

OAKLEAVES

The Quarterly Journal of Ár nDraíocht Féin

Summer 2010 ~ Issue No. 49





Spirit Hypnosis

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Linda Demissy is a Certified Hypnotherapist (NGH) and Master NLP Practitioner. She has been Seer's Guild Preceptor, Senior Druid of Silver Fox Grove and an ADF member since 1990.

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Archdruid

From the Outgoing Archdruid:

In this, my last Archdruid column, I want to thank some of the people who have made the past nine years such an interesting time. First, my thanks to Ian and Sue for talking me into running for the post of Vice Archdruid back in 1999. It was serving in that post, that led me to run for Archdruid in 2001.

Next, my thanks go to the many members of the Mother Grove who have served so tirelessly over the past nine years. Their dedication, especially while we were working very hard on changes to the organizational documents to make ADF stronger, made the process well worth the effort. All of the Mother Grove members give much more time and energy to ADF than most of the members realize.

Lastly, my thanks go to all the rest of the members of ADF. Over the years, I have had the opportunity to meet with many members, at festivals, online, and during my cross-country trips. I know that we have some of the best members in any organization, and that in the long run, they are what makes ADF strong, and that they will continue to do so in the future.

While I do not plan to be as active as I have been over the past nine years, I'll still be around, and will be attending festivals, writing, and teaching. Also, I'll still be active on many of our e-lists, although I won't be reading **ALL** of them anymore. I think it's time for a small break, and I know that Kirk and the rest of the Mother Grove will be doing a great job.

May the Kindreds gently embrace you all, and may your journey along the Path of Druidry be long!

Bright Blessings,
Rev. Skip Ellison

From the Incoming Archdruid

For the last nine years, Rev. Robert "Skip" Ellison has ably led us as our Archdruid, through periods of great growth and change, and with a warm and supportive demeanor. I, for one, am very grateful to him for all his hard work, his evenhandedness, and his tireless efforts on behalf of ADF. I am delighted that he has agreed to continue helping out wherever he can, and his institutional knowledge will be of great help to the Mother Grove as we make this new transition. Thanks, Skip!

And now let us once again look forward. We have several obstacles facing us now, with communication being one that we must continually tackle. Some great strides have been made recently with our study programs – new technology and new procedures should improve the interface between our students and their reviewers, cutting down on wasted time and lost submissions. Our Guilds are expanding and improving their study programs all the time, making the work of our students available for all, and the new Orders that are coming into existence have great potential for the future of ADF spirituality.

The Clergy will shortly begin travelling to visit our more isolated Protogroves and groups of solitaries, spreading education and fellowship as they go. Our festivals continue to increase in number, and more and more resources are appearing on our website. Our journal, *Oak Leaves*, and all our publications continue to expand and improve through the hard work of our publishing team, while our podcast, *Tribeways*, continues to entertain and inform.

And all of this is possible only through the efforts of our many volunteers – you heroes behind the scenes who share the vision of ADF to keep us relevant and growing. To you I give my sincere and humble thanks. May the Kindreds bless us all with vision, courage and hospitality in the years ahead!

Bright blessings,
Rev. Kirk Thomas

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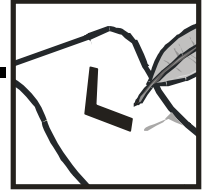
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Article



Clergy Training and Initiate Training in ADF

by Rev. Michael J Dangler

At Samhain 2009, Ian Corrigan stepped down as the Clergy Council Preceptor, and Rev. Skip Ellison appointed me to replace him. I had been fortunate to work through the Second Circle of the Clergy Training Program by then, and to have also completed the Initiate Path.

Now, I am in charge of these two programs.

It is rather strange to look back on what I have done and where I have come with this work, but because there is still confusion about the difference between the two programs, I thought it would be good to provide some first-hand explanation about how the paths differ and what each will require of those who complete them.

This essay is meant primarily to clarify the differences, from a very first-person perspective, between the Clergy Training Program and the Initiate Path. I encourage all our members to remember that there are many other training avenues available as well: Guilds, Orders, and the Generalist Study Program are all good possibilities for our members. Please ensure that you consider them as well.

Leaving the Dedicant Fold: Choosing a Path

Much has been made about how the IP and the CTP are similar: most people look at the coursework and assume that each one will basically treat the student the same way, and that doing one leaves you “naturally” completed with the other. In some sense, this is true. In others, it is simply not even close to the truth.

It is true that by the time a student has completed the Second Circle of the CTP, he or she will likely have completed all coursework required for the IP. But at this point, the student will not be an ADF Initiate: the paths diverge at some point—a point that will be different for every student—but which will always occur prior to the end of the work. The courses are the same, but the experience is vastly different, and it even surprised me to learn that. While you can travel both paths at the same time, I do recommend

focusing on one at a time: it is in the act of *focusing* on a path of study that the *meaning* of that study truly becomes apparent.

So, which way do you go when you reach the fork in the road? A lot of that decision rests entirely on your intentions with moving forward in training in ADF.

The Two Paths

Both the Initiate Path and the Clergy Training Program will give you a set of skills and learning that will aid you on your path. Originally, the two programs were designed with very different aims.

The Clergy Training Program is an outgrowth of a promise that Isaac made in the Vision Statement that many of us often return to: that we would have the best program for training clergy in the Neo-Pagan movement (and, we hoped, one that would rival mainstream training programs). Isaac hoped that the training we provided for our clergy would be a benefit to the community, not to individuals, and that our Priests would be in demand in the general Neo-Pagan community as well as within ADF. He hoped that persons of other Neo-Pagan faiths would join ADF and undertake study with us. From this original vision we have a notion of an ADF Priest as being a trained member of the community who has an obligation to use the training he or she has received for the benefit of all and to train others with it.

The Initiate Path is an outgrowth of the desire to balance our worldly scholarship with otherworldly vision and wonder, to plumb the depths of our own nature as human beings and understand how we, ourselves, relate to the cosmos around us. This is the path of keeping the hearth fires lit and brightly shining, of pushing and challenging oneself in order to understand who we are and where we fit, and of learning how to forge ourselves into shining beings who have deep connections with the forces at play in the cosmos. The Path of an ADF Initiate is built on individual devotion and work, even while it is designed, in the end, to provide service in the form of



skilled diviners, magicians, and tranceworkers to the community of ADF.

As Clergy Council Preceptor, I hope that all our Priests will one day be Initiates, but know that not all Initiates will be clergy. The obligations of being an ADF Priest will not (and should not) appeal to all our members, but I do think that the deeper personal challenges and commitments that Initiates encounter will appeal to a much wider group of our members. I also believe that there will be a great deal of interest in those challenges and commitments from those who answer the call to the larger obligation of being an ADF Priest.

Neither the Initiate nor the Priest will ever be a truly solitary practitioner: both are tied to the community in different ways, whether that is through a Grove or through doing work that will further our goals at their hearth shrine. Both the ADF Initiate and the ADF Priest will be expected to serve their communities, but they will serve in different ways; additionally, their obligation to service is granted in different ways as well.

The way that these members will be expected to serve their communities is one specific way that the two paths are different. The Initiate is asked to define his or her own vision of service when he or she embarks on the IP, meaning that Initiates define their own community, their own service commitment, and their own path to providing that. An ADF Priest will find that his or her vision of service is tempered strongly by the organizational vision, meaning that an ADF Priest serves everyone in ADF; is obligated to train and perform service for that community; and must always live up to the expectations that the larger body of Priests, the ADF Clergy Council, places upon them.

To be more exact about these differences, let's talk for a moment about the act of "becoming" either an ADF Priest, or "becoming" an ADF Initiate, focusing on the ritual aspects of each.

Becoming Clergy in ADF: The Public Oath

It is always possible to complete the Clergy Training Program, even all the way through Third Circle, and be denied clergy credentials by the Clergy Council. Completion of the CTP only makes one *eligible* for Priesthood; it does not make one an ADF Priest automatically. Despite this possibility, a denial of credentials also requires the CC Officers to provide specific reasons and clear recommendations to address the CC's concerns. So long as a student works on those recommendations, he or she can, eventually, become an ADF Priest.

Once the student has been granted credentials, he or she is then Consecrated or Ordained in ritual, and presented to the community. This involves a public ritual (usually at a place and time chosen by the candidate), and a public oath:

I pledge to love the land, serve the folk, and honor the Gods.

To this I dedicate my hands, my heart and my head.

The oath of an ADF Priest, whether Consecrated or Ordained, is indicated above.

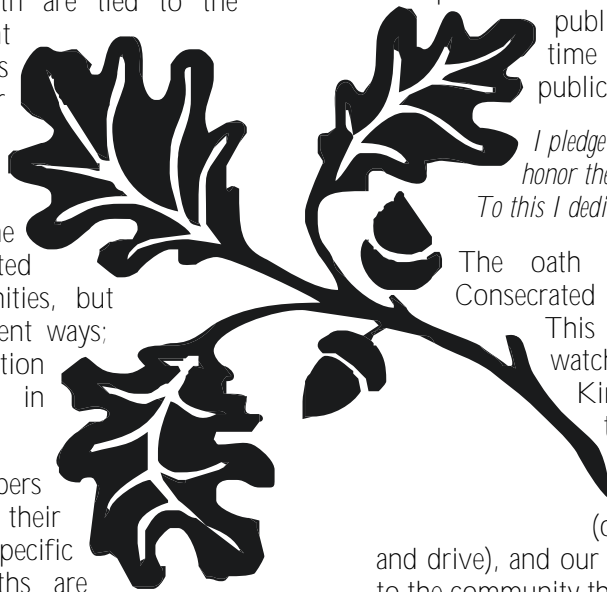
This is an oath taken before the watchful eyes of the Folk and the Kindreds, addressing our obligation to the Earth, the Folk, and the Gods. In addition, we dedicate our hands (our work), our heart (our understanding, compassion, and drive), and our heads (our thoughts and dreams) to the community that accepts us as Priests.

Our Consecrated Priests also swear:

I further dedicate myself to complete the work of our clergy training in Ár nDraíocht Féin.

This further dedication, made in the breath after the common Priestly oath above, is designed to show that our Priests are dedicated to continuing the work, that they are not simply ceasing their studies as a result of their consecration as an ADF Priest. An ADF Priest may not "rest on his laurels" and retain the title of "Rev."

All this is done in public ritual; most often in the presence of other ADF folk (a recent trend has been to take these oaths at ADF festivals, which is appropriate as it seals our commitment to all of ADF,



rather than just our own hearth or Grove). The oath and the ritual are designed to both create an obligation for the new Priest and to create a pair of relationships, one to the Folk and one to the Kindreds, which involves the skills they have and the training they receive and provide.

In this ritual, the new member of the clergy is given to the Folk as well as the Kindreds: though all Priests do solitary work, even those without Groves or geographical proximity to another ADF member, they are no longer truly "solitary." Likewise, a Grove member ceases to belong to his or her Grove, even though they may attend Grove rituals and work primarily within their Grove, as they now belong to the greater community of ADF (and, likely, beyond) in a brand new way.

Becoming an Initiate in ADF: The Three Tests

When you have completed coursework for the Initiate Program, you will become a Candidate for Initiation. At that time, it is up to the Candidate to request Initiation from three Initiates, have those Initiates agree to become initiators for that Candidate, and then schedule the actual Initiation. We encourage students to form relationships with potential initiators early in their studies, but a pre-existing relationship is not required: some initiators may be very willing to work your Initiation even if they do not know you well. Please do not feel you cannot approach an Initiate to ask them, or let such a feeling stop you from approaching them.

This is very different from the process of consecration or ordination for ADF Priests. Priests are voted

on by a body within the confines of bylaws and standard operating procedures. Initiate Candidacy may be authorized through the process of submission of work and approval, but Initiation itself is done without approval of any major body or external bureaucratic control. Initiation is simply left up to those who have passed the tests. (As of this writing, six ADF members, the past- and present-serving Archdruids and I, make up the body of ADF Initiates.)

Initiators may come to the Candidate, or the Candidate may go to them. Initiation may be done with a Candidate's Grove, family, or hearth around him or her, or it may be done with only the Candidate and initiators present. The Candidate, in consultation with the initiators, will determine what is right for him or her. However the center of the Initiation, the *Test*, will be done by the Candidate and the initiators alone.

Initiation in ADF is not about the work you have done, for that has only made the student into a



Credit: Chris.)

Candidate; Initiation is about how you apply that work and where you can take it. It is not about obtaining tools, but about how you use them. To that end, each Candidate is faced with three tests prior to Initiation:

- The Questioning tests the wit and wisdom you have gained as you have worked through Initiation.
- The Working tests your piety and ritual work, requiring you to draw on a storehouse of ritual and liturgical knowledge gained through experience, and on the relationships built at your hearth.
- The Test tests your vision, requiring you to

undergo a demanding initiation and bring back knowledge.

The Candidate will find that the tests put both physical and mental strain on him or herself. They are not easy, and they become harder as the student works from test to test. We assume that all Initiates will have done the work and will be able to complete these tests (your initiators will have a discussion with you regarding the tests to ensure that you are capable of taking and passing them prior to your Initiation).

It is important to note that Yes, you can fail Initiation. It is possible to complete all the book work in the IP, but to not become an ADF Initiate. Unlike the process of becoming clergy, where you are told specifically where to improve yourself in order to be voted in, if you do not pass, a Candidate may not always receive such direction from his or her initiators. There is a point in the Initiation where the Candidate must pass or fail on his or her own, and at times only the Candidate will know why. Still, the initiators will work with any Candidate who fails Initiation, and will try and help prepare the Candidate when they are ready to undertake these tests again.

The Experience of One Initiate-Priest

In a lot of ways, the rituals that mark the change from ADF Dedicant to either ADF Initiate or ADF Priest sum up the differences quite nicely.

My consecration was a highly public affair, taking place in a ritual of about 100 people at one of the major ADF festivals. My parents were there, many people witnessed everything that occurred, and I had a very small part in the ritual itself.

My Initiation, however, was one of the most personal rites I have ever participated in. The ritual was intimate with about ten witnesses. I did a great deal of the ritual, and the central actions of the rite are

known only to myself, my fellow Initiates, and my initiators.

You can also see a difference in how clergy and Initiates are approved: clergy are approved by a body external to themselves, while Initiates are approved based on their own internal tests, and in the end they pass or fail on their own merits.

Where my consecration basically gifted me to the community, the initiation gifted me to myself. Both gave me the same set of tools, but both showed me different ways to use those tools.

Yes, you do the same work for each of the two courses (though there are one or two additional requirements for the CTP in some courses that deal in group work specifically), but the path each course sets you on will be different (and certainly not mutually exclusive—they are actually mutually supportive). The path of the Initiate is very much oriented toward the self and serving folk on a one-on-one basis with the tools you are given. The path of clergy is very much oriented toward serving the community.

Both these paths balance each other out in a beautiful way, but I cannot begin to stress just how different they are. Where is it that the paths truly begin to diverge? I can tell you only where they diverged for me: it was the moment that I ceased to look at the programs as "assignments to complete," and began looking at them as "ways to serve the Folk and the Kindreds."

And that is when I found that my feet were already set upon those paths.



Rev. Michael J Dangler is a Grove Priest of Three Cranes Grove, ADF, an ADF Dedicant Priest, and also the Clergy Council Preceptor.



Invocation

Lughnassadh Charm

by Rev. Ian Corrigan



This simple charm can serve as a basic invocation for a solitary Lughnassadh. It could be inserted in a 'Simple Rite of Offering' as the key offering section, perhaps serving all the way through the Prayer of Sacrifice, but it can also be used with little or no other ritual context. Just build a good small fire, or gather candles and a censer, and have a well-bowl of some sort. Work on a high place if you can, perhaps a green meadow. Offerings of ale, bread, fruit and oil are proper. The charm could even be adapted for use by a family at their Lughnassadh dinner table, perhaps a cookout.

Feast of the Bright One, Rising!
Corn Growing, Peace Reigning
Oath Taking, Comes Reaping
I keep the Feast of Lughnassadh!
Lugh Samildanach, you I call
Master of All Arts, Wanderer and Trickster
Hound-God, Raven God
Take now this offering here at my Fire
Lugh Lamhfada, you I call
Spear Bearer, Young Hero
Throne Winner, Giant Slayer
Take now this offering here at my Fire
Thou Lugh the Champion
Lugh the Crowned One, Lugh the Skilled One
Beneath the circle of your Shield,
I give you this due offering

Land grow ripe and full and gold
Beneath the Sun and the Thunder
Peace among folk,
Wisdom, strength and hospitality
Join my heart with the Folk and the Land
In the Blessing of Lugh of the Spear!
So, all you Powers, I give you welcome at my Fire.
Let your light be reflected in my spirit,
let your ale flow in my veins.
I raise this glass to you,
and drink to your divine power.
Let me know the health, wealth and wisdom
of the Gods and Spirits
on this holy feast of Lughnassadh!
So be it!



Pronunciation Guide:

Lugh: *LOO*

Lughnassadh: *LOO-nah-sah*

Samildanach: *SAH-mil-dah-NACH*
(*ch* as in Bach)

Lamhfada: *LAH-vah-dah*





Opinion

Three Visions of ADF

by Wayne Keysor



At the heart of the ADF, there is a struggle between two competing visions of what the organization means and what it represents. The first vision calls for a return to a time now only glimpsed through cryptic texts, enigmatic artifacts, and the imaginative reconstructions of dedicated scholars. It seeks to write off the last 1,700 years of monotheism in the West as a failed experiment, and return to a more genuine experience of the sacred based on a polytheism resurrected from the ancient world. The essential work of this vision is the recovery of what was lost. The substance of that work is the careful gathering and sifting of evidence to repatriate to the modern world a spiritual legacy nearly lost by the forces of history and cultural change. At the same time, this vision seeks to draw sharp cultural and religious boundaries between this distant—but more meaningful—past, and the more recent monotheistic traditions that have negatively influenced Western culture.



This vision is behind the emphasis on historical scholarship in the ADF. It shapes many of the questions and issues pursued in our religious education courses. It is also the origin of efforts like Brandon Myers' [The Other Side of Virtue](#)¹, which attempts to reconstruct a genuinely pagan ethical theory derived from the heroic ethos of pre-Christian Europe, thereby freeing us from ethical systems shaped by monotheism.

The second vision is an ecstatic, freewheeling sensibility that has been at the heart of the neopagan revival since the 1960s. It has its origins in the countercultural roots of the movement and looks toward the creation of something utterly new. This vision sees its polytheism as being unbound by customs and rules from ancient societies, a new, wild

invention that is uniquely situated in this time and this place. Its soul is anarchic, free of the constraints of structure and doctrine and staunchly opposed to hierarchy. It focuses on the future as keenly as the first vision looks to the past. It values experimentation, subjective experience, and innovation. It refuses to criticize or evaluate individual spiritual experience. Instead, this vision is unified by the common pursuit of spiritual experience itself, rather than by the particular path that any individual takes to reach it.

The second vision embraces difference because difference yields other perspectives, which in turn, result in new approaches. It advocates individualism, direct democracy, and decentralization of power structures. Will Pierson speaks for this part of ADF when he asks, “Will we continue to confine Earth to the limits of our ancestral constructs,” or can “... we choose to end the program, terminate the rules, and unbind the constructs our minds impose, [so that] Earth may choose to help us learn how we can encounter and receive the unforeseeable, unpredictable gift of religion?”² This second vision is behind the decentralized structure of ADF and the limited power of its executive function. It accounts for the welcoming and tolerant atmosphere within ADF for those with so-called alternative lifestyles. It also informs how the Mother Grove relates to the regional Groves.

These two impulses struggle within ADF and within individuals in ADF. ADF has attempted to navigate this conflict by steering a middle path. This middle path strives to create a religion that looks back to the ancient world for its spiritual sources, but implements them in a thoroughly modern context. This attempt to transplant the ancient into the modern has resulted in

numerous adaptations, genuine experimentation, and many completely new practices. In spite of the considerable success in taking advantage of the uneasy tension between these two visions, the struggle between them continues and continues to shape the organization in new ways. However, I am going to suggest there is a possibility of a third vision hovering just beyond our current practices. This is the vision of integration.

The vision of integration seeks to gather the spiritual resources of the pagan past just as the first vision advocates, but it also does not want to ignore the vibrant religious traditions developed since the disappearance of ancient paganism. It seeks to integrate and unify what we have learned in the last 1,700 years of religious experience with ancient pagan spiritual beliefs. One might sensibly ask how such an integration might work, given the conflicting claims of monotheism and polytheism? The answer to that question is found in preserving the soul of ancient paganism, while integrating advances in religious thought that have been made since its demise. Unlike the second vision, it explicitly seeks to return to ancestral wisdom, not ignore it, and to unify its different and competing strands into a whole that represents the best spiritual lessons of humanity.

The strength of ancient paganism was its polytheism where the earth itself was a source of sacredness. Ancients conceived of themselves living in both cooperation and conflict with their world, but always with the knowledge that they were bound up in a web of interdependence with the sacred that could not be ignored. The earth and all the beings upon it were sources of spiritual meaning that gave people the sense that the world was a holy, life giving force, mysterious and terrible at times, but essentially sacred. Monotheism developed in a way that emphasized that the earth was made as a gift to humanity, to be subjugated and processed solely for our benefit. Thus, it was fit to be used, but not worshipped. Within monotheism, there would be no confusion between the creator and the

creation. This outlook decreased the importance of the earth and its creatures and increased the importance of the relationship between God and the individual.

On the positive side, the Western monotheistic tradition, as well as other post-pagan religions, developed a strong ethical outlook on life that championed love and compassion between individuals. They emphasized personal accountability for actions and the possibility of individual transcendence through spiritual development. The individual, rather than the group, became the focus of spiritual life. Each person had the power and the responsibility to choose whether he was to live an ethical life. This is in stark contrast to ancient paganism that was very much focused on the acquisition of worldly goods like health, wealth, and long life. Ancient paganism did not have much to say **about compassion or love for one's fellow humans.** It did not demand ethical behavior. The act of worship was meant to protect the community from disaster, secure tangible goods **for one's self and family, and avoid punishment** by the Gods. The ethical structures of the ancient pagan past were very much rooted in the **dynamics of one's social group, rather than in a universal human outlook.** This perspective allowed for the ethical legitimization of violence against the other, however the other was defined.

If we can combine the best of these two competing outlooks, the sacred interdependence of ancient polytheistic religion with the highly ethical, compassionate, and loving ethos of post-pagan religions then we have the possibility of a profound, new vision of ADF spirituality. One might challenge my interpretation of the so-called loving and compassionate nature of monotheism by pointing to the darker practices of its followers over its lifetime. I think that would be a mistake. These ideas of love and compassion were so profound and so revolutionary that they have been difficult to implement. That fact does not negate the ideals, but rather points to the weaknesses of people. It

suggests that we still have to long way to go in putting these ideals into practice, but I would argue that it is important work that needs to be done. My faith tells me that it is the right thing to do, and it is the only way that we, and all the other species on this Sacred Earth, will prosper together.

The lessons have already been taught. The ancestors, both pagan and non-pagan, have shown us the way. Now it is a matter of action, of living out their ideals. Therein lies the challenge. The gap between knowing and doing is often challenging to bridge. We must struggle against modern cultural forces as well as aspects of our own inner nature, but it is not impossible. If we can live a life in which our actions express the **integration of the earth's sacredness and the acceptance of diversity from the pagan world with the focus on ethical behavior, compassion, and love from the post-pagan world**, then we will

live out the transformative spiritual promise of our ancestors.



Having joined ADF in 2008, Wayne Keysor hails from Cedar Light Grove, ADF and has just completed the Dedicant Program.

Citations:

Brandon Myers, The Other Side of Virtue (Malden, Massachusetts: Blackwell Publishing, 2004).

Will Pierson, "Earth Emergent," Walk With The Old Ones, Vol. 4 Issue 2 (November 2009): 3



ADF Unity Quilt Project

The ADF Artisans Guild invites you to make a quilt block from your Grove, SIG, Guild and Kin groups to be incorporated in an ADF Unity Quilt. Solitaries will be represented amongst Groves by Region (solitaries should contact Bridghe for further info). Artisans are available on volunteer 'commission' for any groups not having an Artisan in their midst; contact Bridghe for more info.

Specifications: 9.5" square, sturdy quilt-weight 100% cotton any color/print (e.g. Kona cotton), embellished with lightweight designs including at least the name of the group and (if proto-/grove) founding year. See wiki for further info.

Deadline: Blocks must be received by **September 30, 2010**.

Mailing info on the wiki page or contact Bridghe:

brighdeindigo@gmail.com • 530-400-4666

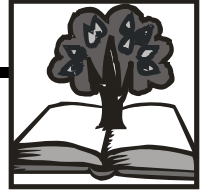




Video Review

The Secrets of the Druids

by Jamie Goodwin

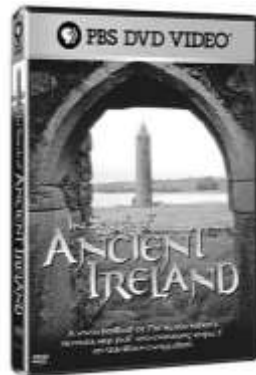


In Search of Ancient Ireland is a PBS Home Video presentation produced by Thirteen/WNET New York, Café Productions, and Little Bird. The video consists of three episodes on one DVD. The first episode is *Heroes* and covers the period from the Neolithic up to just before the coming of St. Patrick. As you can imagine, this is a long period of time to cover in 55 minutes. Still, they did a good job. The entire presentation is scholarly-based and they interview leading scientists from a variety of disciplines; everything from historians and archeologists to specialists in art and musical history. There is none of the romantic derivations that occasionally plague Irish History programming. The presentation of how Stone, Bronze, and Iron Age Irish lived is very exciting, and although academic, presented in a beautiful and compelling way. The only real problem I had with this part of the program was that some of the archaeologists being interviewed put on their social anthropologist hats by saying things like "I have little doubt that the Irish in these parts had no fear of the sea" - statements that are based more on opinion than evidence.

The second episode is *Saints* and begins with general presentations of pagan practices before the coming of Patrick. Although accurate and interesting, it might have been better with more detail. Also, most of the "experts" in trying to be witty, made some rather bland remarks like "who knows what silly ritual actually happened here," but for the most part this episode was enjoyable. It also looked at continuations of local customs that could be reliably traced back to pre-Christian times (or at least that they were heavily looked down upon by the ancient church and therefore believed to be pagan) and modern Christian practices that are reflections of the pagan past. I actually liked the stories of Sts. Patrick and Columba better than I thought I would. The stories and mythologies surrounding their lives were very interesting. And during the discussion of St. Brigid (whom many of the scientists doubt historically

existed), they even visited with some modern Pagans briefly and treated them well. The practice looked pretty eclectic or local to me as I did not recognize much of what they were doing.

The final episode is *Warlords* and chronicles the Norse invasions through the various kingdoms of Ireland, ending with the Norman invasion. This section was interesting although it held the least amount of interest to me. Medieval history has never really been my favorite subject, in part because of how animated and excited historians get when speaking about it. Still, there is a lot of good information in this episode explaining how the Norse not only invaded but made parts of Ireland their home. Again, this period of history is a lot to fit into a 55 minute presentation and it became a little top heavy as the episode wore on. All good stuff, but my least favorite episode of the DVD.



The version of In Search of Ancient Ireland that I purchased contained a bonus feature called *Over Ireland* produced by Lark International and RTE Commercial Enterprises. It is basically a very beautiful commercial for Ireland with some amazing aerial images from all over Ireland. It would have been better, from my perspective, without so much commentary.

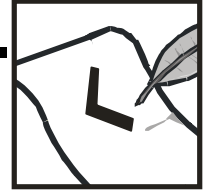
Overall, I really liked this DVD. For those of you with an interest in ancient Ireland this is a very good presentation. It manages to remain both credible and scholarly without being dry and boring, a tough line to walk. I have found this presentation invaluable as I worked through the various study programs and it has introduced me some interesting and less well known aspects of Irish history I may have otherwise never have been exposed to. The entire presentation is quite long at 170 minutes (plus 60 additional minutes for *Over Ireland*), but being divided into the various episodes makes it much more manageable, both to view and to use for research. I highly recommend the PBS Home Video presentation of In Search of Ancient Ireland.



Article

Lessons the Nine Virtues Teach us about Personal Finance

by Crystal Groves



By the time this article is published, many of us will have just processed our taxes in the U.S. Some of us will get returns; others will unfortunately owe money to the IRS. But all of us will have to at least give a glance at our current financial status.

I always look at tax season as the seasonal financial spring cleaning. It's a great time to review your goals for the year, to get an idea of what you may or may not get back next year and prepare for it, to plan your refunds and budgets, plan for the -next- year, etc.

While "Why Not Excellence?" most assuredly applies to the scholarly knowledge we gain through ADF and our own personal study, I try to take it into more of a personal lifestyle as well. Why not work towards excellence with our financial status as well? After all, the more a 'congregation' removes their debt and places themselves in a better financial situation, the more they will be able to prosper and *donate*.

A perfect place to start looking at financial excellence is to look at how the Nine Virtues of ADF can relate to financial responsibility. I believe that they can quite literally serve as great rules to follow when it comes to all things fiscal. Let us take a look.

Moderation: Moderation by definition is the "quality of being moderate and avoiding extreme". In financial terms, this clearly can be represented as 'living below your means' and not living a 'consumerist' lifestyle. Instead of buying the latest and greatest to 'keep up with the Joneses,' buy what is appropriate for you. Even better, don't buy it at all if it's not necessary.

Some examples would be:

- Buying a home that is suitable for your family to live comfortably and in a price range that is no more than 30% of your

household salary. A lot of people will buy homes they really cannot afford the mortgage for, simply because a bank tells them they can. 30% or less of your monthly income as the monthly mortgage is the moderate guideline.

- Creating a monthly budget on what is logical to spend on unnecessary items and not going over.
- Buying a car you can afford, possibly even a pre-owned car, rather than trying to squeeze a new Saleen Mustang into your monthly expenses.
- Not buying items on credit because of the need for instant gratification, but instead saving up for them gradually by virtue of planning.

Piety: I feel somewhat blasphemous using Piety to describe something as mundane as financial responsibility, but it is just as important to our financial health as it is to our devotion to the Gods.

It is extremely important to review and update our transactions regularly, even daily if you are as obsessive as I am. You have to develop a relationship with your accounts (as you would the Gods) so that you are fully aware at all times what your financial status is. That way, there are no surprises or mistaken estimates or overextending your budget due to miscalculation.

An example could be something as simple as an invitation to dinner by co-workers. I would know that I have already spent \$50 on dining out this month, so I know to turn down the offer and go home to eat instead.

Hospitality: Being hospitable is pretty much parallel to being charitable. While I have never been an advocate of enabling those who put themselves in unfortunate situations regularly, I

am certainly a promoter of charitable giving to those in genuine need. It does not have to be an individual, it can be an organization that does work that you support. It could be a single mom with five children whose husband just died and is unable to pay her electric bill, so you go off and pay it for her.

Hospitality and charitable giving come in many forms, and the more financially independent we are, the more we are in a position to help others.

Courage: Courage in the financial realm can be a good and bad thing. Courage can apply to investing wisely, but be warned that investing could also come with a heavy downside.

Courage can also relate to applying and pushing yourself into foreign territory. It can be taking the steps to leave your current job for a better one, or going back to school to better your skills for the future. Both of those things are very scary steps to take in order to upgrade your financial status, but they could be well worth it in the end.

A lot of times people who struggle financially just do not make enough income. While your lifestyle should always fit your income, even then there are occasions where you just make too little money. That is where courage comes into play. It entails doing what is necessary for your well-being and the well-being of your family, even if it means delivering pizza on the side in order to get out of debt.

Perseverance: Perseverance is probably the most important virtue when it comes to personal finance. You will fall off the bandwagon, you will order that \$40 pizza, but with perseverance you will put yourself back on track. Without all of the other virtues, Perseverance is the one that will get you through your debt before all others. It is hard work—*very* hard work. I cannot tell you right now how many bologna or PB&J

sandwiches I have eaten during my financial recovery, but perseverance is what has gotten me through these changes.

Changing your financial status is changing your way of life. You cannot treat your finances like a diet, and go back to your old routine once you are out of debt. You have to push yourself to learn the new habits you need to excel in fiscal responsibility that is appropriate for you. You will know once you have reached that point. One day you will be faced with that temptation and **your mind will automatically ‘click’ as you make the realization of your financial independence.**



Wisdom: Wisdom is the art of knowing. In finance this is the art of knowing a ‘want’ versus a ‘need’ and educating yourself. The very first step in becoming knowledgeable and making the necessary changes is simply finding out the truth about your financial status.

I have a cousin who outright refuses to put all her finances together in one place. She knows it is hurting her, but she wants to ignore it “because of how bad her situation is” (her exact words). You cannot fix a problem you cannot see. You cannot begin to heal if you can't see the wound, and your wealth cannot grow if you do not know where you stand.

I also know another person who lived in an abusive house with abusive family, and all she wanted to do was save enough money to move out of state and remove herself and her child from that situation. When she received her tax return that year of over \$5,000, she spent it all on a laptop, new camera, new I-Pod, etc. instead. This was not a wise use of that money given her situation.

Educate yourself on what needs to be done, and what intelligent decisions you can make to improve your situation.

Integrity: Integrity is probably a struggle for some in regards to personal finance. I am not mocking bankruptcy or those who have claimed bankruptcy in the past, but I do not think it is the best choice for *most* situations. We, as a moral people who have received money, are obligated to pay it back for our own spiritual integrity, not just to big corporations, but to our friends and family as well—*especially* our friends and family.

The moment we take advantage of other people who lend us money is the moment the seed of negativity and strain has been planted. We have to make the effort to pay back our debts in a timely manner, even if it is just in small amounts at first.

Another part of practicing integrity is making responsible choices with your money to support yourself and your family. Gambling in general is not a responsible choice, nor is using your last few dollars to buy a ‘want’ and then a few days later using your credit card for a ‘need’.

Vision: Setting goals is a very important part of financial responsibility. You need a vision of where you want to be in a year, five years, or ten years. What debt do I want to start paying off first? What will I do with the extra money once my debt is gone? How will I save for retirement? Do I have any dreams I wish to fulfill once I am debt free? Do I have enough life insurance coverage for my family should I pass on? These are just some of the important questions to prepare for in the future.

Let us also not forget about preparing for inevitable expenses like home repairs. How long do I have until my roof needs to be replaced so I know how much to start saving? How much do I need in an emergency savings account to hold my family over for six months if I lose my job? My tires need to be replaced on my car within the next six months, how will I save up for them?

Fertility: Once you have mastered the other virtues, Fertility is the fruit of your labor—the virtue of wealth and abundance. Not just monetary, mind you, but knowing that the stress

of debt is gone and you can now feel relaxed and worry-free. You can now share your new positive way of life with others and hopefully inspire them to do the same. You can help those that need it, either through donations or through inspiration.

The point I am trying to get across is that our Nine Virtues in ADF can also apply to how we approach our personal finance. In our daily lives, as we practice to remain virtuous in everything we do, let us not forget that this applies to our mundane things as well. If you apply the Nine Virtues to your fiscal life, you'll be able to remove the financial burdens and place your focus on more important things.

A Brief Recap

Moderation: Living below your means and avoiding consumerism

Piety: Developing a regular relationship with your finances; checking them regularly

Hospitality: Charitable giving; working towards our own independence so we can help others

Courage: Investing wisely and taking the scary steps to improve your situation

Perseverance: Changing your way of life when it comes to money. Doing what is necessary.

Wisdom: **Knowing** ‘want’ vs. a ‘need;’ educating yourself

Integrity: Paying back what you owe and making smart decisions for those that depend on you

Vision: Planning how to take care of upcoming expenses, knowing where you want to be in ten years

Fertility: Living a stress-free life of abundance that you can share with others.



Having been a member of ADF since 2003, Crystal Groves is currently the Senior Druid of Cedar Light Grove, ADF, a passionate bard and naturalist, and currently working through the Clergy Training Program. She is valued by ADF International as an integral member of the web team.



Children's Poetry

A Druidic Alphabet

by Grey Catsidhe



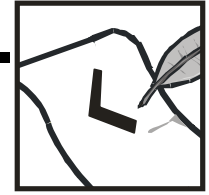
- A** is for Ancestors, our guiding family.
B is for Bile, our lovely sacred tree.
C is for Cauldron and the magic within.
D is for Druidism – the path you now begin!
E is for Earth, the mother of us all.
F is for Fire, the light that warms our hall.
G is for Gods, the great ones whom we love.
H is for Healing, which the world's in need of.
I is for Imbolc, Brigid's sacred day.
J is for Joy felt in living and in play!
K is for Kindreds – nature, ancestors, and Gods.
L is for Lughnasadh. Win the games against all odds!
M is for May Day, known to us as Beltaine.
N is for Nine Virtues which we strive to maintain.
O is for Ogham which our seers use to see.
P is for Potluck. Yummy food for you and me!
Q is for Quiet. Sit and meditate.
R is for Rituals. We have at least eight.
S is for Samhain, when our ancestors come.
T is for Tales told by bards while they drum.
U is for Underworld, a mysterious place.
V is for Visions of sidhe folk dressed in lace.
W is for Wild folk, our nature spirit kin.
X is for eXcitement as our rituals begin!
Y is for Yarn spun and knit by crafty Pagans.
Z is for Zig-Zagging around like little dragons!



Column: Naturalists Guild

It's Easy Bein' Green: Energy-Efficient Homes

by Linda Costello



Being a Druid means my spirituality is much more attuned with the cycles of nature, and it tends to make me much more concerned with what we can do to live more harmoniously with our planet. This article is the first in a series of articles about how to live a greener lifestyle.

Do you live in an energy-efficient home?

Whether you do or don't, here are some simple techniques to make your home more energy efficient, which will, in turn, help you to save money, to make an impact on your health and well-being, as well as to contribute to future sustainability.

To give you some background about me, I have been interested in sustainable living and environmental concerns since the early 1990's when I worked the Global Action Plan – a twelve-week endeavor to systematically make one's home more energy efficient. I have lived in a sustainable living community, and spent some time off-grid in an Earthship in Taos. I plan to have an off-grid sustainable living retreat center in the future. I am currently in the process of obtaining the National Association of Realtors' Green designation on my real estate license, and I do my best to live a green lifestyle.

There are several ways you can make your home more environmentally efficient. Many of them require a significant initial investment, but over time, you make it back in savings, and these days there are also many tax incentives available.

Today, however, I will be informing you of three relatively inexpensive things you can do to bring down energy costs and make your home more comfortable involving your appliances, lighting, and heating and cooling.

ENERGY STAR Appliances

According to the EPA, appliance use comprises 18% of your total home energy bill. ENERGY STAR is an

EPA-sponsored government program to identify appliances that are guaranteed to use 10-50% less electricity than their counterparts. According to an article in the real estate section on MSN, if one in ten homes replaced their appliances with ENERGY STAR appliances, it would be like planting 1.7 million new acres of trees. It is also helpful to run your appliances during off-peak hours as much as possible, especially if they emit heat. For example, in our household, we run the dishwasher at night and only when full. We often do laundry after 7pm also.

Lighting

In regards to lighting, of course the most energy efficient way to increase light without incurring an **energy cost is to use natural lighting...** open a shade or a door, or install a skylight. But we all need light when the sun goes down, and that means lightbulbs.

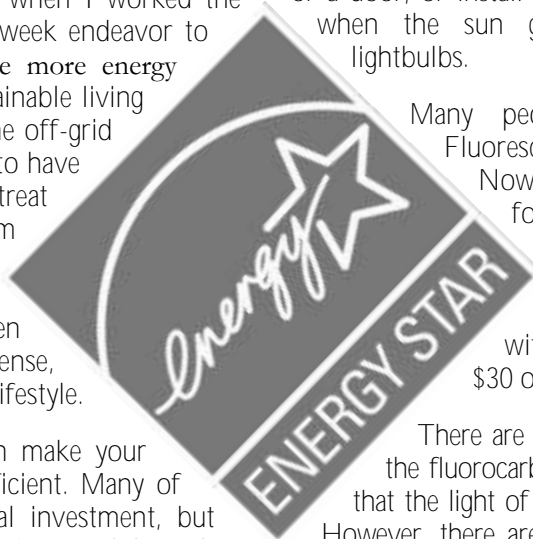
Many people currently use Compact Fluorescent Light bulbs in their homes. Nowadays, you can buy a CFL bulb for a little more than a dollar a bulb. They use 66% less energy than incandescents. Replacing a 100-watt incandescent bulb with a 32-watt CFL will save you \$30 over the life of just one bulb!

There are disposal issues with CFLs due to the fluorocarbons, so in the long run I predict that the light of the future will be the LED bulb.

However, there are still some developmental issues with LEDs for regular home use, and the cost of \$15 per bulb doesn't yet justify the savings. So for now, replace your bulbs with CFLs for the best savings on light.

Heating/Cooling

Heating and/or cooling your home is what makes up 50% of your energy costs. There are a few simple ways to cut your heating and cooling bill. Ceiling fans cost about \$10 per year to run, and they will make a big difference, especially in your cooling costs, by



redistributing and circulating air. Programmable thermostats also make a big difference. You can set them at different temperatures during the times when you know you are home and active, when you are sleeping, and when you know you will be out of the house. Turning the thermostat down when you do not need it will greatly reduce your energy costs.

Another cost-saving idea is simply to use shading on the south side of your house. You can install thermal shades or curtains that can be opened or closed to allow in heat and light or to keep it out, depending on whether it is winter or summer. When I lived at the sustainable living community, we used shading, coupled with a greenhouse on the south side of the house, as our primary heating method in the winter. Currently, my home has indoor shading, shade screens on the outer windows, and we use foliage to shade the south side in the summer. In the winter, we cut away the foliage and open wide the shades.

There are many more ways you can live a greener lifestyle, but these three simple practices will go a long

way to making a difference in your energy consumption:

- Buying ENERGY STAR appliances
- Changing your lighting sources
- Cutting down on heating and cooling by using ceiling fans, programmable thermostats, and south side shading

You will be benefiting your wallet, your health and the future of our world community by being more eco-aware.

It's easy bein' green.



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.

<http://www.adf.org/members/guilds/naturalists/>

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The Well-Trained Ritualist

Part 1: Basic Presentation Skills

by Rev. Kirk S. Thomas



This paper is being presented in Oak Leaves in four parts. I am listing the contents of all four parts below, with the current section highlighted in bold:

Part 1 – Basic Presentation Skills

- Preparation
- The Voice

Part 2 – Speech

- Using the Voice
- Using the Body
- Different Spaces, Different Challenges

Part 3 – Typical Performance Problems

- Delivery Skills

Part 4 – Memorization, Internalization and Improvisation

- Preparing for the Unexpected

Those of us who do public ritual for groups both small and large realize that there are certain skills necessary for a successful rite. Much preparation is required to create or learn the parts of a specific ritual, to rehearse any ritual plays or lore recitations, to memorize and/or research any invocations needed, to obtain a ritual space and arrange the potluck...the list goes on and on.

But we don't necessarily take into account the presentational skills needed by the aspiring ritualist to ensure that everyone present, both human and divine, can take in and comprehend everything going on. We must be both seen and heard, and what we present must be both understandable and effective with a minimum of distraction. This essay attempts to aid ritualists to begin training our bodies and voices, allowing us to be able to trust them to carry our words and actions to all in attendance.

PREPARATION

Relaxation

Relaxation is where we must start. A relaxed ritualist is open and able to speak and move with confidence. A tense ritualist is always constrained. Focus wanders, distractions abound, and, frankly, it shows. Warm-up techniques for both the body and voice will go a long way towards relaxation, such as shaking the arms and legs, bouncing on the balls of the feet, stretching the muscles, even running in place. Vocal exercises will limber up the voice and make it more free and effective. Mental relaxation can be achieved through meditation, slow, deep breathing, and concentration on items in your vicinity. Relaxation is not zoning out, going into a stupor or just being a bag of bones, rather it is a calm, receptive openness to everything around you.

Before rituals led by a group of celebrants, it is also a good idea to attune to the Powers and to each other, through the use of the 2 Powers meditation or other techniques. This preparation, on top of the ones mentioned earlier in this section, will aid in your relaxation.

Posture

Posture is very important for the ritualist. Not only will good posture make you look good, giving you more presence and authority, but it will also help

make your voice stronger and more resonant. Take off your clothes and have a good long look in the mirror. Stand with your sides to the mirror and see how straight you are standing. Usually, most of us slouch to some extent or another.

Exercise 1: Improving Your Posture

A really good way to improve your posture is to imagine that a string is attached to the top of your head. Then imagine, and clearly see in your mind's eye, that some God or Goddess is gently pulling up on that string. Keep your shoulders relaxed, and feel yourself straighten up, led by that string attached to your head. Then try walking around keeping the same feeling. Practice this regularly for a while and see the difference in how you feel.

This posture exercise can also be a good psychic cue for you at the beginning of a rite, helping you put yourself into sacred space and time. Or you can just allow yourself have good posture all the time!

Trust

You have to trust both yourself and your fellow ritualists. Without this trust, you will be constantly on your guard and your focus will suffer. Trust is not a passive thing – it must be actively sought out. Reach out to your fellow ritualists and determine ways to work together. Should one of them prove not to be

completely trustworthy, create strategies to cope with any situations you can foresee. To be able to trust yourself, you must prepare yourself, mentally and physically, for the tasks ahead. And this will require discipline. See the section on Stage Fright below for some trust exercises you can do.

Discipline

Without discipline there can be no trust between collaborators, and group ritual is a collaborative art. Be on time for any rehearsals and for the ritual itself – coming forth to lead others to honor the Kindreds is not a casual activity. It is one of the greatest importance.

Self-discipline is also required for success. Learn those invocations, warm up your body and voice, do what it takes to be totally prepared. Take the time to do what is required.

Freedom

The ritualist also must learn to be free – free from inhibitions that could stifle the work. And the ritualist must learn to enjoy this freedom – ritual is serious stuff, but it need not be solemn (Cohen, 5-24). Even within the most scripted rite the Spirits may touch you, prompting you to veer off course for a moment, giving the rite an added spark or joyous touch. Enjoy those moments of divine contact, but remember that freedom must be tempered with responsibility, so get back on track when the moment has passed.

Enthusiasm

When we make our invocations, deep inside we know that the Spirits will answer us. When we have made relationships with Them, They actually do care about us, and actively wish us well. So approach the work with a positive expectation that you *will* be successful in what you do. Speak directly *to* Them. *Know* that They will come. Doing this will also help the ritualist avoid self-consciousness (Cohen, 57). *After all, you're not really speaking to the empty air, or just to the folks attending the ritual (though you are speaking to them as well). You are speaking to the Kindreds themselves.*

THE VOICE

Vocal Production

Very simply, after we inhale, filling our lungs with air by use of the diaphragmatic and intercostal (rib)

muscles, the excitor muscles (those muscles that control the supply of air we exhale so that sound can happen) get it all started. The controlled flow of air passes through a vibrator (the vocal cords), which produces sound as the air passes across it. These sounds are amplified and broadened by the resonators (cavities in the chest, throat, mouth and nose). These resonators affect how the voice sounds, giving it a tone unique to each individual (Elizabeth, 9).

OK, enough of that technical stuff. Let's get down to brass tacks here.

The Breath

The voice is probably the most important tool a ritualist can have for presentational work. And the **breath is the basis of the voice.** The ritualist's goal is simply to breathe naturally while under the pressure of leading ritual, and to supply enough power to support the voice in difficult circumstances, such as working outdoors (Cohen, 113).

Have you ever watched a baby cry? They have yet to learn the bad habits of our culture, and so breathe naturally and fully, bringing forth enough sound to shake the windows, and with apparently little effort. Notice how they breathe – deeply and fully from the **base of their abdomens.** They don't visibly fill their chests – most action appears to take place in the area of the stomach. This is because when people inhale, the air is sucked into the lungs by the motion of the diaphragm, which pulls down on the lungs (as well as the action of the intercostals which expand the chest). This motion of the diaphragm causes the stomach to distend, or appear to push out. The person is not pushing his/her stomach out, rather it is simply getting out of the way of the diaphragm. In like manner, when the person exhales, the diaphragm pushes upwards on the lungs and the intercostals contract, making the chest cavity smaller. This may appear as if the stomach were being pulled in.

When we yawn, we not only relax the throat but we automatically breathe from the base of the abdomen. This also occurs when we are sleeping. The trick for the ritualist is to re-learn how to do this when awake and working in ritual.

Exercise 2: Breathing from the Abdomen

Lie down on your back on the floor, knees raised and feet flat on the floor. Place one hand on your stomach and one hand on your chest. Breathe normally, paying close attention to your body and

your hands. Is your chest moving? Is your stomach moving?

Place your awareness under the hand on your stomach. Breathe deeply again and “see” the air filling the cavity under that hand, passing through the chest without stopping. Did the hand on your belly rise? Did the hand on your chest remain mostly still?

Practice this a few times until you can get your breath to fill deeply within you. If you’re having problems getting this to happen, try consciously pushing out your stomach while inhaling, keeping your chest still. (Remember, the inflow of the air is not caused by pushing out the stomach, but by the action of the diaphragm). Try this a few times until you sense the movement of the diaphragm filling the lungs. It can be a subtle difference.

Exercise 3: The Yawn

Place the tip of your tongue against the inside of your lower front teeth. Open your mouth and expand your throat, and then inhale. This should lead you to yawn organically. Let the yawn flow naturally through you. This relaxes the throat and helps make vocal production easier.

Breath Support

Strengthening the muscles that control and support the breath is essential for the production of strong and directed sound. Just doing vocalizations can achieve this, but there are exercises that can help achieve and maintain this support.

First of all, we all need to have a strong core to our bodies. Only by strengthening our core can we have strong and effective vocal production. Our core is the basis of all we do – be it walk, dance, speak, sing, even have sex. And the best and easiest way to strengthen the core of the body is to do crunches. In the old days, folks were advised to do sit-ups, but we know now that the old-fashioned sit-up can actually

cause lower back problems, so don’t bother with those.

Exercise 4: Basic Crunches

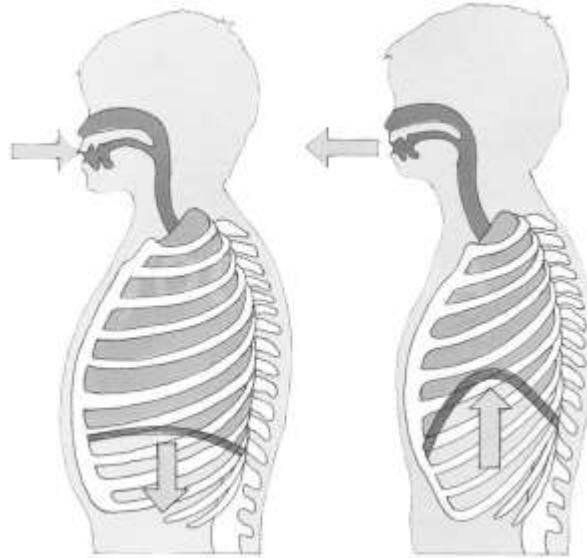
As with the ‘Breathing From the Abdomen’ exercise above, lie on your back on the floor with your knees up and feet flat on the floor. Place your hands behind your neck and interlace your fingers.

As you exhale, tighten your stomach muscles and slowly lift your shoulders off of the floor. Only raise them a few inches or so off the floor – don’t go too far. When you reach that raised position,

hold for a moment and then slowly lower yourself again. Repeat. Be careful that you don’t pull on your neck with your hands – they are only there to support the weight of your head.

At first you may only be able to do a few of these, and that’s fine. Keep working at them on successive days until you can do 25 or so in a row.

That’s probably enough for one session. Do a session of crunches regularly – daily is best (of course) but two or three times a week is probably adequate.



Now that you’ve begun strengthening your core, it’s time to start working those diaphragm muscles. Here is a very effective exercise that works for most people.

Exercise 5: Explosive Breathing

Stand upright and relax your body, particularly your shoulders. Perform and Yawn exercise to relax your throat. Breathe deeply into your abdomen while staying relaxed. When ready, quickly contract your diaphragm and stomach muscles, forcing the air out of your lungs quickly and explosively. **HAH** DO NOT USE YOUR VOICE OR TIGHTEN YOUR THROAT. This is just an explosive, voiceless out-flowing of air in a relaxed throat.

Repeat this, making the exhalations closer and closer together, allowing yourself a short inhalation between each exhalation if necessary.

throat once you release the *m* sound and go into the *ah* sound. Keep practicing this until you can keep the entire sound in your mask, with it vibrating all through your face. Be aware, though, that the quality of the sound will be different when there is a vowel involved.

- d. Repeat part c. of this exercise using different vowels, and feel where the vibrations take place.

While chest resonance is particularly important for men, it is useful for women as well, at least in the speaking (as opposed to the singing) voice. It adds depth and strength to any voice. The sound may be subtler in women than it is in men, however.

Exercise 9: Resonating in the Chest

Have you ever blown over the top of a bottle and made it sing a note? That's the same principle that chest resonance uses. In this exercise we will be attempting to recreate a similar sound using our own chest cavity instead of a bottle.

Sit in a comfortable chair, drop your shoulders and relax. Do the yawn exercise a couple of times to open and relax the throat.

Open your mouth and throat, inhale, and with a breathy voice say:

“Oh hum, I’m so tired! Oooooooooooooooooo”

while slowly dropping your head and bending over in your seat, shaking your head side to side. (Note: the *Oooooo* sound should rhyme with the word, *boot*.) Practice this often. When I learned this technique, it took me two weeks of steady practice to finally hear a difference in my voice, so don’t despair!

[Part II to continue in the Fall 2010 issue of *Oak Leaves*]



Rev. Kirk Thomas has been a member of ADF since 2001. He has completed the Dedicant Path, the first circle of the Liturgists Guild Study Program, the third circle of the Clergy Training Program and has recently become an ADF Initiate. Rev. Thomas has just been elected Archdruid of ADF.

Citations:

Much of this paper is based on my personal experiences in the theatre over the years. However, I have also taken material (often of a technical nature) from the resources below.

Cohen, Robert. *Acting One: Fifth Edition* (Irvine, CA; McGraw –Hill; 2008), ISBN 978-0-07-35116-1

Elizabeth, Mary, M.Ed., *Painless Speaking* (New York, Barron’s Educational Series, 2003), ISBN 13-978-0-7641-2147-0



Poetry

The Fire Within

by Elizabeth 'Bess' Closs (Age: 13)



I am sitting in front of a fire
 In a large field
 Nothing around me except the trees
 And my grove
 The open sky above is filled
 With twinkling stars
 That dance on my skin
 The drums fill the air
 And I dance with the moon
 Around the flames
 My feet twisting and turning
 In the fresh wet grass
 The forest sings a song



That matches with the beats
 I thrust to the ground
 My heart pounding in my chest
 I sit and watch the children play by the fire
 I close my eyes and take a deep breath
 The wood pops and I snap to reality
 I can still hear the steady yet distant beats
 Forever pounding in my heart
 I can still feel the dimming flames
 Always running through my blood
 But for now, I am still here
 And the drums are still playing



Opinion

What Can ADF Do to Address the Needs of Solitaries?

Thoughts from the Solitary Season

edited by Brandon Newberg



As of writing this article, the Solitary Season has just released its sixth issue, under the new direction of the fabulous Lesley Gary. Each issue has featured a different solitary offering thoughts on ADF matters. Of those concerns, one of the most pressing is how we can better serve our solitaries. So, let's hear what solitaries have to say about it!

Jason in Tokyo, Japan – *from SS#1*

The most interesting, one-shot way I can think of is to upgrade the website. In particular, we need to streamline and centralize the different methods of communication we have now (email lists, blogs, etc.) as well as add new ones, implement a new design and method of organization, and improve collaboration and networking between members through it.

But I must say that I am very pleased with life as a solitary within ADF and have no specific complaints, only suggestions. I am also very happy that we are continuing to improve, and I hope this newsletter becomes a part of that improvement.

Jeremy in Chicago, Illinois – *from SS#2*

I would suggest that ADF could better meet the needs of Solitaries—by which I really mean "all of its members," in this case—by taking a greater role in helping people to develop their own personal and domestic practices. This is one of the main strengths of the DP and the learning that takes place—but it seems like the effort collapses once that is finished. Who in ADF has a healthy, vibrant domestic practice? How did they develop it? Is there a guided set of exercises or inquiries that people could undertake in order to develop one of their own and

maintain it over the years? Perhaps the nascent Orders will help in this regard, as they did in ancient times.

This poses a bit of a threat to ADF's emphasis on the "public church" model, I suppose. Personally, I don't



NOTE:
This is the t-shirt design for Solitary shirts — now available at the ADF Store:
<regalia.adf.org>

mind de-emphasizing that. The more I reflect on what that means for the organization and the wider community, the more I would be happy if it would fall by the wayside.

Melissa Burchfield in Columbus, Ohio—*from SS#3*

Firstly, remind us that you are there. When the lists get quiet and we feel that isolation in full force, it is nice to know that there are outlets available. I would like to see regular posts intended to promote conversation on the lists, more book studies, etc. Ask us questions about what we are doing and get us involved. Make us realize that we have plenty to offer—even if we are not in a Grove.

Also, though ADF has been doing a good job of stressing the need for personal works in the lives of its members, there is still an underlying "pity" for solitary practitioners. Don't feel sorry for us. We are strong, independent and oftentimes solitary by choice. We don't say, "Aw, you're in a Grove? I'm sorry. It must be hard doing all your rites in a group. You should really try to make the trip to experience the Solitary aspect of ADF at least once." Solitary practice can be fulfilling and very rewarding, and I wish more people understood that.

Virginia Carper in Northern Virginia/
Washington, D.C. — *from SS#4*

Sigh. I have wrestled with that question for a long time. I would rather answer the meaning of life one. ADF is inconsistent in what it does. When a **complaint is made, the answer always is, "But we are a volunteer organization. What can you expect?"** I expect excellence. I believe that that excuse needs to be blown out of the water.

As I see it, the majority of problems have been with the DP program and its completion. Most complaints center on the lack of response to DP submissions. Why is that? Surely with over 100 people who have completed the program, we can marshal up a small army to review submissions.

Since solitaries are a vital part of ADF, we need to make our needs heard and responded to. What are our problems and concerns? High Days? What is the follow up from Second Life rites? The Roman Kin list does an annual internet rite (well we time ourselves to do it at the same time, and report on what we did.) We could do that here, if High Day rituals are a major problem.

Is it DP program completion? We could have a monthly study topic - or just a monthly posting on a DP topic such as how to write on the virtues. That may jump start some folks' writings.

I perceive an invisible barrier between the new people and old people, solitaries and grovies. I do not know why. But it seems that more people do talk across each other than with each other.

It seems to me that ADF does a lot of business at their annual festivals, where everyone gets together **and meets. What about those of us who can't go, but would like our concerns heard? Where is our voice?**

Noira in Prague, Czech Republic — *from SS#5*

Definitely continue podcasting, videos and recordings of important events. I was so happy when I got the recording of last year's annual ritual with clergy consecration. I could feel the power through time and space.

Todd Reiser in El Paso, Texas — *from SS#6*

This is touchy, since on the surface ADF looks like a community-based organization. I think any system of spirituality has its mystics and its solitaries, those who go off on their own to seek insight and communion with what powers they feel important. I like to think that solitaries fit into a unique niche which can't be filled by the grove mentality. ADF sits at the intersection of being a Druid-based organization which views community, and doing acts that benefit the community, as its primary calling, and that of being a neo-pagan nature-based tradition of magic and personal growth that is better suited to self-study and development.

ADF doesn't really need to do much to address its solitaries. My opinion is that it has done its best to foster membership in general by providing forums and quite a large grove network that solitaries can visit and call upon when necessary. Mentors are available to help with programs and there are clergy always online to assist with needs and questions. I would like to see more articles in Oak Leaves written by solitaries addressing issues that only they can answer. I know there have been a few, but I'm sure the editors would love to be able to count on a few solitary-specific entries each issue.



Brandon is a former Solitaries SIG Coordinator. He has been involved in ADF since 2005, and now resides in Minnesota.

Editor's Note: Archives of the *Solitary Season* can be found at <<http://www.adf.org/cgi-bin/adf/wiki/view/Main/SolitarySeason>> (and yes: OL wants submissions!)



Technodruid Review

iPhone's Rune-Casting Applications

by Christopher S. Yow



As a technology and gadget lover, I look for new technology that can enhance both my spiritual and mundane life, and my iPhone has been the single most important improvement to my day-to-day affairs since I got my first computer. It has become a great supplement to my religious work: I use it to keep up to date on ADF emails; as a quick-reference source for questions on lore and practice; to store and play ritual songs for rehearsal and memorization before the High Days; as a calendar to keep up with meeting, ritual, and Flamekeeping dates; to store ritual documents; and for many, many other uses related to my spiritual practice.

Recently, I did a search for “Runes” in the App Store, and was pleasantly surprised to find another use for my iPhone: Omens! Now, don’t get me wrong, I love my many sets of Runes (I’m something of a collector), and my favorite set is still the one I burned myself into cross-sections of deer antler. However, the apps provide not only a quick and ever-ready source for doing a reading but also an at-hand reference resource, as well. As part of my morning oblations, I draw a Rune from my antler set, and when I get to work I record it my Omen book. I’ve enjoyed having the Rune apps on hand to supplement my own interpretations. Of the list of applications that came up from the App Store search, I downloaded and tried six, and I have ranked them in order below from favorite to least favorite. My criteria for rating each Rune-casting app was based on a combination of visual appeal, ease of use, bonus features, and, most importantly, authenticity of interpretations.

“Runes” by Netistry for \$3.99



This app is my favorite and the one I use over and over. Upon opening the app, the home screen, which is also the casting screen, reveals a nice, colorful depiction of Yggdrasil with a swirling Well of Wyrd within its roots. In the well, you can see the Runes spinning, and it is a very nice meditative focus for grounding before asking your question. Once you choose one of four spread

options, you tap the well once for each Rune to be revealed. The Runes are etched in black on different polished stones. Tapping each stone then reveals a concise and accurate interpretation for the Rune. Bonus features for this app are quite nice: a chart of the Runes in Futhark order—tapping each one reveals the meaning so you can use it as a reference or quick study; a snapshot feature that allows you to save a pic of the Rune spread to your photo library; an instructions page that explains how to prepare for a reading and how to select an appropriate spread; and a feature to turn reversals on or off (I never read Runes reversed, myself). Highly attractive and easy to use with good interpretations, this is the app I return to again and again. The only thing missing is some nice background music.

“The Runes: A Human Journey” by Pi-Soft Consulting for \$1.99

Based on the Book of the Same Name by Kari C. Tauring



This app comes in as a very close second to the first, and packed with more content, is reasonably priced at half the cost of the other. The homepage opens to a photo of a path in the woods with Tauring singing in Icelandic. After clicking the “begin” button, you are taken to a list page to select one of three spreads or chose other options. Choosing a spread takes you to a birch-bark casting field with the oak Runes already drawn for you. Clicking on each Rune reveals a short meaning for the Rune, but you have the option of clicking on “Full Text” which opens the complete chapter of that Rune from Tauring’s book. The app touts itself as a great value because the book itself costs \$15.99. I find the information accurate, but it includes a lot of New Age references, including chakras, etc. I don’t like combining the Runes with other traditions, so I find the information distracting. This app, too, offers a snapshot feature that places a pic of the reading directly into your photo library, a reversals on/off feature, and a Rune chart in traditional Futhark order for study. In addition, you can save the reading within the app along with the

date and time and the question you asked, and you can perform a “freecast” and select and place as many Runes as you wish onto the casting field. Though packed with more features and great accompanying Icelandic songs, I find this one to have more steps to get to your reading than the first. It comes in second for not being as user friendly and for having distracting commentary and non-traditional references in its interpretations.



“Viking Runes” by Theo Phillips for \$0.99

Visually unappealing, this app opens to a blue, starry home screen presenting the option of selecting one of three spreads.

Choosing a spread opens to the casting field with a clear, fish-bowl-like bag filled with white Runes that you slide into place. It looks very cartoonish. The meanings are concise and fairly inline with the traditional meanings I know, but they are poorly written, and the app uses reversals that cannot be turned off. It does offer a Rune chart for personal study, but the order of the Runes is in no comprehensible pattern, and it includes a blank Rune. Its lack of visual appeal, extra features, reversals, and a blank Rune makes this app unsuitable as an Omen for me, but it might be of interest for cross-referencing interpretations.



“Rune Divination” by August Hesse for \$1.99

Visual appeal for this app is quite lacking. Upon opening to the home screen, you

are presented with a plain red screen with the app title and four choices of spreads. Choosing one of the spreads takes you immediately to the casting field, also a plain red screen, with both your Runes and their interpretations waiting for you. The Runes look like tan rectangles of felt with the Runes drawn on them with a blue marker. The interpretations are consistent with my own scholarship and seem to include some attempt to relate the meaning to the position the Rune is in. However, errors in the text are distracting. Two other features make this app unusable for me, however: the use of the blank Rune and the possibility of drawing the same Rune multiple times in a spread (two things I do not do for my own readings). The information available in the app notes that the possibility of drawing the same Rune multiple

times in a reading is intentional, and I realize some diviners do the same thing with an actual Rune set, putting each Rune back into the bag before drawing again, so this feature may be refreshing for some users. This app does not use reversals, which is one upside for me. It comes with no other features or bonuses, so it is not useful as a resource. At twice the price, it falls far short of Runemal’s visual appeal, and at the same price of the Tauring app, it is certainly lacking in content and special features.



“Witch Runes” by Rick Blair for \$0.99

This app is lacking in both visual appeal and options. Upon opening, you are presented with the home screen, which is also the casting field, a blue cloth with a gold triskel and a red border. Your only option is to touch “Cast” which reveals a three-rune spread of black onyx stones etched in white. Tapping the screen reveals a very, very brief interpretation of the Runes present. It is not readily apparent which interpretation goes with which Rune, though it seems to be reading them right to left. Unfortunately, interpretations seem a bit sketchy at best. Some meanings seem identical to other Runes in different casts. There is no information screen and no other features, so not only is it not usable as an Omen for me, it provides no use as a reference guide, either.



“Runemal” by VideoHooHaa.com for \$0.99

Though very visually appealing with rich, earthy tones of burgundy, gold, and green and nice textures, this is by far the clunkiest of the apps to use with far too many screens to navigate during the reading. Upon opening the app and choosing your spread, you have to tap the Rune bag to reveal a white card back with a Celtic cross on it. You then drag the card to one of the positions in the spread, of which you have three choices. When you’ve drawn all of your Runes, you then hit a reveal button that turns them all over. For each Rune, you have to tap to reveal another screen for the interpretation. Double tapping a Rune will cause it to reverse before you tap “Reveal.” Not double tapping may still reveal a reversed Rune, so allowing user control over reversal placement seems a bit unnecessary. Many of the interpretations are at odds with my own understanding of the Runes. In

fact, the meanings given to most are incomprehensible to the study I've done. It does feature a "Rune library" for personal study, but the order is not even close to the traditional Futhark order. It begins with Mannaz and includes a blank Rune, which leads me to believe the interpretations come from the Ralph Blum school of Runes, which is attached to very little traditional Rune scholarship. This app does feature music, which is quite nice, but to turn the music on, you have to close the app, go to your iPhone settings, find the app settings, turn the music on, and then select from four genres of music, none of which you can sample until you return to the app to hear it. No other features are offered. It gets an "A" for visual appeal and music, but it is not an app I will use for an Omen because of the strange interpretations, inclusion of reversals, and the blank Rune.



I hope my review of these applications is helpful to any iPhone users who may be thinking of purchasing one of them. My favorite set of Runes, however, remains the physical set that I made with my own two

hands, and no app will ever replace the sense of power, magic, mystery, and tactile pleasure that comes from stirring a set of Runes around in a bag or bowl and waiting expectantly to see what the council of the Kindreds may be. However, I don't think the Spirits are any less present in a wondrously-crafted and amazing piece of technology than they are in pieces of antler in a leather bag. With the proper relationship to the Kindreds, sound scholarship, and a reverential approach, I think an Omen cast from an electronic program can be just as practical and functional as any other. As a Pagan of the second millennium, I see no reason not to enjoy all the tools available to me. As a Druid of ADF, however, I still expect excellence in the quality of the systems I use. And I sincerely hope this review can be used as an attempt to gauge that quality in these alternative Rune systems for those who may be ready to take a leap into the world of Techno-Pagan practices. May the Kindreds bless you with their wisdom, whatever venue or interface you choose; Blessings and Wisdom!

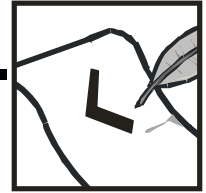




Article

The Secret Is in the Smoke

by Diane “Emerald” Bronowicz



After reading this article, I am certain that many of you will think to yourselves, “well duh!” However, my experience during my Panathenia¹ rite on August 29, 2008 was so profound that I felt I had to share it—in case there were others who have not yet had this experience. And I would love to hear from those who have.

Yes, I was celebrating the Panathenia rather late. I had planned to celebrate it with my Grove as we had scheduled an Athena rite for mid-August, but the rite was cancelled. So I decided to hold my own rite in conjunction with my “Pagan Anniversary” at the end of August. I spent the days before the rite cleaning my bedroom and my home shrine located therein. Finally I was ready.

Since first part of the Panathenia consisted of a sacrifice and the later part included the procession to the Parthenon to present Athena with her new *peplos* (dress), I tried to mirror this in my rite. First, I made a sacrifice outside in a Hellenic reconstructionist style. Then I processed to my home shrine and did a full ADF rite which included the presentation of the *peplos*. My *peplos* was actually a hand-crocheted altar cloth I set under my Athena statue. I started this tradition three years ago. I can’t weave, but I can crochet, and making an altar cloth made sense to me. I burned the old *peplos* at the conclusion of the evening. So the whole thing went like this:

- Kindle sacred fire.
- Wash in khernips (sacred waters), sprinkle beef and other offerings.
- Take up handful of barley.
- Say Homeric Hymn 11 To Athena²

I begin to sing of Pallas Athena, the dread Protectress of the city, who with Ares looks after matters of war, the plundering of cities, the battle-cry and the fray. It is She who protects the people, wherever they might come or go. Hail, Goddess, and give me good spirits and blessed favor

As I keep the ancient ways in honoring you.

Hail Athena!

[I added these last two lines.]

- Throw barley at fire and beef. Cut first part of beef and offer it.
- Chant to Athena (words and tune by me):
Warlike maiden, goddess wise
Keeping watch with your grey eyes
Strong defender Polias³
Faith in you brings strength to us.
- Offer rest of beef when energy raised from chant reaches its height.
- Make other offerings: olives, bread, olive oil, wine.
- Pour final libation of water onto the ground.
- Process to home shrine with *peplos* and other offerings for full ritual. Proceed in Hellenic ADF style as normal. Offer *peplos* during ‘Being of the Occasion’ part along with Homeric Hymn 28: To Athena.
- Come back out and burn old *peplos* on the coals of the sacrificial fire.

Contrary to my usual custom, I felt it important to offer actual meat in this rite. Since I didn’t think I could convince my husband to do the rite with me and eat the sacred feast after I made the offering, I simply made us pot roast for dinner. It was a microwavable pot roast from Costco—tasty, but without any bones to burn. I cut the first portion for Athena, carefully slicing pieces with the most fat I could see. I set this aside for the ritual later that night.

I had taken my fire pit to my sister’s house for a picnic a few weeks before, and I hadn’t gotten it back yet. So I decided to drag out my charcoal grill I hadn’t used all year and use that to burn the offerings instead. One of the beautiful things about this happy accident was that the fire stood up high like it would have on an ancient Greek fire altar. The charcoal had spent the winter in

my damp garage, so I doused it with a heavy dose of lighter fluid and then lit it with a grill lighter I lit from a candle lit from my gas stove. Once the fire was going I bathed, dressed, and then processed to the back porch. This actually consisted of me making a few trips through the kitchen door with the bowl of khirrips, the basket of offerings, and other needful things. When I opened the grill I found not the pleasantly glowing coals I expected but nothing but cold charcoal. So I loaded it up with more lighter fluid and got it going again with the hearth flame. I first offered a handful of dried rosemary to honor Hestia and sanctify the fire.

I then proceeded through the steps outlined above. I had written the chant only earlier that day and stumbled over the words a good bit at first. But as I got it going, I began to build the energy. One of the things I have always imagined about an ancient Greek sacrifice is the release of tension that must have accompanied the actual moment of the slaughter, the spectacle of the blood gushing over the altar punctuated by the women's shrill cries. I realized that this build and climax needed to be accomplished in another way, hence I turned to music.

As the energy raised by the chant reached its peak, I placed the meat on the coals. The smell of the burning meat and the sizzling of the fat on the coals took me to a primal place in my psyche and connected me more profoundly to my spiritual ancestors than I had ever felt before. As I made the other offerings, especially the olive oil, the smoke became richer and fuller—a pillar of smoke ascending to the sky. Through that sacred pillar I felt an immediate connection to Athena herself. I could feel her directly accepting my offering. In that moment I realized that the sacred fire in our rites was not merely a symbol of the realm above—that should be set high atop

the bile, removed from us as it has always been in my own Grove's rites. Nor does it serve as a convenient repository for offerings—destroying and spiriting them off to the realm of the gods in an abstract way.

The secret is in the smoke.

It is no wonder to me now that the ancient Greeks burned the bones and fat—they are the parts that smolder and smoke the most. It wasn't the items themselves I was giving to Athena—it was the smoke created by their burning; an offering fragrant, rich, and oh so immediate. And as that smoke billowed up toward the stars, I knew why the sacrifices were always made under the open sky.

These feelings and realizations that came to me on that Friday night in August were some of the deepest and overwhelming blessings I have ever received in a ritual. And I learned that “doing it like the ancients did” can be much more than a cool historical exercise. Through this brief foray into pure recreationism, I gained a profound insight into ADF cosmology and yet another link with the Ancestors, the Kindred with whom I struggle the most to connect. Doing it “old

school” only reaffirmed my belief that we're really onto something here in ADF.



Hailing from Sassafras Grove, ADF (Pittsburgh), Diane “Emerald” Bronowicz currently leads the Hellenic Kin and the Bardic Guild, and became the inaugural winner of the Wellspring Bardic Chair in 2009. Emerald served as ADF’s Members’ Advocate from 2005-2007 and also serves as a Dedicant Path Reviewer and Mentor.

Citations:

1Festival of Athena celebrated in late-July/early-August.

2Translation by Shawn Eyer, 1996. <http://www.commonplacebook.com/journal/inspiration/ancient_greek_h.shtml>. Accessed on November 25, 2008.

3“Polias” means “of the city,” meaning Athens.





Poetry

Lughnassadh Invocations

by Amber SkySpirit



Lleu Llaw Gyffes

Harken to me Hawk of May,
Lleu Llaw Gyffes of the skillful hand,
Add your blessings to my magic,
And spread your bright light across the land.
God of Scared Naming,
Cursed three times by Arianrhod,
Lucky you were raised by a Druid of the Gods,

Cursed to never marry and fulfill the sacred marriage.
Gwyddion creates your bride of flowers, fairest maiden by far,
But all too human as betrayal entered in her heart.

Be here with us this night so we may learn from your tale,
We are responsible for what we harvest,
Our actions write our tales,
And the seeds we sowed last spring, are now the crops of which we sing,
Blessed are gifts of Lleu Llaw Gyffes.



Blodeuwedd

We call to you Blodeuwedd,
Flower maiden and Leu's sacred bride,
With beauty borne of oak, broome, and meadowsweet,
One look upon Gronw brought his defeat,
You became a lonely goddess no longer,
While Lleu's away, the storm grows stronger,
Upon his return, your deceit lies in wait,
You bade him onto a tub and goat to balance his weight.
While your lover Gronw hurls his spear,
But remember all that you do shall come back to you,
When you transform to an owl your remaining years,
Don't mess around with the son of a Druid of the Gods,
Lleu lived to have his justice, and now you live,
Alone in the dark.

No pity for Blodeuwedd.
You must teach us we are responsible for the seeds we sow,
Only the seeds we give energy to, are the only crops that grow.
Welcome Blodeuwedd!





Members Advocate Speaks

Reflections on Being Members' Advocate

by Arthur Shipkowski



I suppose it is time to reflect, it being my last column as my term comes to a close. It has been said, sometimes to my face, that I revolutionized the Members' Advocate position. I do not feel like a revolutionary Members' Advocate. I feel like someone who did the job, building upon what those before me have done. I hope my successor is seen as being equally revolutionary (although it is best for them not to think so, either – it leads to swollen heads).

To answer a popular question, why did I run, twice, to be Members' Advocate?

Frankly, being MA brought me pleasure. 007 has a License to Kill; I had a License to Help. I felt good helping new members get acquainted with ADF and replying to their questions, even if sometimes the answers were already in their hands. It cheered me to be able to assist longer-term members with membership dues – or helping them understand ADF better. Dealing with disputes gave me the sense of a chance to keep things from going too far. People were, generally, happy to see me and talk to me. I helped ADF be better – I did not worry about immediately being excellent as much as setting my course for excellence, and always looking to do better.

Of course, improvement means that not everything goes as planned. Indeed, it was the things I could not do that I still see. Resolution of disputes rarely went smoothly or quickly and the compromises generated often chafed. Membership retention still seems to be an issue. On-list arguments still flare, and I found reading them often sapped me. So much that could be better, and yet I was unable to fix it.

Enough about things left undone; what have I done?

In response to concerns raised about new members finding all that ADF had to offer, at my very first

Mother Grove meeting I came up with the idea of sending out a welcome email. Of course, you can send the emails to new members, even get them acknowledged, but that is no guarantee they will get read. Members can be busy and spam filters hungry. This is not the only idea of its sort over the last few years – see the guide for new members at <http://www.adf.org/members/new/>

I also ran a few elections for subgroups. Subgroup elections were always interesting – each Guild, Kin, and SIG has slightly different bylaws, and trying to keep up with them all can be confusing. Many subgroup bylaws include a provision for mailed ballots; I think such provisions should be removed. Unlike the organizational elections, I only ever had one response to a mailed subgroup ballot out of over thirty mailed ballots. Thankfully the new system Robb put into place will simplify subgroup roster management for Guilds, Kins, and SIGs.

One of the more interesting elections I ran was one for the Clergy Council, which required me to not just be on the Clergy Council list but also post to it. That may be the most intimidating experience I have had as MA, though it gave me new insight into the Clergy Council. They include some of ADF's brightest lights, but they agree with each other just as well as any other selection of members in the organization. This observation has caused me to be amused by concerns over Clergy Council power – not the most helpful reaction in my official role.

To me, the only idea funnier than the Clergy Council as a unified group is the idea that a complaint can be mediated. As MA I have mediated many disputes before they became complaints, but once something is a complaint, people tend to dig in their heels. Perhaps it does not help that the Mother Grove's



Credit: Michael Daw

Arthur Shipkowski

options in dealing with such matters are either mild or severe, making complaints seem high-stakes. Additionally, the Mother Grove rarely wants to intrude on interpersonal issues.

Compassionate Memberships are another important Members' Advocate duty. As the initial contact point, I had a lot of personal interaction with those asking. I have found the people requesting Compassionate Memberships are polite and diffident about it. I suspect we lose some of our best members because they are too proud to ask for a Compassionate Membership...or perhaps too well-known.

Those are the high points of my time as MA. There are many more things in my reports – discussions

with members at all levels, ranging from simple questions to advice and even resolution of problems. In the end, I exit knowing there is more to be done, but it is time for another person to wear the mantle of Members' Advocate, with my support (and that of the MAs before me). I can only ask one thing: Help them, that they might help you.

☪

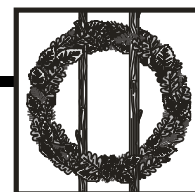
Art Shipkowski has just finished his third consecutive term as ADF's Members' Advocate. A member of ADF since 2004, Art is currently the Chieftain of the Slavic Kin and an active member of the Brewers Guild.



Poetry

Old One

by Christopher S. Yow

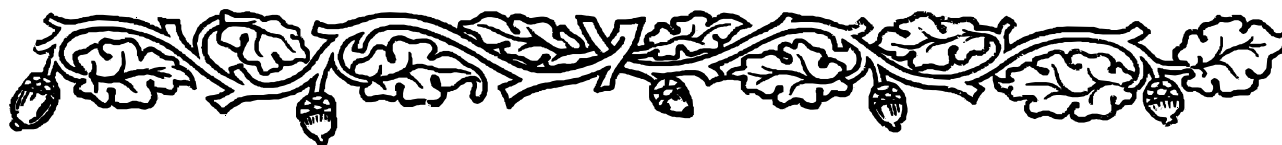


Old One, you have weathered many winters. Seasons of storm and fire have lifted your arms in grace. Surely the promise of life keeps safe within your roots, hidden in the secret of your colors and your green, hidden in the rings of your memory and your age. Those do well who seek your wisdom, who remember, "The trees of knowledge grow in the garden still." *

*quote from Michael Polan's *The Botany of Desire*



Credit: Chris :)





Article

Group Warrior Meditation

by Fergus mac Róich



Note: This meditation requires full body movement, plenty of space, vocal yelling, time and imagination. It is ideally done with a group of warrior-minded people. The meditation is especially profound at the Winter Solstice where the imagery is used to defend the homestead during the long night against the Outdwellers.

Meditation Script

Close your eyes and relax. You are on a journey to the eternal battlefield. Recall that dark cave or entrance into the underworld, at the foot of the world tree. Here by the holy well and sacred fire, you enter into the dark tunnel. Go down, deeper and deeper. Feel your awareness open up.

Deeper and deeper you travel until the faintest glimmer of light appears before you. The end of the deep tunnel is near. Continue walking until you reach the opening. There, in fog filled landscape, under the overcast sky, lies a great field. Walk further into the field and find a nice place to prepare.

The cool fog dances around you. Relax and feel your feet root into the ground. Allow your psychic eye to open and be aware of all life forms in the area. Feel their spirits; know where their souls wander. The firm earth is your ally. Sink deeper into her soil. *[Pause]*

Relax.

Now see your psychic armor at your side. Pick it up. Feel the weight of the breastplate. Imbue it with your magic. Put it on and let its weight settle on your body. Attach the forearm and shin guards. Imbue them with your magic too. Continue on until your entire psychic armor is on. Finally, put on your helm

and take up your shield and weapon. Feel their power. Feel their energy. *[Pause]*

Psychic armor is lighter and more flexible than mundane metal and leather. Begin to move around in the armor. Learn how it behaves and reacts to your movements. If you know a martial art kata, perform it now. Otherwise, just do shadow boxing with your weapons.

[Long pause]

In a nearby copse of trees, a lone, dark figure approaches. As the figure approaches, it seems vaguely familiar. It's the same gender as you and your same height. Finally, the mysterious stranger is close enough for you to see clearly. It is you. Your doppelganger readies its weapon. Let this being be the embodiment of your traits you like least about yourself. Let this dark warrior be those fears and doubts you wish to vanquish from your souls. *[Pause]* Begin fighting your shadow self until you are victorious.

[Long pause]

Breathe deeply. Calm your mind. Open your eyes. Continue to see the fog filled mystic land around you. Draw down the magic of the war gods into your being.

[Movement Routine here. See below.1]

[Call Response here. See below.2]

Again, close your eyes. Return to the misty field. *[Pause]* Root into the earth and feel your connection grow. Sense the other beings on the land. They approach. They may be armed with weapons and shields, or unarmed if you prefer hand to hand



combat. Slowly they approach. Your psychic armor becomes brighter as they draw near.

Each of these warriors is a difficulty or struggle that impedes you in life. Name each one of the warriors with a trait, obstacle or fear that must be vanquished. [Pause] See them circle your position. Your senses open up giving you hyper awareness. Your movements become fast and fluid like a flowing river. [Pause]

You can hear the chanting of your tribe-mates behind you. They call out your name and taunt the other warriors. Let their support and confidence -- in you -- infuse your body. Let their cheers buoy your morale and inspire your strikes. Know that in this realm, you have friends who will watch your back and support you. [Pause]

If you know a multiple-opponent martial art kata, perform it now upon these foes. Use your skill, agility and strength because this is a real fight. Otherwise, you still must fight. See yourself deftly blocking attacks and skillfully counter attacking.

[Long Pause]

The fight is hard. Smell the sweat. Smell the adrenaline. Feel your hear beat faster and your breath become labored. Fight until the last foe falls. Breathe deeply. Calm your mind. Open your eyes. Continue to see the fog filled mystic land around you. Draw down the magic of the war gods into your being.

[Movement Routine here.¹]

[Call Response here.²]

Again, close your eyes. Return to the misty field. [Pause] Root into the earth and feel your connection grow. Sense the other beings on the land. Something large approaches. The monstrous beast comes into view through the fog and mist. It is an outdweller, a monster from beyond. Slowly it approaches. Your psychic armor become brighter as it draws near. [Pause]

Feel the supportive hands of your ancestors on your shoulders. Feel the power of the land spirits ebb into your body through the ground. Feel the brilliant light and earthly darkness fill your body as the divine magic pours into you. Stand firm! [Pause]

With confidence, conviction and strength, call out to the monster. Order to stay beyond the boundary, beyond the line that divides chaos from order. [Pause]

It still approaches. Again order it to stand down and retreat. It stops. It feels your power, your courage and your magic. It growls and snarls. The monster approaches.

With a great yell, order it to stand down! Tell it this is its last warning. You defend the circle, you defend the line, and you defend the folk. You are the warrior! [Pause]

The monster roars its unnatural roar. It's hot, smelly breath covers you. It does not yield and now you must defeat it. See yourself fight. See your weapons plunge into the monster. See your armor defend you from its monstrous attacks. See its magic bounce off your psychic armor. Fight. Draw upon the magic of the kindred, the magic of the line of warriors, back to the beginning.

[Long Pause]

In one climatic strike, deal the final blow to the monster. The outdweller yields the field and retreats back to the beyond. Breathe deeply. [Pause] Calm your mind. [Pause] Open your eyes. Continue to see the fog filled mystic land around you. Draw down the magic of the war gods into your being.

[Movement Routine here.¹]

[Call Response here.²]

Again, close your eyes. Return to the misty field. [Pause] Root into the earth and feel your connection grow. **Let the earth's soothing touch calm your spirit.** Breathe deeply and calm yourself. Relax. The battle is over. You have defended the line. You have defended the village of your ancestors. You have kept chaos out of the cosmic order. You are the Warrior! [Pause]

When you are calm, begin to take off your armor. [Pause] Take back your magic from each piece. Dust it off and place it next to you. <Pause> Breathe deeply. [Pause] The fog grows thick, cooling you off. **When you are ready, return to the tunnel's entrance.** [Pause] Walk back up the tunnel. Upward towards the other side. Up you walk. Up and up. [Pause] You

leave the eternal battlefield behind. Your job is done. Walk up and continue to breathe deeply. [Pause]

There, a light at the end of the tunnel. You emerge by the great tree, a deep well and a warm fire. Make your offerings to the three gates. Give oil to the good fire. Give silver to the well. Burn incense around the mighty tree. Make your offerings to the Three Kindred who stood by you and supported you. [Pause]

Now it is time to return to the world you know. Wiggle your toes and stretch your fingers. Begin to move your body and slowly open your eyes. Take a deep breath. Stay still for a moment and reflect on what has happened.

Now you are back and the journey is over.

¹Movement Routine

All participants should line up in rows and columns. This rectangle or square will help everyone stay in sync. Stand in a wide or “horse” stance. First, pivot on the right foot drawing your left foot back perpendicular to where you were. As you settle into the horse stance, slap your thighs. Pivot on your right foot again to return to your starting position. As you settle into the stance, punch with the left and grunt.

Now pivot on the left foot drawing your right foot back perpendicular to where you were. As you settle into the horse stance, slap your thighs. Pivot on your left foot again to return to your starting position. As you settle into the stance, punch with the right and grunt.

Continue this until you get into a smooth routine of slap, grunt/punch, slap, and grunt/punch. Each time grunt (or kiai) a little louder so that by the end, it is very loud. The punch should be relaxed and springy, not stiff and forceful.

The pace can quicken and it can be accompanied by a drumbeat. The drum follows the group’s pace.

You’ll notice that the footwork draws a square arch on the ground, a gateway to the other realms. For those unfamiliar with this routine, now that it doesn’t matter if they can do the movements correctly or in

sync with the other warriors. As long as enough of the warriors develop a definite rhythm with their slaps – that creates the mood and flow.

²Call Response

As the warriors stand in their lines in the wide stance, a chief warrior or thane asks three questions.

Chief: Who are you?

All: Warriors!

Chief: What are you?

All: Warriors!

Chief: What do I see?

All: Warriors!

The group of warriors should say their response loudly and with firm conviction. Otherwise, the chief should state, “I can’t hear you.” And repeat the call.

The first iteration, the call-response is loud. At the second iteration, it should be louder. By the third and final iteration, the call-response should be deafening and powerful. This sequence should repeat at each of the three iterations.

Observations and Reflections

I ran this group meditation at our Yule celebration in 2008. We performed it during the magic portion of the ritual while the gates were open. Our ritual had a large fire on the beach though we were on firm, grassy land. There was a mixture of ages and abilities. The night was dark.

Several of the guests were not able to stay synchronized with the others, as the movements were a little too difficult to do. I made no mention of it and let each person focus on their own movements, timing the slaps and getting into a deep, walking trance.

In the beginning, the guests were still, listening intently on what I was saying. After the first battle, a few people began to move. By the third battle, several people were moving a lot in mock fighting. In the end, I saw many guests actually mime taking off





Credit: David Drew



their armor. This is good as it reinforces the imagery and makes it more real.

After the meditation, we performed a drum circle to call back the sun. It was a wonderful drum circle filled with spirit. This is due to the group mind established by the meditation. We were in wonderful sync. We moved as a team.

After the ritual, we discussed the meditation. Here are some of the paraphrased comments I remember:

"You conjured up a terrible, monstrous outdweller."

"I am no warrior but know that I must summon upon that strength. This meditation helped me tap into that warrior side I didn't know I had."

"This is a great tool for dealing with my personal struggles. Tonight I feel as if I conquered one of them. It was glorious."

"I feel so confident now. It was wonderful."

"I could really feel the earth power flow into me. The action and the stillness worked amazing well together. I could feel things."

The monsters and darkness that the warriors face are their own. Each person creates their own opponent, which is why I try not to describe it in details. They are personal. By naming each one, you invoke the

warrior styles of ancient times were warriors would introduce themselves prior to combat. This also serves as a way to identify those traits or feelings you want to banish or conquer.

The meditation also serves as a tool or mechanism to draw out the warrior spirit in each of us. Even though we may feel like we don't have strength or courage, this teaches us how to find the strength and courage. When we draw upon these feelings, these warrior traits, we grow confident in our actions. As we fight three tough battles in quick sequence, we see how perseverance compliments courage.

Most meditations are about calming the mind. This one not only calms the mind but also stirs up emotions in a focused manner. It is a balance of still mind and indomitable will. It also shows how to draw upon the will and strength of friends, family and the Three Kindred.

I am happy to report that it produces the effects and results I want. It reinforces the cosmological elements of our druidry and relies on the power of triples to empower it. The meditation also brings a group together in fellowship. We all stand at the line.



A member of ADF since 2006, Fergus mac Róich is the Senior Druid of Coast Oak Grove, ADF (San Diego, CA), and an active member of the Warrior's Guild.



Children's Story

The Salmon of Knowledge

retold by Michel Daw



Once upon a time there lived in Ireland a band of great Irish warriors called the Fianna. They were formed by King Conn Cetchathach to protect him and the kingdom of Ireland. The most famous of the Fianna warriors was Finn Mac Cumhaill. This is one of the stories that is told about Finn and how he became the greatest of the Fianna.

Finn was an orphan boy who lived with the poet Finnegas. Finn became the poet's servant and apprentice.

It had been Finnegas the poet's life-long hope that he would someday catch the Salmon of Knowledge. A Druid had foretold that whoever ate the Salmon of Knowledge would gain magical powers and the knowledge of the world. One day Finnegas the poet actually caught the salmon and told young Finn to

cook it. Finnegas wanted the knowledge for himself, so he told Finn not to taste it. Then Finnegas went to have a nap.

While Finn was watching the salmon cooking, he noticed that a bubble was appearing on the skin of Salmon. To keep the bubble from burning, Finn pushed it down with his finger. Without thinking, Finn licked his finger clean. Suddenly, young Finn received all of the blessings of the Salmon of Knowledge.

When Finnegas woke up, he could see that young Finn had tasted the Salmon of Knowledge. Finnegas then told Finn that he must now go and lead the Fianna. Finn became the greatest warrior the Fianna had ever known.

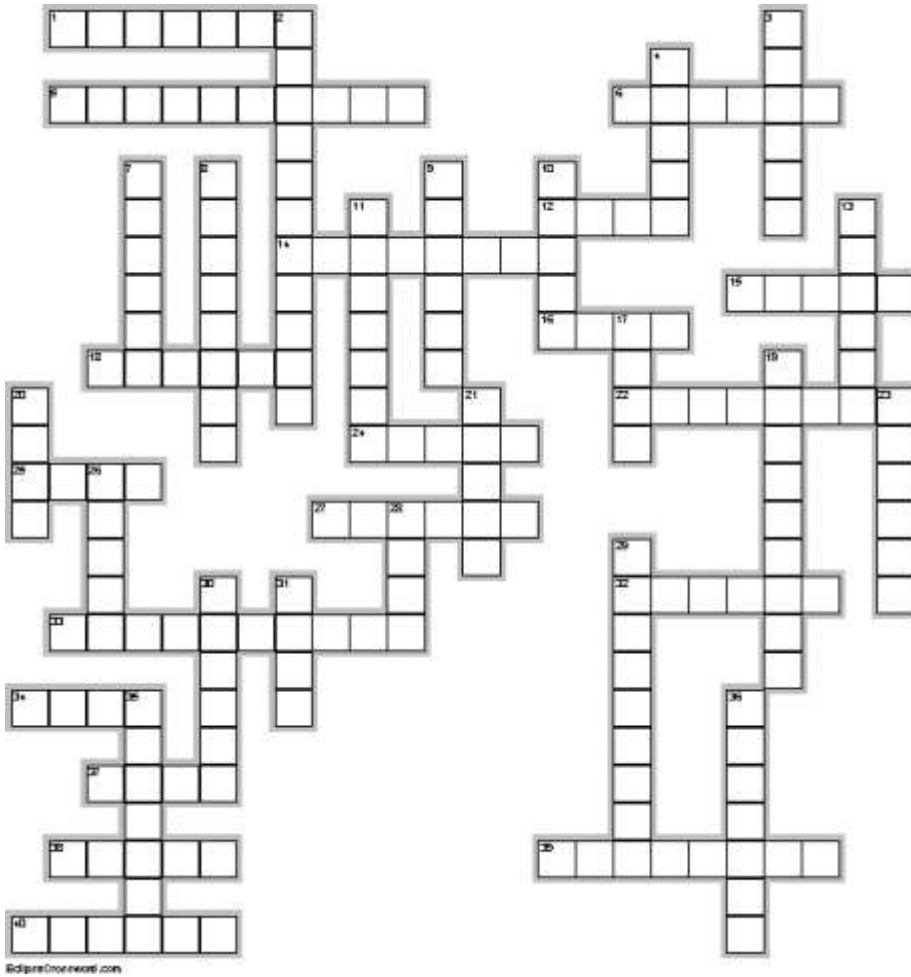


Credit: David Drew



Crossword Puzzle

by Chris :)



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Across

1. G-This famous mount reaches 9840 feet
5. *Fragaria vesca*
6. Only this Titan had a human attribute
12. Elder Ogham
14. *Camellia sinensis*
15. torch rune
16. **Persia's current name**
18. R-Mother Goddess
22. *Tanacetum parthenium*
24. *Sorbus aucuparius*
25. Ursidae
27. G= This monster had 100 heads
32. Bifrost AKA
33. *Mentha Piperita*
34. G- Gave birth to Uranus
37. The curete dancers protected him
38. Day Rune
39. Bifrost guardian
40. An altered state of consciousness.



Down

2. Hierochloe odorata
3. Early Vedic God
4. Zeus' first wife
7. Bos taurus
8. N-Hero's Heaven
9. Off spring of Loki and Angrboda
10. N-God of poetry and Eloquence
11. Her sanctuary was at Eleusis
13. G= These hags shared one tooth
17. she transformed Lir's children
19. Vaccinium oxycoccos
20. Gift Rune
21. This formorian had an evil eye.
23. Full moon to new
26. Queirt Ogham
28. Emerson's passion
29. Pogostemon Cablin
30. G -He drove the sun chariot
31. Portent
35. Poet of the Milesians
36. G -½ man ½ horse



Last Issue's Puzzle Key

Across

2. SEIDHR—Northern Pagan Trance work
5. AUGURY—Bird Divination aka
13. VERDANDI—Norn - Present
14. CILANTRO—Coriandrum sativum
15. ODIN—Ansuz Rune is his
17. HIEROPHANT—5th major Arcana
20. GINSENG—Panax quinquefolium
23. BONEWITS—Real Magic author- last
24. RHIANNON—C- She dazzled Pwyll.
25. DILLION—The Cycles of the Kings -author last
27. ERIS—Aries Sister
31. GWYDION—C- He animates trees to fight as his army
32. AMPHITRITE—Gk- This Nymph married Poseidon
33. AQUARIUS—January 21 to February 19
35. POSEIDON—Gk God of the sea
37. WHEAT—Triticum aestivum
39. IRELAND—Dublin's country
41. BARLEY—Hordeum vulgare
42. ELLIS—The Druids- Author -last
43. PHLEGETHON—Hades river of fire
45. WUNJO—Joy Rune
46. SPEARMINT—Mentha spicata
48. HEPHAESTUS—Gk- Cast out of olympus, he landed on Lemnos
49. AONBARR—Manannans horse
50. WREN—Troglodytidae

Down

1. PUHVEL—Comparative Mythology author-last
3. HAWTHORN—Huath...aka
4. LIBATION—Pouring an offering is AKA..
6. HERCULES—He's credited with freeing Prometheus
7. RAIDHO—Wagon/journey Rune
8. CHADWICK—Dreams in Early European Literature-author- last
9. PAN—Gk -Flute playing God
10. BIRCH—Beithe is AKA
11. GANTZ—Early Irish Myths and Sagas author- last
12. FOMORIANS—C- they have a goats head & mans body
16. LEMON BALM—Melissa officinalis
18. LICORICEROOT—Glycyrrhiza glabra -2wds
19. YORK—A City in Northern England
21. KILDARE—C- Saint Brigid of -
22. POMEGRANATE—Punica Granatum
26. NORWAY—Oslo's country
28. SHEPHERDSPURSE—Capsella bursa pastoris-2wds
29. NERO—He burned Rome
30. PUSSYWILLOW—Salix Discolor- 2wds
34. IRAN—Persia's current name
36. STURLUSON—The Prose Edda credited author-last
38. BOYNE—C- River of the white cow
40. ARTEMIS—Gk- She killed Niobes' daughters
44. CLOUD—Neladoir was an Irish ____ Diviner
47. TYR—Teiwaz Rune



News and Announcements



Clergy Program Completion

Kirk Thomas
Coho Cloud Protogrove, ADF
Completed 3rd circle January 2010

Dedicant Path Completions

Diane Watson
Sassafras Grove, ADF
Completed January 2010

Frank Zenspirit
Paumanok Island Protogrove, ADF
Completed January 2010

Russell Chan
Ravens Cry Grove, ADF
Completed February 2010

Ashley Bryner
Cedarlight Grove, ADF
Completed March 2010

Wayne Keysor
Cedarlight Grove, ADF
Completed March 2010

Taryn Lyon
Cedarlight Grove, ADF
Completed March 2010

New Protogroves & Grove Approvals

Beaver Hills Grove, ADF
Edmonton, AB Canada
Provisionally Chartered February 8, 2010

Osprey Suncoast Protogrove, ADF
Largo, FL
Recognised Protogrove February 17, 2010

Coming Events

Desert Magic
May 7-9, 2010 in Tucson, AZ
www.ssg-adf.org/desertmagic.htm

Wellspring 20: Grand Symbol/ADF Annual Meeting
May 27-31, 2010 in Sherman, NY
www.stonecreed.org/wellspring.htm

Three Rivers Festival
June 4-6, 2010, in Eganville, ON Canada
michel.daw@gmail.com

Spirit of the West Druid Gathering
June 18-20, 2010 at Pigeon Lake, AB Canada
www.druidgathering.ca

Eight Winds ADF Festival
June 24-27, 2010 in Trout Lake, WA
druidkirk@mac.com

Lughnasadh: Regional Warriors Gathering
July 30–Aug 1 in Madison, OH
www.stonecreed.org

Other Announcements

Brigid's Hearth SIG
Approved December 2009

Artisans Guild
Circle One Study Program
Approved February 2010

Free Online Learning Resources
<<http://bulletin.aarp.org/yourworld/reinventing/articles/freelearning.html>>
<<http://ocw.mit.edu/OcwWeb/web/courses/courses/index.htm>>





ADF Directory



Please note: while these are the current officers as of the printing of this publication, many of these offices will be changing after May 1, 2010. However, the ADF-specific email addresses will automatically forward to the next office holder.

The Mother Grove

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

Skip Ellison
Rev Kirk Thomas
Kristine Marino
Rev. Robert Lewis
Arthur Shipkowski
Nancy McAndrew
Flip
Anthony Thompson
Selene Tawny
Mariah Sheehy

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

Additional Leadership Positions

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

Selene Tawny
Rev Isaac Bonewits
Ian Corrigan
Rev John "Fox" Adelman
Peg Glosser
Anthony Thompson
Nightdrum
Raven Mann
Selene Tawny
Anthony Thompson

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

Committees

Clergy Council
Council of Lore
Grove Coordinating Committee
Grove Organizing Committee
Prisoner Relations Committee

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

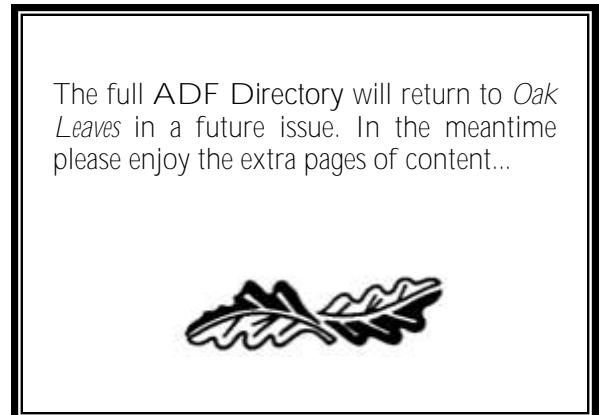
adf-archdruid@adf.org
adf-preceptor@adf.org
adf-gcc-chair@adf.org
adf-goc-chair@adf.org
adf-prison-ministry@adf.org

For information on Regional Druids please see the full listing at:

<<http://www.adf.org/members/org/cord/>>

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

<<http://www.adf.org/groups/groups-list.html>>



Contributors List

Art

Michel Daw
Photo: Art Shipkowski

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Twin God

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Photo: Bermus Tree
Photo: Woods Path

Bardic

Grey Catsidhe
Poetry: A Druidic Alphabet

Elizabeth 'Bess' Closs
Poetry: The Fire Within

Rev. Ian Corrigan
Invocation: Lughnassadh Charm

Michel Daw
Story: The Salmon of Knowledge

Amber SkySpirit
Lughnassadh Invocations: Llew Llaw Gyffes & Blodeuwedd

Christopher S. Yow
Poetry: Old One

Crossword

Chris :)

Columns

Linda Costello
Naturalists Column: It's Easy Bein' Green

Arthur Shipkowski
MA Column: Reflections on Being Members' Advocate

Wayne Keysor
Opinion: Three Visions of ADF

Brandon Newberg
Opinion: What Can ADF Do to Address the Needs of Solitaries?

Jamie Goodwin
Video Review: The Secrets of the Druids

Christopher S. Yow
Technodruoid Review: iPhone's Rune-Casting Applications

Articles

Diane 'Emerald' Bronowicz
The Secret Is in the Smoke

Rev. Michael Dangler
Clergy Training and Initiate Training in ADF

Crystal Groves
Lessons the Nine Virtues Teach us about Personal Finance

Fergus mac Róich
Group Warrior Meditation

Rev. Kirk S. Thomas
The Well-Trained Ritualist, Part I: Basic Presentation Skills



Current Schedule

WINTER EDITION - DECEMBER 12 2009

SPRING EDITION - MARCH 21ST 2010

SUMMER EDITION - JUNE 20TH 2010

FALL EDITION - SEPT 19TH 2010

WINTER EDITION - DECEMBER 12TH 2010



Visit us @ adf.org/podcast
Send submissions to adfpodcast@gmail.com

Submission Guidelines

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

References and Notations:

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

Medium of Submission:

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

oak-leaves@adf.org

Please send one submission per email specifying the format, author's name, your email, membership status, and a short bio of your ADF experience. 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 errors.

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 adf-ol-art@adf.org. We are not currently accepting hard copies of your art.

Deadlines for submissions are:

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





Ár nDraiocht Féin: A Druid Fellowship



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

Membership and Subscription Form

One form per person please.

Beside your name, address, phone number, and e-mail address, please indicate whether the information is: Publishable (P), meaning it can be printed in ADF publications and we can give it out freely to people who wish to contact you; Sharable (S), meaning we can give it out to ADF members who request it; or Confidential (C), meaning that only the Mother Grove and ADF office staff will have access to it.

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

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

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

ADF Membership Rates:

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

Total Due \$ _____

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

Under 18 Membership Waiver

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

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

Parent/Guardian Signature _____

Parent/Guardian Printed Name _____

Notary Seal:



Come to the Pacific Northwest in June!

**This year the fourth annual Eight Winds Festival
will be hosted by Trout Lake Abbey
At the base of *Pahto* (Mt. Adams) in beautiful Washington state!**

Workshops, Rituals, Children's Program, Food Plan

This is a camping event

Where:

**Trout Lake Abbey
46 Stoller Road
Trout Lake, WA 98650
USA**

When:


June 24 - 27, 2010

For More Information, go to:

<http://adfnorthwest.weebly.com/eight-winds-festival.html>

Or contact Rev. Kirk Thomas at:

kirk@druidkirk.org



The 6th Night Grove, ADF and Three Cranes Grove, ADF
invite you to the 12th Annual

Summerland

*ADF Unity Festival and
Pagan Spiritual Retreat*

**August 19–22, 2010
Camp Clifton
Yellow Springs, Ohio**

Pre-Registration Deadline: August 6, 2010

Meal plans are available hosted by Whispering Lakes Grove, ADF

www.6thnight.org/summerland

Come Share Your Magic With Ours