to turn each night to morning;
you never fail to give each day new colors.
Your arrival is a cheerful invitation
to greet the day with optimism.
May you bless us, who honor you
when your daily task is complete
and you sip sweet nectar from the hills of heaven.



Let All That Are to Mirth Inclined

a response to the 'Samhain Version' in *OakLeaves* #46 Fall 2009

by Chris Harding

We few, who are to mirth inclined
Remember well what's left behind;
The tales of those who've gone before,
To Them we never close the door.

The first day of Coligny's year
All Grandma's knock-knock jokes appear;
We, yes, call out to those who've died,
And, yes, remember times we've cried.

But if our legacy be grim,
And not "The time that Uncle Jim
Got nabbed for speeding on his Schwinn..."
Then legacy ill serves our kin.

Instead, we few choose to recall
Pokeberry fights in gravid fall,
And Grandpa goosing Betty Paige;
We rarely dwell on Dylan's rage.

Yes, fire and water shall prevail,
But if our voices keen and wail
When piety requires a song,
Then fire and water take too long.



Morning Kiss

by James "Seamus" Dillard



The silent sycamores stand at attention along the winding creek
holding vigil through the night
The cold of the morning rides in on the winter wind
as the snow reflects the coming of the light
Another lipstick sunrise is smeared across the sky
as red gives way to blue
Father Sun kisses Mother Earth and whispers:



News and Announcements



Dedicant Program Completions

Josie Sewell

Solitary
Completed June 2009

Klaus

Stone Creed Grove, ADF
Completed June 2009

Noira

Completed August 2009

Coming Events

Summerlands

August 20-23, 2009 in Yellow Springs, OH
<www.6thnight.org/summerland>

Midnight Flame Festival

September 10-13, 2009 in Bellaire, Michigan
<<http://www.grovmidnightsun.org/midnightflame.html>>

New Protogroves & Grove Approvals

Cypress Point Protogrove, ADF

Crowley LA
Founded June 17, 2009

Hartwood Protogrove, ADF

Kelowna BC Canada
Founded July 20, 2009

Black Bear Grove, ADF

Bloomington, IN
Founded October 8, 2003
Provisionally Chartered August 21, 2009

Other Announcements

- **Have you heard...** ADF is on Twitter <<http://twitter.com/adfdruiddry>>
- **Coming soon...** 5th year anniversary edition of the Liturgists Yearbook, containing the "best of" the first five internet versions.



ADF Directory



The Mother Grove

Archdruid	Skip Ellison	adf-archdruid@adf.org
Vice-Archdruid	Rev Kirk Thomas	adf-vice-archdruid@adf.org
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Chief of the Council of Senior Druids	Flip	adf-cosd-chief@adf.org
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Non-Officer Director	Selene Tawny	selene@zoomtown.com
Non-Officer Director	Mariah Sheehy	caelesti@gmail.com



Additional Leadership Positions

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Archdruid Emeritus	Ian Corrigan	tredera@ncweb.com
Archdruid Emeritus	Rev John "Fox" Adelman	john.adelman@trw.com
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Preceptor	Raven Mann	adf-preceptor@adf.org
Regalia Manager	Medb Aodhamair	adf-regalia@adf.org
Webmaster	Anthony Thompson	adf-webmaster@adf.org



Committees

Clergy Council	Chair: Skip Ellison	adf-archdruid@adf.org
Council of Lore	Chair: Raven Mann	adf-preceptor@adf.org
Grove Coordinating Committee	Chair: Rev Caryn MacLuan	adf-gcc-chair@adf.org
Grove Organizing Committee	Chair: Aigeann	adf-goc-chair@adf.org
Prisoner Relations Committee	Chair: Rev Barbara Wright	adf-prison-ministry@adf.org



For information on **Regional Druids** please see the full listing on our webpage: <<http://www.adf.org/members/org/cord/>>



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>>

The full **ADF Directory** will return to *Oak Leaves* in a future issue. In the meantime please enjoy the extra pages of content...



Contributors List

Art

Robyn Bellospirito
Maple Queen drawing

AJ Gooch
Summerlands photos
Wellspring photos

Crystal Groves
Trillium photos

Chris :)
Apple in a Tree
Leaf in a Tree
Winter River (Cover photo)

Articles

Melissa “Missy” Burchfield
ADF Round Table Discussion 2009

Rev. Robert Lewis
A New Approach to Outdwellers

Rev. Carrion Mann
Professional Helping Skills for Neopagan Clergy

Anna “Lareyl” Sowell
A Dedicant Path in Progress

Maria Stoy
Druid Puppet Theater

Bardic

Robyn Bellospirito
The Little Maple Queen

James “Seamus” Dillard
Morning Kiss

Rev. Jenni Hunt
Invocation to Aurora

Chris Harding
Let All That Are to Mirth Inclined

Wayne Keysor
Otherworld Trilogy

Columns

Linda Costello & Sue Kaiser
Naturalists Guild Pages

Jamie “Dubhlainn” Goodwin
Let Us Be More

Arthur Shipkowski
Advocating Your Goals

Crossword

Chris :)

Reviews

Rev. Ian Corrigan
Book—Trance-Portation

Rev. Michael J. Dangler & Arthur Shipkowski
Festival—Trillium 2009

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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 CD, 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



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 = \$ _____
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 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: