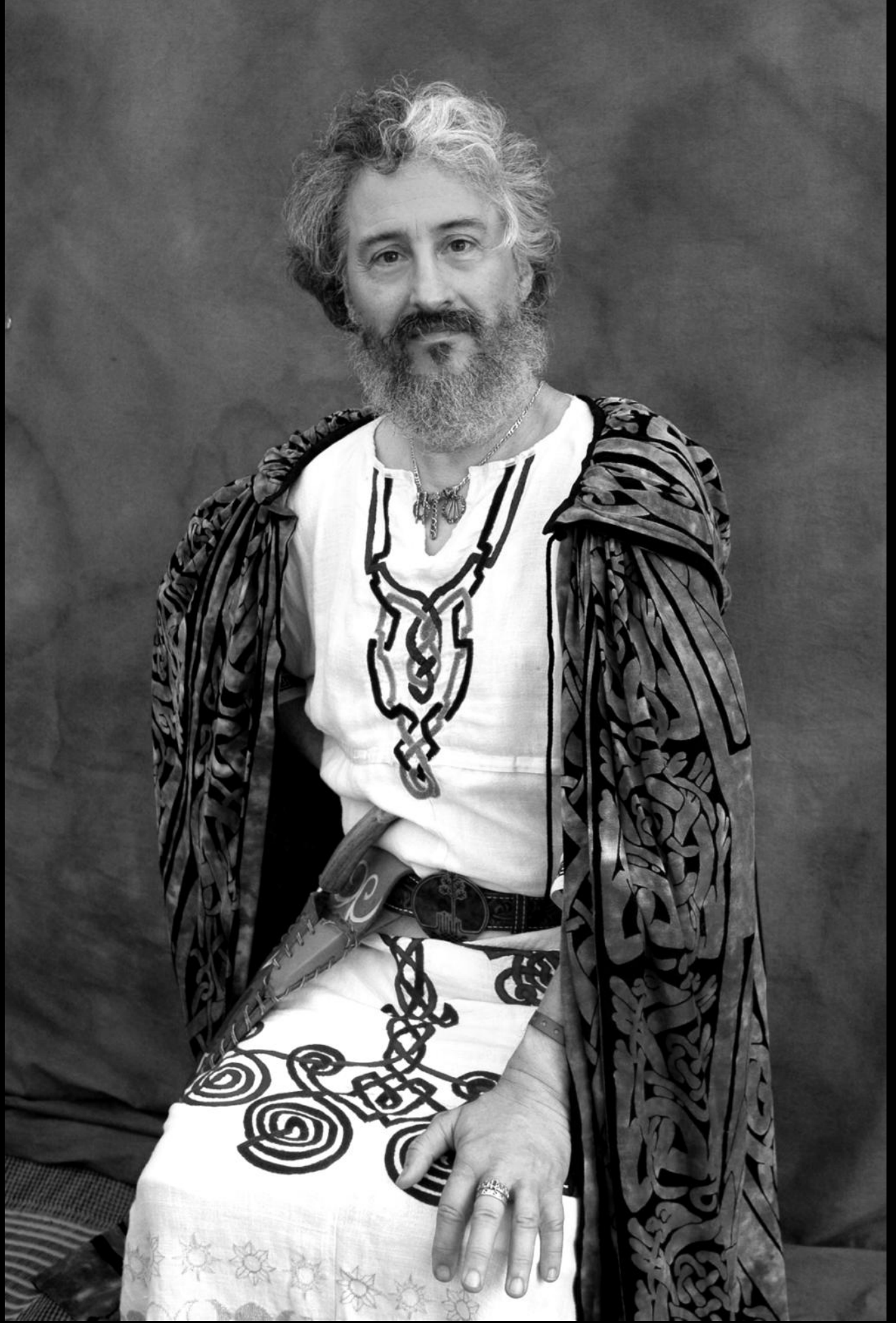


O A R L A F A D F S

The Quarterly Journal of Ár nDraíocht Féin

Winter 2010-2011 ~ Issue No. 51



The road that I'm walking is high, steep and narrow;
And all that surrounds me seems hopeless and gray.
I know far ahead is a land of bright beauty,
But I'll have to get there day by day.

The Old Gods, I know, have been there before me.
I hear their soft whispers sometimes when I pray.
The secrets They've taught me all come to one answer:
I'll have to get there day by day.

From the song "The Ascent" 2001 Isaac Bonewits



Isaac Bonewits

October 1, 1949 - August 12, 2010

ADF would like to thank everyone who participated in the
Summerland Festival Memorial Service for Isaac.



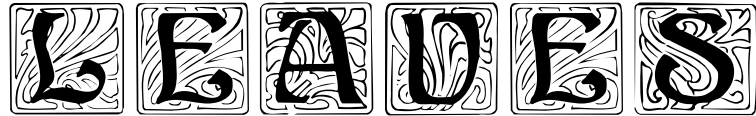


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The death of our Founder, Rev. Isaac Bonewits, on August 12, 2010, while not unexpected, was still a great shock to many of us. He had battled cancer since last autumn, undergoing chemotherapy and radiation therapy, but even with all that discomfort he kept his sense of humor and general orneriness to the end. He shall be truly missed.

ADF honored him with a Memorial Service at the Summerland Festival near Yellow Springs, Ohio, on the following Thursday. It was filled with song and eulogies, and was quite touching and uplifting. We managed to get the rite video taped, and segments from it are now available for view on the ADF website. I want to thank all the people who helped with this, particularly Karen Clark of 6th Night Grove, the main organizer of the festival, who went out of her way to make the service possible. I also wish to recognize all the folks who participated, such as our three lady bards, Emerald Bronowicz (the ADF Bard Laureate), Melissa Burchfield (current holder of the Wellspring Bardic Chair), and Maria Stoy; the clergy of ADF; and all the volunteers who stepped in at the last minute to make this happen.

Isaac's death is the end of an era. One of his main goals was to start a religion that would grow, thrive, and outlast its founder. After Isaac became ill in the 90's and had to resign as Archdruid, he wisely stepped back so that his creation would have to stand on its own two feet. ADF went through some rough patches, but Isaac can now look back at us from the Otherworlds and know that he succeeded.

May Isaac continue to care and watch over us as a great ancestor, and may the Kindreds bless us and keep us and help us thrive. So be it!

Brightest Blessings!

Rev. Kirk S. Thomas
ADF Archdruid

OAK LEAVES

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Cover: *Rev. Isaac Bonewits, Arch Druid Emeritus,*
by Ava Francesca

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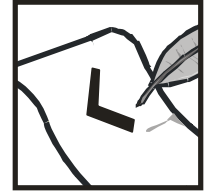
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In Memoriam

Isaac Bonewits, 1949-2010

published by Phaedra Bonewits



Editor's Note: this is Isaac's official obituary:

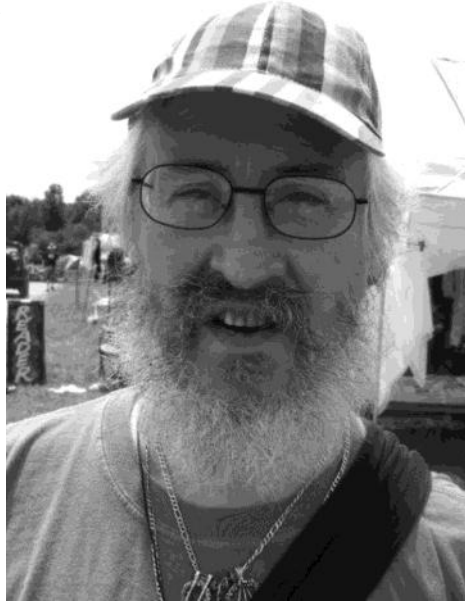
Philip Emmons Isaac Bonewits, founder & Archdruid Emeritus of Ár nDraíocht Féin: A Druid Fellowship, one of North America's leading experts on ancient & modern Druidism, Witchcraft, magic & the occult, & the rapidly growing Earth Religions movement, died today after a short struggle with cancer.

Mr. Bonewits first came into the public eye when he graduated from the University of California Berkeley with a Bachelor of Arts in Magic & Thaumaturgy (1970). During his tenure, Mr. Bonewits worked with many renowned professors, including Nobel Prize Laureate Owen Chamberlain. The work he did for that degree became his first book, *Real Magic: An Introductory Treatise on the Basic Principles of Yellow Magic* (1971).

In 1983, he founded & became the first Archdruid of Ár nDraíocht Féin: A Druid Fellowship (ADF), an international fellowship devoted to creating a public tradition of Neopagan Druidry. In 1995, he retired from a leadership role due to complications from eosinophilia-myalgia syndrome. ADF has grown to become the best-known Neopagan Druid group based in North America. At his death, Mr. Bonewits held the title of Archdruid Emeritus.

During his forty years as a Neopagan priest, scholar, teacher, bard, & polytheologist, Isaac Bonewits coined much of the vocabulary & articulated many of the issues that have shaped the rapidly growing Neopagan movement in the United States & Canada.

Mr. Bonewits was internationally known as a speaker who educated, enlightened & entertained



Isaac in his favorite rainbow hat

Printed with permission from Phaedra Bonewits

two generations of modern Goddess worshippers, nature mystics, & followers of other minority belief systems, as well as explained these movements to journalists, law enforcement officers, college students, & academic researchers.

His personal papers will become part of the American Religions Collection at the Library at University of California Santa Barbara.

One of his most influential contributions was the *Advanced Bonewits Cult Danger Evaluation Frame* (the "ABCDEF"), developed in 1979 as

a response to the Jim Jones People's Temple tragedy. It has been translated into many languages & used around the world to evaluate how dangerous or harmless an organization might be. It was the first such scale to use theories of mental health & personal growth to judge rather than theological or ideological standards.

His other books include *Authentic Thaumaturgy* (1979, 1998), *The Pagan Man* (2005), *Bonewits' Essential Guide to Witchcraft and Wicca* (2006), *Bonewits' Essential Guide to Druidism* (2006), *Neopagan Rites* (2007), and *Real Energy* (2007), which was co-authored with his wife, Phaedra, as well as numerous articles, reviews & essays. As a singer-songwriter, he released two albums, *Be Pagan Once Again* (1988), and *Avalon is Rising* (1992).

He is survived by his wife, Phaedra, his son from a previous marriage, Arthur Lipp-Bonewits of Bardonia NY, his mother Jeannette, his brothers Michael & Richard, and sisters Simone Arris and Melissa Banbury.

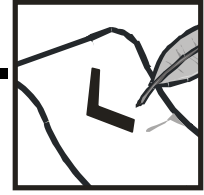




Article

Lessons from the Crow Family

by Virginia Carper



The crow family (*Corvidae*) includes a large group of birds besides crows & their brother ravens. Also belonging to the crow family are the choughs, jays, magpies, & nutcrackers. What do all these birds have in common? They are curious, intelligent, noisy, outrageous, & social.

Throughout the ages, people have either loved or hated Corvids, but they have never ignored them. People gave distinctive names for groups of these birds: a *murder* of crows, an *unkindness* of ravens, a *tiding* of magpies, a *chattering* of choughs, and a *scold* of jays. Having a property with a *parliament* of rooks living there is considered to be good fortune. Raven lore ranges from North American beliefs of Raven as the Trickster to the Norse raven companions of Odin. Furthermore, many people believe as long as ravens (or rooks) live at the Tower of London, the Crown of England shall be safe. Beliefs involving other members are: magpies steal, crows foretell death, and jays bring bad luck.

What are these birds that grab people's attention? The most familiar groups are crows and ravens, who are also the most widespread of the Corvids. These sooty black birds are noted for their quick-wittedness. Crows and ravens use their intelligence to good use in finding food.

In their glossy all-black plumage, the choughs resemble crows. You find them living on cliffs or in mountains of Eurasia. Unlike the black-beaked crow, the chough has either a yellow or scarlet bill.

Meanwhile, jays are considered to be the most primitive of the Corvids. As the oldest of Corvids, they originated in Eurasia and spread throughout the New World. Jays are noted for their colorfulness, with many having blue or green plumage.

Magpies and treepeeps are highly social birds. These black and white birds are well known for their chatter. One part of the magpie's name comes from *mag*, which is Old English for "chatterer". Regarded as thieves, magpies like bright shiny things, which they take & hide.

Nutcrackers, which live in pine forests, are remarkable for the extent of their dependence on cached stores of seeds.

Permanent residents of forests, they do not migrate but live through hard winters on their saved food. Called nutcrackers, they eat mainly hazel nuts and pine seeds.

Members of the crow family save for the future. They store food to help them through hard times. Before beginning to eat, Corvids will take the trouble to hide a large quantity of food. They carry the food in their throats until they find a hole to hide the food in. Corvids memorize where they hid their food and return to their stores when they need to.

We can learn from the crow family how to refrain from consuming everything in sight. Learn the discipline to save some for the future when lean times arrive. If we have discipline and fortitude like the crow family, our hidden stores will be there for us during hard times.



Blue Jay: Contradictions

Widespread over eastern North America, the blue jay is a familiar bird of parks and backyards. Unlike other perching birds, the blue jay is both aggressive & curious. An intelligent bird, he collects brightly colored objects and carries them around. The blue jay will examine the object, play with it, and then, when he is bored, discard it. His antics amuse all those who watch him. The other side of the blue jay is his aggressiveness. He will mob all predators that come to threaten any of his group – cats, owls, & hawks. Many people can also attest to being dive bombed by a blue jay during nesting season.

What draws people's attention to the blue jay is his bright color and raucous call. Bright blue on top with a blue crested head, he is white underneath. In winter, he stands out in his bright blueness. As an expert imitator, the blue jay possesses a wide variety of calls, including sounding like a hawk. However, what everyone usually hears is “*jay-jay-jay*” rasping through the bushes.

What is surprising about noisy blue jay is his secrecy about his family. Mother Blue Jay will pick a nesting site in thick bushes. To prevent someone from finding the nest, both Mother and Father Blue Jay will take circuitous routes to their nest. Moreover, around the nest, they whisper quietly to each other.

Blue jay is full of contradictions. Just when you think you know him, the blue jay surprises you with another mystery. He is quiet and raucous, aggressive but sensitive. Learn how to live with contradictions from the blue jay.

Chough: Learn to Impress

The most elegant member of the crow family, the chough has a bright red bill and feet, which provides a striking contrast to his glossy black plumage. According to Cornish lore, the chough's character is as white as his plumage is black. From early times, the chough has been associated with Cornwall (U.K.). In fact, the

Welsh called the chough “*Bran Gernyn*” (Crow of Cornwall).

Unlike the crow and the rook, the chough does not nest in large groups. Instead, he nests near his friends, on rugged mountain slopes, rocky valleys, or sea cliffs. This friendly bird has a buoyant flight that attracts attention. He uses updrafts and wind currents to swoop and dive past rock faces. Performing aerobic displays, the chough dives with his wings drawn in or turns on his back in midair.

The chough has rituals for many things. When an interloper comes to a feeding site, the chough will stand upright with his bill pointed down and feathers smooth, indicating that he is ready to fight. When the chough wants to court, he struts towards the female with his tail turned upward, feathers ruffled, wings and head down. When pairing, the two birds will preen each other.

The chough is the national emblem for Cornwall. To the Cornish, the chough is the guardian of the spirit of King Arthur who will one day return to free his people. In Cornwall, King Arthur's spirit entered the chough after his death, with the bird's red beak and feet signifying the blood of Arthur's battles. However, the chough disappeared from Cornwall in the 1950s. Much to everyone surprise, the chough came back to Cornwall in 2000, when three wild choughs nested in West Cornwall.

The chough teaches being impressive. This black bird, with his red beak and legs, is famous for his acrobatic flight. In his tumbling display flights, the chough makes a truly impressive sight as an astonishingly accomplished and graceful flyer. Learn to impress as the chough does.

Crow: Sanity

Crows drive some people crazy, while amusing others with their antics. Most people are familiar with these medium-size black birds.

Crows are everywhere, roosting in trees, eating road kill, swooping down to grab someone's lunch, or mobbing the unfortunate owl. Everyone has an opinion about crows.

What people do agree on are the crow's intelligence, adaptability, and versatility. A member of the songbird family, this sooty black bird uses his voice for other things than singing, such as chattering and calling to his friends. One of the most highly evolved of all birds; the crow's intelligence is on the level with primates and dolphins.

The crow uses his intelligence to good effect. To open mussels, the carrion crow will drop them on docks. Many crows use tools to crack open eggs. Other crows watch people to determine when the best time is to steal their food. Faced with a problem, the crow will think it through, and then work it out. The crow does not continue to try things that obviously do not work.

The crow may drive people insane with his activities. But unlike people, he does not keep doing the same thing over while expecting different results. The crow does not indulge in that type of behavior. Learn how to be sane from the crow.

Magpie: Communication

The magpie's large size, distinctive coloring, and long tail make her unmistakable. A clever bird, she can survive in a variety of habitats. As a member of the crow family, this striking bird shares their sharp intelligence.

The name "magpie" comes from the Old English: *mag*, which means "chatterbox", and *pie*, which means "both black and white." Extremely gregarious, the magpie travels and nests in colonies. Her raucous "*chan-chan-chan-chan*" inundates the woods when she fights with other magpies over food and nesting sites.

An omnivorous eater, the magpie will consume anything she finds on the ground. Many people dislike the magpie because she steals grain, seeds, and berries. In addition, she scavenges dead animals and steals other birds' eggs. Like her brother crow, the magpie digs holes to hide her food.

The magpie demonstrates the mixed blessing of being a noted communicator. Talk is welcomed in most places, while gossip is not. Be careful what you say to others. Be quiet, and listen once in a while.

Raven: Duality

Often mistaken for crow, the raven is not just a big crow. A complex bird in nature and mythology, the raven is noted for her innovative solutions to problems that she encounters. For example, the raven uses stones to crack her nuts. With her diverse language of calls, the raven often engages in wordplay with her friends. Not only that, but she also incorporates the calls of other birds in her "speech".

When the territories of the crow and the raven overlap, a distinction can be made between the two. Unlike her brother crow, the raven prefers woods to cities. She has a greater tolerance for cold than the crow, and can even withstand the Arctic winter. To identify the raven, look at the bird's tail. The crow has a fantail, the raven a wedge tail. Also, when the raven is cold, she puffs herself up, looking a bit raggedy with a ruff around her neck.

In the areas where only the crow lives, people have attributed him with the raven's magical qualities. In the areas where only the raven lives, people added the crow's attributes to the raven. However, the raven is known for shape shifting, which the crow cannot do. More secretive than the crow, the raven is also associated with the night and dark magic. Since she is bigger and stronger than the crow, the raven's magic is more profound.

The raven's main food is carrion. Several ravens will flock around a large carcass & pick the bones clean. Because she fed on corpses hanging from gallows, people took the raven to be an evil omen with supernatural powers. In Europe, they believed her to be so evil that they killed the raven before she could do any more harm.

The Norse revered the raven since Odin, their chief God, had two ravens – Hugin (thought) and Munin (memory) who told him about everything happening on earth. Among early Christians, the raven was a messenger sent by God to feed the saints in the wilderness. Among the Native Americans of the Pacific Northwest, the raven was the Great Trickster. She created human beings, and brought fire to them.

People hold opposing views of the raven. She is either a creator of human beings or a harbinger of death. When she is not feeding on corpses, the raven is a messenger to Christian saints. The raven teaches life's duality. From the light comes the shadow. With joy comes sadness. The raven helps people to embrace life in all of its complexity.

Rook: Competition

This sociable bird is readily found in farming areas, feeding on insects and grubs as well as sown grain and peas. Believing that rooks were pests, farmers for centuries killed them. In fact, James I of Scotland introduced a law in 1424 to eliminate all rooks from his kingdom. However, the rook has managed to survive through it all.

This glossy black bird with a white beak is a part of European folklore. "As the crow flies"



Three Cranes Grove, ADF would like to celebrate these milestones:

- Rev. Michael J Dangler - Ordained Priest
- Rev. James "Seamus" Dillard - Consecrated Priest
- Nick Egelhoff - Initiate Program
- Missy Burchfield - Bardic Guild 1st Circle
- Leesa Kern, Ph.D.- Dedicant Path

Congratulations!

originally referred to the steady flight of the rook. An English legend says the Tower of London will fall & the Monarchy will be in danger if less than six rooks live there. In addition, many people believed that the desertion of a rookery to be a bad omen. Local English folklore says that someone in the area will die, & that no heir will be born to the family of the Manor.

A gregarious bird, the rook is very colonial, preferring to live in a large flock (called a *parliament*). In belonging to her parliament, the rook follows certain rules. There is a 'pecking order' in which the oldest bird lives at the center of the rookery, where he is sheltered from the wind. When the parliament is feeding, rook sentries are posted to warn the other rooks when danger threatens. Their loud echoing "caws" can be heard throughout the countryside.

Loyal to her mate & to her rookery, the rook returns to the same nest site every year, with her parliament. During the fall, her mate finds a high & solitary spot & sings to her. When the female rook responds, he offers food to her. After the male rook feeds her, he bows & calls to the female from a branch. High in the trees, they build an untidy nest of twigs. (Local folklore says if the rook's nest "be high in the treetops, be a fine summer; if be low, then summer be wet & cold.")

However, there are times when the rook is fiercely competitive. During nesting time, Mother Rook stands guard for many days over her nesting spot, fighting off other rooks. She quarrels with her friends over the best sticks to build her nest. Later, Mother & Father Rook will compete for food with other rook parents to feed their chicks. Unfortunately, with many birds trying to grab as much food as they can, many rook chicks fail to survive.

The rook teaches proper ways to compete. When she looks for food, she does it for her chicks. In being the most competitive, the rook

gets the most food for them. However, do not be so fiercely competitive that you cause others to fail to thrive.

Note: Australian magpies are members of the bellmagpie family. White-winged choughs of Australia are members of the "mudnester" family. Neither are Corvids.



Virginia Carper joined ADF in 2006 and completed her DP in 2008. She is a solitary member and a member of the Roman Kin. Before sustaining a traumatic brain injury in 2009, she served as Co-Counsel of the Roman Kin. As part of her current recovery process, Virginia does daily rituals at her home shrine to the Three Kindreds.

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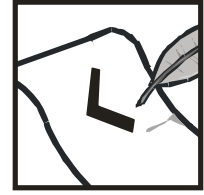


In Memoriam

Leabhar Toirdhealbhagh (*Book of Torvel*)

by Robert Larson, 1967

Robert Larson was a '65 graduate of Carleton College, who introduced Isaac Bonewits to Reformed Druidism at Berkeley. Robert preceded Isaac to the Summerlands in 2004, in an equally difficult health crisis and in abject poverty. Reprinted by permission from RDNA



Dew drips heavy
Wets the ground
Sparkling dew
Shimmering in the moonlight
Reflecting color schemes
Prismatic.

Moonbows
Sparkle from
Dripping dew
Bright and joyful
Breaking the moonlight
Healing.

Rejoicing in it, he wend
His way
Out from the city down below
Up to the fields
Where flowers grow
To the thicket
Full of life
Through the forests
Across the lea
Seeing all there is to see.

March forward, stepping lightly
Trampling life underfoot
Apologizing and smiling
Pardon my clumsiness in going
Up to the ancient oak
Caressing, talking
Adoring
Age untold, oh so old
And wise wonderful.

He stays doing nothing
Breathing, absorbing
Speaking at time

Throwing his head back
And laughing
Enjoying
Accosting the grass
Kissing the flowers
Teaching and learning
Talking with animals
On their way
Entranced, pause and
Tell of nightmare worlds
Of strange tales
And marvel at his
Yet stranger tale.

Walking onward through the trees
Over the thicket
Down the rabbitway
To the waterhole
Moonlight shines through his shape
Stars for eyes
Moon for heart
Meteors for limbs
Onward, onward into the eternal day-night
Smiling goes he.

No more seen in the city
No more seen in the field
No more seen but felt and heard
Kindly master-slave of all
Unwielding of power possessed
Yielding of love and life
Breath on the wind
Yet learning
Teaching, preaching
Lore-filled in every pore
Ethereic and solid
Whispering into unknown ears
The man the grass teaches how to grow.



Opinion

Seven Practices of Spiritual Growth

by Ogion



In my life I have experienced many different things, and tried to bring certain practices into my life in order to make myself a better person and Druid. Below are some personal practices I have adopted, especially while I studied the Dedicant Program. Bringing these practices into my life has made my spiritual path both challenging and rewarding.

Some of these practices may be familiar to you, but you may find one or two practices to be new or extra challenging. It is my hope that in sharing these practices those reading this may be encouraged to experiment with them. It may also be a help to know that there is another person out there working with these practices or ideas and that may also be a small encouragement to you.

1) Begin and end each day with a devotion to your patron deities. This is a good practice to incorporate into our busy lives, as so many days we just wake up go to work, or go to bed without honoring the Ancestors, Kindred or the Shining Ones. By doing this it will keep us rooted in our faith.

2) Spend 15 – 30 minutes a day in spiritual study. While this practice can be especially beneficial to those working in the DP, it can also be made a part of the morning or evening devotion mentioned above.

3) When attending a Ritual do so Whole Heartedly. So many times I have attended and there were other there who had seemed to be not involved entirely. I understand having bad days and the like, but as we approach sacred space we should do our best to keep our hearts and minds open to the other realms.

4) Nine days before a High Ritual spend time in special prayer as the day approaches. This practice would better prepare you for the day, perhaps causing some joyful anticipation for the coming High Day ritual.

5) Every month try & do a spiritual cleanse. An example of this could be a sweat lodge or something similar. One thing I would do is visit a steam-room daily at my local health club, keeping in mind the purpose of that specific visit.

6) Pray with the Three Kindred beads. This was a personal choice for me, but I created three kindred prayer beads & did/do my best to pray with them daily – this may not be for everyone, and could be a good challenging practice.

7) Once a month try to visit a sacred place and commune with the spirits of the place. This could be considered a spiritual journey. For example, one such place I visit is the Cahokia Mounds in Illinois. And if once a month is too difficult, try to make a journey some time before each high day of the year.

This list is not definitive. There could be other practices I have missed that someone else has experienced and grew from. This list merely holds some of the religious practices I have done my best to implement into my life. But as all things in life it is ever evolving, growing and expanding. I hope some will be inspired by this little list of Spiritual Growth.



Ogion has been a member of ADF since 2002, and is affiliated with the Wild Onion Grove. He has completed the Dedicants Path and is now working on the Initiate Program and the Seer's Guild Study Program. He is also active in the Healers and Brewers Guilds.



Poetry

Middle Times

by Squire Joe



The middle times makes me miss
the brighter times and the cheer of care free days

The middle times makes me aware
of the darkness that is unknown

The middle times makes me wish
for the energy of day to take on the night

The middle times makes me
think and dream of what can be

The middle times makes me
wonder of what could have been

The middle times makes me.



Poetry

Eulogy

by BG Goodwon/Pallatima



Not without a ripple
Have you descended,
Swimming the course of acorn and sweet hazel,
Stirring before us the range of mute salmon,
Diving past roots of mortality
To the dark waters of Chaos
Where Light begins.

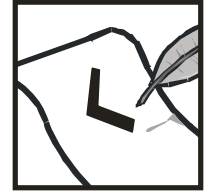




In Memoriam

ADF's Official Obituary for Isaac

by Ian Corrigan



I write today to celebrate the life and mourn the death of Isaac Bonewits, 20th century occultist of note, Pagan and environmental activist, author, bard, humorist and family man. Isaac has gone too young, but will be remembered fondly and with honor by more people than he, himself, could know.

Personally, Isaac has been a part of my life in one way or another for most of it. I met Isaac's ideas as a 16-year-old occultist, when I purchased the first edition of *Real Magic* while on a hitchhiking jaunt. From a small city in Ohio, the first big-city 'occult shop' I ever saw was in Toronto, and there I held the first edition of *Real Magic*. The book was perfectly timed to speak to the gang of boomer occultists coming up right then, and has more influence than is often admitted.

I met Isaac in 1984, when he attended the first Winterstar Symposium in central Ohio. He had returned to the northeast, and had spent the early 80s working with a small study group in NY City, developing a new ritual order based loosely on his RDNA roots, but also based in direct research into ancient Pagan ways. When he attended Winterstar that year, he made his first direct announcement of the formation of ADF. As organizers we (and surely I) have been pleased to support Isaac's organizing efforts. During a phase when Isaac's writing was stalled, he continued to produce audio lectures and, of course, music through the Starwood organization (ACE).

Born in Royal Oak Michigan

1966: Isaac joins the Reformed Druids of North America (RDNA), UC Berkeley (For a fun footnote, see *My Satanic Adventure*, c.1970)

1970: BA in Magic & Thaumaturgy, UC Berkeley

1971: [Real Magic](#)

1973–75: Isaac serves as editor of Llewellyn's *Gnostica News*, founds the Schismatic Druids of North America; Aquarian Anti-Defamation League.

1976: founds the New Reformed Druids of North America (NRDNA), Berkeley

1983: founds Ár nDraíocht Féin ("Our Own Druidry" in Irish) as a completely new Druid form. Manages the organization through its first elections and the development of successful Groves.

1996: resigned as Archdruid (Later named as an Archdruid Emeritus)

2003–2007: Period of authorial creativity: [Rites of Worship](#); [Witchcraft, a Concise Guide](#); [The Pagan Man](#); [Bonewits Essential Guide to Druidry](#), [Bonewits Essential Guide to Witchcraft](#); [Real Energy](#); [Neopagan Rites](#).

Over the years Isaac & I became friends &, I might hope, even colleagues. In the small-things-that-make-life-cool department, I consider this one of the honors of my life. As a chum, Isaac was clever, generous, a fine raconteur, a supporter of home-made music, & an open-hearted guy interested in new people. He was flexible and adaptive with his ideas, and our many chats and debates about mythography and ritual, magical theory and Pagan culture, changed and shaped both of our ideas.

Let me tell you more about my friend.

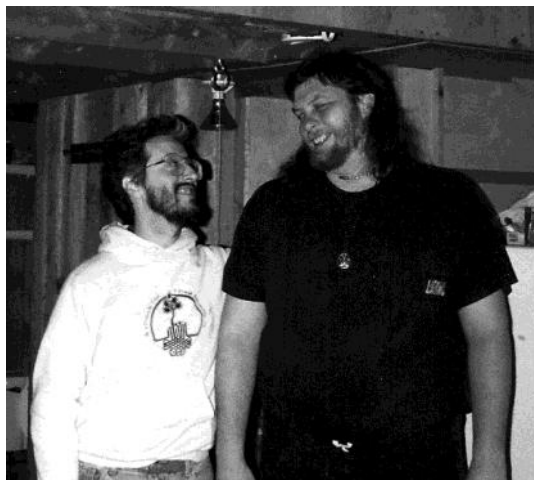
Isaac and Paganism

Isaac was a man of ideas, especially as concerned practical spiritual & magical art & religion. At heart Isaac was a Pagan: a lover of nature in all its form including human nature, the Old Gods and the Old Ways. He was not only a freethinker and an experimental occultist, but was always determined to bring the worship of the Gods into modern times. This troubled him through his interaction with the various RDNAs, which included many secularists and universalists. Isaac's determination led him to produce several variations on his idea of Neopagan Druidism, and when his ideas finally met the emergent Pagan festival culture they found fertile ground at last in *Ár nDraíocht Féin*.

Public Pagan organizing was always Isaac's goal. Beginning with his mildly famous degree in Magic and Thaumaturgy, he strove to be a public face of the growing Pagan and magical movement. In this he largely succeeded, becoming a well-known speaker at events and gatherings as well as the author of several more valuable works on the state of Neopaganism in the early 21st century. ADF continues Isaac's vision of providing reliable, inspiring public Pagan worship in cities all over North America.

Isaac was a part of Llewellyn publication's turn to total support of & participation in the Pagan scene. During the early 70s Llewellyn's *Gnostica News* was providing the best occult, witchcraft & Paganism periodical content available. Isaac's years as editor of *Gnostica* made it relevant to the growing Earth Religions movement.

Isaac considered himself a Druid, but that didn't prevent him from writing, teaching and practicing a variety of other Pagan ways. Real Magic is broadly theo-



Isaac & Ian Corrigan, Wellspring 1993

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retical and relevant to everything from Wicca to Heathenry, in many ways it is Chaos magic ahead of its time. Isaac's personal spiritual adventure included Druidry, neopagan Witchcraft and a variety of other cultural experiments. Isaac's later writing ranged from energy work to Pagan anthropology to historical and descriptive surveys of modern Pagan traditions.

Isaac & Druidism

While Isaac always valued his roots in the Reformed Druids of North America, it was by creating his own system & organization that he was able to have his greatest influence on Druidic Paganism. In the nearly three decades since Isaac founded *Ár nDraíocht Féin*, we have steadily pursued his central goals for a modern Paganism.

Isaac valued real scholarship and intellectual honesty. He helped build a Paganism that tries to keep track of what is really known about the Old Ways, and adapts to new knowledge. He chose to set aside discredited scholarship from the early 20th century and work from the best modern sources. Isaac had an optimistic view of human nature, and felt that formal and professional organizing and institutional growth could only benefit Paganism in the modern world. He developed a church model that has helped ADF grow in a careful but steady way into one of the largest Pagan religious organizations in the world. Isaac hoped to build Pagan organization and spirituality that could transcend its founders, surviving into the future. That he has surely done.

It was typical for Isaac to focus on work & results, on thaumaturgy rather than mysticism & theology. He invented his liturgical outline & gave it to Druidry, with a bare minimum of

theological constructs. From the basic symbols & ritual tropes of that outline we have built a working system of Pagan worship. Isaac's patience, & his wise choice to refrain from 'writing a religion' have helped his system to grow organically & produce good spiritual fruit.

Isaac was always collegial & open-minded, valuing different viewpoints and interested in new inputs. Over the years he worked with many colleagues to refine and rework his outline based on experiment and result. Isaac never resorted to a fixed dogmatism, but remained interested in real effects in the real world.

Under Isaac's direct leadership ADF survived its first decade in a pattern of modest growth, building organization and spiritual depth. When the time came Isaac stepped aside, and allowed the organization to find its feet without

him, until returning as an honored emeritus member of ADF's clergy and spiritual work. Since his departure as our formal first officer his vision, plans and specific teachings have remained a central guide of ADF's growth.

Isaac's name and ideas will be remembered in ADF. We'll remember with affection his humor and wisdom, his compassion and his effort. We'll remember with honor his work to establish our ways, his strength in the face of criticism and the wisdom of his initial designs. We'll remember with reverence the core spiritual and Pagan ideas that still light the heart of Our Druidry.

Isaac's divine patrons were the God Dagda Mór and the Goddess Brigid. May they receive him into a fate fit for a hero of the Old Ways.



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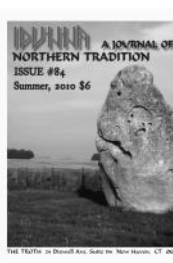
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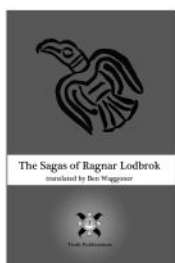
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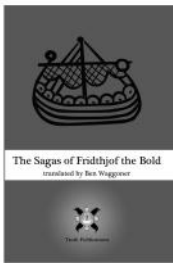
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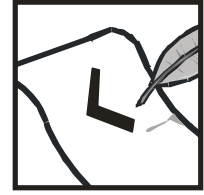
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In Memoriam

Eulogy for Isaac

by Rev. Sue 'Liafal' Parker



Isaac was a memorable character. If you were lucky enough to have met him at a festival or workshop, you would remember him. He was a wise guy in many respects, though he considered himself to be a curmudgeon. He was vastly intelligent and loved puns. He always had a lot to say about many subjects but he would also listen when others would express their opinions. He loved a good intelligent argument and at festivals, could often be found deep in conversation with some innocent person who happened to wandered by. Isaac always had a lot of love to give and he spread it around freely. ☺ Not just in the obvious ways, but he shared his love of the earth and love for the gods with anyone who would listen and to some who would rather not be bothered.

I first met Isaac in 1984 at the same Winterstar that Ian mentioned. He impressed me as knowledgeable and anxious to build his new organization, ADF. Although I thought it all sounded interesting, the white berets where not a fashion statement that I could live with. Perhaps if they had been *tie-dye* I may have joined the organization sooner. Isaac meant for the hats to help those in ADF find each other in public places. Look around you: if Isaac would have had his way, we'd all be wearing white berets now. I consider this a prime example of Archdruidic fallibility, and one of the reasons that you just had to love the guy. He was able to let those white berets go.

The first Druid rite that I attended was at PSG in 1986 at sunrise on summer solstice. Yes it was pouring, but Isaac and a few others processed through the camp to the ritual space. Being a practical person, I decided to remain in my

camp, which was near the circle area and join them when they arrived, at which time it stopped raining. You have to give Isaac credit: he was diligent and determined in his efforts.

What Isaac loved the most was serving the Pagan community, but he wanted it officially known that he was **not** "A Pagan Spiritual Leader," but merely one of the Neopagan movement's better-known Unindicted Co-Conspirators...but he was one of our own, he was our co-conspirator. He proved that once again in 2009 at the Wellspring festival during the ritual that gave birth to the ADF initiatory path. When challenged by Rev. Barbara Wright to state "what he would do to empower, to strengthen and to guide this initiatory path?" he responded, "I will do as I have done. I will make the necessary sacrifices of my life, of my wealth, of my heart, of my soul. I will open the floodgates to let the teachings pass through me. I will open my heart to the love of the Earth Mother that Her love may flow through to all who will walk these paths." He fulfilled that promise, but knowing Isaac as the over achiever he was, he will continue to fill that promise from the otherworld.

I am grateful, not only to have known him, but to have received the benefits of his work for our movement. If it weren't for him and his vision we would not be in this place, at this time surrounded by all other these great people.

They say you can't take 'it' with you, depending on how you define the 'it' - Isaac did take it with him. He took with him our love and admiration. That never dies. See you again Isaac.

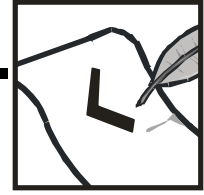




Article

Rethinking Imbolc

by Mary Jones



For those of us who follow either a Celtic hearth culture, or the broader Neopagan calendar in general, Imbolc marks the midpoint between the winter solstice and spring equinox, and is held as the beginning of spring itself. Certainly the days are growing perceptively longer so that the power of night is moving, however slowly, towards its eventual defeat during summer. In Irish Neopagan tradition, it's also the feast of the goddess Brigit, and in some reconstructionist circles of her Gallo-Brittonic forms, such as Brigantia or Brigindona, based on the same day's Feast of St. Brigit, a figure who is more goddess than saint, even in her own medieval *vitae*.¹

While Imbolc is undoubtedly a feast of spring, and a feast celebrating Brigit, there is, I think, a third element to the feast which is sometimes overlooked—it is likely that Imbolc is a feast of purification, and perhaps represents a longer period of purification, analogous to several other Indo-European and even Christian festivals. Moreover, this feast of purification is intimately bound up with the holiday's other meanings honoring spring and Brigit—that all three are important to understanding the origins of Imbolc.

The Etymology of “Imbolc” & the Importance of Milk

The etymology of Imbolc has fairly conclusively been tied to the word for milk (Hamp, 106). The etymology in *Sanas Cormaic* (ca. 900) made this out to be *oimelc*, “sheep’s milk”, but Eric Hamp has argued that the (complicated) etymology should be *uts-molgo- < *ommolg so that *oimelc* is a misunderstood spelling for *ommolg. *Molgo- in turn likely comes from the Proto-Indo-European root *Hmelg- which meant “to cleanse”, and which is very close to

*melg- the root for “milk.” Ultimately, Hamp derives *Imbolc* from a root meaning both “milk” and “purification” (111). Hamp mentions instances in Irish literature wherein milk is a cure for poison darts², where it is poured into the battlefield furrows of Eremon³, and the odd detail from the story of Suibhne, wherein he drinks milk from a hole made in manure—the implication of originally being that milk would purify even dung.

Purification is also an element in sources referencing Imbolc. A poem on the high days, found in manuscripts Rawl. B 512, and Harl. 5280, refers to Imbolc:

*Fromad cach bid iar n-urd,
issed dlegair i n-Imbulc,
diunnach laime is coissi is cinn,
is amlaid sin atberim.*

[Tasting every food in order,
This is what behoves at Candlemass,
Washing of hand and foot and head,
It is thus I say.]

Imbolc (translated here as *Candlemass*, the English name for the feast of the Purification of the Virgin Mary, which I will cover later) is mentioned as a time of washing, while the other quatrains refer to types of food to be eating. Imbolc has no specific foods mentioned in this poem, though other poems more explicitly mention butter, but the poem's reference to washing which may point to the use of milk here not as a foodstuff alone, but as a purifying (here “washing”) element.

Brigit, Goddess of Purification?

The connection between milk and purification, specifically in the stories associated with St. Brigit, has been discussed elsewhere; Torma points to the *Bethu Brigitte*, the earliest vernacular

version of the life of the saint, where milk is used as evidence of Brigit's purity and power:

It should come as no surprise then that a festival associated with purity would come to have an association with Saint Brigit. Of the forty-six miracles in the Bethu Brigte, six of them are concerned with milk. Milk is used a tool to promote the purity of Brigit and to promote her claims by showing her control over such an economically important commodity. For Brigit, as with any saint, purity was an essential part of her personality. An example of this can be seen in §5 of Bethu Brigte, when she was nursed by a white cow with red ears due to the impurity of the druid's food. Other saints nourished by mystical kine include Cainneach (Plummer 1910, VSH I, I), Coemgen (Plummer 1910, VSH I,ii) and Enda (Plummer 1910, VSH II, xxii).

Brigit—both the goddess & the saint—is also closely tied to fire, which like milk was a purifying agent⁴. *Sanas Cormaic* gives the etymology of her name as *Breo Saighead*—“fiery arrow”. And while this etymology is wrong⁵, it is one of many examples wherein Brigit is associated with fire:

In the Lives we read of Brigit having sent a house in which she was staying in flames up to heaven and we hear of a fiery pillar rising over her head. Giraldus Cambrensis ... writes about her 'perpetual ashless fire watched by twenty nuns, of which no male could enter ...' (Ó Catháin, 56)

Much of Ó Catháin's book also details Brigit's role as an overseer of fecundity of both women and cattle, and the association between human milk and that of livestock as an important foodstuff, the latter being especially important in the long period between harvests. It's also worth noting that Juno, the Roman goddess who presided Lupercalia (see below), was also closely associated with both cattle and childbirth.

The issue of milk as food should be addressed. As MacLeod notes, “the return of fresh milk... would have been extremely important... Old food supplies were depleted and new supplies had not yet come” (262). Women and milk were naturally closely associated, not only because of human lactation, but women also largely oversaw the production of butter and cheese (263). The lambs, having only just being born in February were not yet ready for eating, but the ewes lactating would provide food not only for their offspring, but for the tribe.

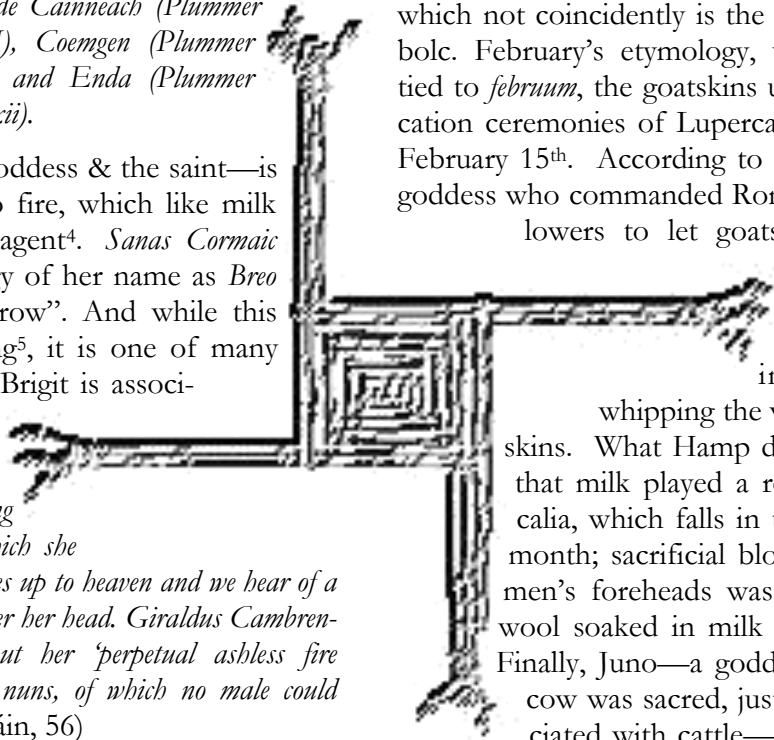
Other Feasts of Purification

Hamp points to the Roman month of February, which not coincidentally is the same time as Imbolc. February's etymology, while obscure, is tied to *februum*, the goatskins used in the purification ceremonies of Lupercalia, celebrated on February 15th. According to Ovid, Juno is the goddess who commanded Romulus and his fol-

lowers to let goats impregnate the Sabine women to cure their infertility; this is interpreted to whipping the women with goatskins. What Hamp doesn't mention is that milk played a role in the Lupercalia, which falls in the middle of the month; sacrificial blood on the young men's foreheads was wiped off using wool soaked in milk (Franklin, 84-86). Finally, Juno—a goddess to whom the cow was sacred, just as Brigit is associated with cattle—was, according to

Ovid's *Fasti*, originally honored on February 1st (though he says the practice had died out). Moreover, this Juno Sospita has been found depicted wearing a goatskin—*februum*—on her head (Furtwängler, 227).

Lupercalia falls within the month of purification, but it is also a fertility festival—the goat strips were said to have been originally used by Romulus and his men to beat the infertile Sa-



bine women, with the result that their bareness would be reversed. The commandment is attributed to Juno, who was of course, among other attributes, the goddess of childbirth.

Ó Catháin also points to a common terminology for both Brigit and Juno, specifically Juno Lucina—Juno of light, and the goddess of childbirth. “Februa was but one of many significant epithets born by Juno... Juno Lucetia was the feminine principle of celestial light... Goddess of light, she was by derivation the goddess of childbirth, Juno Lucina, for the newborn baby was brought into the light and as such Juno Lucina was invoked (8)⁶. Much like Juno Lucina, Brigit is associated with fire, and even referred to as “Bride boillsge” in Scotland. This is recounted by Carmichael (169):

It is said in Ireland that Bride walked before Mary with a lighted candle in each hand when she went up to the Temple for purification. The winds were strong on the Temple heights, and the tapers were unprotected, yet they did not flicker nor fail. From this incident Bride is called 'Bride boillsge,' Bride of brightness. This day is occasionally called 'La Fheill Bride nan Coinnle,' the Feast Day of Bride of the Candles, but more generally 'La Fheill Moire nan Coinnle,' the Feast Day of Mary of the Candles--Candlemas Day.

The close association of a period of purification and a festival of fertility is reflected then both Roman and Irish tradition, with the goddesses of childbirth overseeing the events.

There are other festivals of purification that fall at this time. As mentioned above, February was a period of purification in the Roman calendar; and in Christianity, Lent is a similar period of purification. Now, the word *Lent* itself is interesting, as it comes from the Old English *lencten* “spring,” the name of the season itself. The Christian period of Lent usually begins in February, counting backwards forty days (minus Sundays) from Easter. Easter is calculated to take place the first full moon after the spring equinox, and it’s hardly controversial to see in

the names *Lent* and *Easter* pre-Christian Germanic concepts of springtime.

Lent had a dual connotation in England—“a season at which flowers, foliage, warmth, and light were all increasing and yet food and fuel would also be at their shortest. The time was admirably suited to a period of self-denial and spiritual doubt” (Hutton, 169). Lent was a period of fasting not just for spiritual reasons, but for very practical reasons—this was the lean time of the year, a fact also noted by MacLeod above. Fasting is a common form of purification, of course, and having a practical, supply-based fasting coincide with a period of purification is highly logical, and may have something to tell us about the nature of Imbolc.

Bede also records that February was known to the English as Sol-monath, referring to a feast of cakes offered to their gods, though we don’t know much more than that (Hutton, 140). If we count backwards the same period of time as Lent (forty days, plus seven Sundays) from March 21st, we arrive at February 3rd—which falls just after Candlemas, February 2nd, and two days after Imbolc. The Christian season of Lent Roman period of *Februarius*—both periods of purification—take place in the interval.

Now, I have not addressed the fact that Imbolc falls a day before Candlemas, which is the Feast of the Purification of the Virgin Mary, though in origin its focus was on the presentation of Jesus in the temple, not the purification of Mary. I don’t believe that Candlemas derives from Imbolc; there are references to it as early as the fourth century, largely in sermons given by Eastern Fathers of the Church (Cyril of Jerusalem, John Chrysostom, etc.), where it was celebrated on February 14th, not the 2nd, as Christmas was celebrated on January 6th, not December 25th. It was not a major festival until the sixth century, and not even mentioned in the West until the eighth century. The dating of Candlemas is forty days after Christmas, which follows Mosaic law, which considers a mother

unclean for forty days after giving birth. Ultimately, it's difficult to understand why or how an Irish pagan festival would have traveled to fourth century Jerusalem, and be adopted by the Church, which didn't adopt any other Irish festivals for several centuries afterwards. The simplest explanation is that the origins of the two holidays have little to do with each other.

However, it is well known that, given circumstances related in the gospels, Jesus' birth was likely not set at the winter solstice, but some time in the spring; Clement of Alexandria gives a date around May 20th, while other Church Fathers rejected the notion of celebrating the birthday of God. The celebration of Christmas was placed at the winter solstice by at least 354 CE, and likely before. If the dating of Jesus' nativity was moved to align with the winter solstice, it's entirely possible that the Feast of the Purification, while fitting the timeline of Mosaic law, could have been created to compete with popular Pagan festivals like Lupercalia (which, conveniently, fell the day after the Eastern reckoning of the feast); certainly Innocent XII seemed to think so (Walsh, 168-9). Whether it was created to compete with other purification festivals, or naturally grew out of them, doesn't matter as much as the fact that there were several festivals associated with purification, beginning in February.

And finally, I mention the Coligny calendar. It's mentioned last because there is disagreement about when the calendar begins; if, however, the month of Samonios begins around November (which would align the calendar with the Irish calendar beginning with Samhain), then the month of Anagantios would align with February. What makes this interesting is that *Anagantios* is thought to mean "ablutions"—i.e., it is the month of washing and purification, and thus would be parallel to the Roman month of February. While we can't assume that the Irish and the Gauls had a common calendar, the month of the name of Anagantios adds to the suggestion that this period was one of purification, and perhaps one longer than a single day.

Imbolc & Lughnassadh: More Than a Day?

The four main feasts of the Celtic calendar—commonly known by their Irish names Samhain, Imbolc, Beltane, & Lughnassadh—when their themes are examined, form a series of corresponding concepts. Samhain is a feast of winter, death, & the ancestors, while Beltane is a feast of summer, sexuality, & fertility. Lughnassadh is associated with marriage, sports, & the harvest, & Imbolc with birth & purification.

Lughnassadh was not only a feast celebrated around August 1st, but was actually a period called Lughna Dubh in Ireland & Iuchar in Scotland, lasting around a fortnight, while incorporating other festivals, such as Taitiu's Monday, Crom Sunday, the three days dedicated to Aine, all taking place within a period wherein fishing was bad, a contrast with the first fruits of the harvest being celebrated on land (MacNeill, 15-16).

If Hamp is right, and Imbolc is analogous to the February period of purification found in Roman and Christian tradition, then perhaps Imbolc, like Lughnassadh, was a period and not a single day. It is currently impossible to prove that the pre-Christian Irish observed Imbolc as such a period, but as we have seen, we have analogous ideas in neighboring cultures, and even a Gaulish month called "purification" which falls around the time of February.

Imbolc Today

However, as we are a living religion, it is worth asking whether this view of Imbolc, historical or not, has a practical application. In other words, does the period of time between the feasts of Imbolc & the spring equinox benefit us as a period of purification, even fasting? Most of us no longer live in a setting wherein the abundance of food is determined by the local growing season (whether this is good or not is another matter), so the need for fasting on a purely physical, preserving-the-food-stores-until-harvest level is no longer relevant.

But modern life has its period of excess seen during the winter holidays. Many of us, like our Christian neighbors, go overboard buying gifts at Yule, or eating & drinking at parties, indulging in various ways on New Year's Eve. Many of us no doubt make resolutions to lose weight, to pay off those credit cards, to hunker down for the long winter. It is perhaps only natural that we should look at the following period as a time to pull back, to cut our spending & our eating, in order to start over again.

For why is a period of purification bound up with a festival of fertility, of spring & birth? In retrospect, the answer seems quite obvious—what is purification, but a type of rebirth? We wash ourselves clean of the past in order to start anew. Rebirth can't be done in a single day, hence the need for a period of time for purification. This is the heart of the meaning of Imbolc—it is a time to make ourselves anew, aided by Brigit, goddess of childbirth & purification (among many, many other things).

¹That Brigit can be identified as the goddess known in Britain as Brigantia is strengthened by the fact that St. Brigit is closely associated with the province of Leinster, which in the time of Ptolemy was inhabited by the Brigantes tribe, whose titular goddess was, of course, Brigantia. Brigit is so closely associated that in the text "The Battle of Allen", she appears on the battlefield to bring the Leinstermen victory class.

²And many early Irish magical charms use butter as a curative agent; cf. Carney, "A Collection of Irish Charms"

³Eremon is the mythical first Milesian—i.e. human—king of Ireland; his name is thought to derive from the same origin as Aryaman/Airyaman, the Indo-Iranian embodiment of "Aryan-ness", i.e. nobility & the ruling class.

⁴Fire as a purifying element is of course also found in rites associated with Beltane, such as

the driving of cattle between two bonfires to preserve them from disease.

⁵In fact, her name derives from *brig- meaning "high", with the probable sense of "exalted one".

⁶Dionysius of Halicarnassus notes that gifts for newborns were left at the temple to Juno Lucina (Dionysius, 231), & the festival of Matronalia was celebrated here on March 1st (Platner, 289).

⁷Using March 21 as a estimate for the equinox; obviously, it does vary.



Mary Jones has been a member of ADF since 2003 and passed the Dedicant Path in 2005. She is a former Pennaeth (Chieftain) of Tylwyth Y Ddraig Goch (ADF's Welsh Kin).

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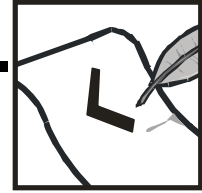
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Naturalists Column

It's Easy Bein' Green: Natural Lighting

By Linda Costello



There are some amazing ways to light up your house without incurring any fees for electricity, especially during the day.

The easiest & most popular way is to open the shades on your windows. Opening the shades so that the daylight streams into a room is the easiest way to make the room sunny & bright. So often, people will turn on a light before they open the shades or blinds, & that just doesn't make sense. I would suggest, however, that if your light source is on the south side of your house, or later in the day, on the west side, & it is a hot, summer day, that you keep the shades at least partially drawn. The amount you would spend to cool your house is greater than the amount you would spend on a CFL light bulb burning for a short time.

Another popular way to light a room is to install a skylight. Skylights can save 75-80% on your lighting energy bill. Skylights are rectangular horizontal window-like structures that are installed in the ceiling/roof. They can take many forms, including the roof lantern, which is a multi-paned glass structure that sits atop a typically flat roof in order to provide natural light into the room below, or the Oculus, which is a circular window installed in the ceiling/roof. The roof lantern & the oculus, as well as the standard wood-framed skylight have had historical issues with leaking & condensation, so take care to ensure proper installation of newer models. In the same idea as the oculus, there is a newer

product on the market called a solar tube. The solar tube is installed through the roof/ceiling and lets in light to a designated area. They are very attractive, and from inside the house, they resemble typical ceiling light fixtures, and emit around the same level of lighting. They can also be retrofitted to include a light kit that can be used at night. I was with a client today, showing a house that had several solar tubes installed. I didn't even realize right away that the electricity was off at the property, and wondered why it worked in some rooms and not others. After further examination, I realized that I was looking at working solar tubes and they were doing a superb job of lighting the rooms in which they were installed.

A friend recently told me about a very simple type of solar tube.... Using a 2 liter bottle filled with water, and stuck into a hole in the roof. Of course,

you'd have to make sure there is a tight seal, but apparently these natural "lights" put out about 50 watts of light. You can see more about it on You Tube: <http://www.youtube.com/watch?v=-zMAWztZ6TI>

Whatever ways you choose to light your house, please know that you can absolutely reduce your energy usage with these simple, and often inexpensive suggestions. It's easy bein' green! Happy lighting!

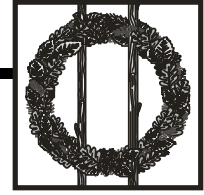




Poetry

A Solstice Hymn

by Gretchen Persbacher



We gather all together
On the Ridgepole of the year
To celebrate our fellowship
With stories and good cheer
At this time of our rejoicing
Share our hospitality
On this night of merrymaking
Come and join our family

Refrain:

Our door is always open
And all are welcome here
Who would share the light of friendship
At the Midnight of the year

We gather on the Solstice
Longest night and shortest day
Tis a time for celebration
Of the richness of our ways
Let us keep a merry vigil
With the Kindreds whom we call
Let joy be in abundance
And love for one and all

{*Refrain*}

Though darkness seems to linger
And the sun is slow to rise
The Wheel is ever turning
Our world beneath the skies
And hope comes with tomorrow
For the days shall longer grow
And soon the sprouts of Springtime
Shall be pushing through the snow

{*Refrain*}

Remember Tis a season
For happiness and mirth
As the world rests through the Winter
Awaiting Spring's rebirth
Remember as we gather
Dear family and friends
Each season holds a purpose
And the cycle never ends

{*Refrain*}

Please note: the lyricist is looking for a musician to set this hymn to music – please email gpersbacher@gmail.com if you are interested.



Visit us @ adf.org/podcast
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Song



Bonewits Wake

Words by Diane 'Emerald' Bronowicz

Performed by Emerald at Isaac's Wake at Summerland Festival 2010

Isaac Bonewits traveled the country
A gentle Pagan man full of fun
He had a wit both sharp & sweet
He would use to write books or make a bad pun
You see he had sort of a roguish way
For the love of the ladies Isaac was born
He'd flirt with them by night & day
He'd wake in a different tent every morn

Chorus:

Raise up a glass & toast to the Flounder
Make your hips & booty shake
Wasn't the truth I told
We had lots of fun at Bonewits wake

One eve Isaac got rather sauced
His head felt hazy which made him lurch
His sense of direction was quite lost
He couldn't find camp; too drunk to search
Maria knew of his rakish rep
And wouldn't set out with him alone
"Emerald, are you in bed yet?
Help me get Isaac Bonewits home!"

[Chorus]

Em she joined them on the path
And quickly figured out how things stood
One woman & Isaac; do the math
From the stories she'd heard this wasn't so good
"Isaac," she asked, where is your bed?"
"Maria replied, "In the trailer I think."
Isaac nodded his gray head
And the three set out all heavy with drink

[Chorus]

Isaac he ambled to & fro
Like a dog casting about for a scent
Into a ditch he seemed like to go
So the women flanked him as they went
They herded him up hills & stairs
And bid him goodnight at his door
"Won't ya come inside me dears"
"We've had fun this night; let's have some more."

[Chorus]

Hospitality doesn't reach that far
So Em & Maria both demurred
They bid dear Isaac au revoir
And took their leave with their virtue secured
Filled with joy from the night's events
And happy they'd seen him safe & sound
Maria & Emerald sought their tents
While singing hobbit songs in a round

[Chorus]

Now we're assembled at his wake
Our good hosts have provided beer
It's not a time to cry & quake
So drink deep folks & be of good cheer
And when you have had too much fun
And you can't find your camp alone
Do as Isaac would have done
Get some pretty young things to wrangle you home

[Chorus]



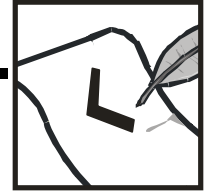
Wellspring Bardic Chair 2009 Competitors:
Diane Emerald' Bronowicz (First Bardic Chair),
Rev. P.E. Isaac Bonewits,
Rev. Christopher 'Grollwyn' Temple,
& Melissa 'Missy' Burchfield (Second Bardic Chair)



Article

Prison Ministry in Washington State

by Rev. Kirk Thomas



Back in the fall of 2009, a letter arrived at the ADF Office in Tucson from the chaplain of the Coyote Ridge Corrections Center in Connell, Washington. Now, it's not unusual for ADF to receive letters from prisoners – it happens often enough that the Clergy Council formed a Prisoner Relations Committee a couple of years ago, headed by Rev. Barbara Wright.

Gulp! That was a scary thought. I had not had any experience of prisons or prisoners at that point, & had no idea what to expect. But the prospect of Druids in prison, unable to explore their spirituality with confidence, decided the matter for me. I have to walk the walk, not just talk the talk. So I determined to make a visit to Connell.

But this letter was a bit different. It wasn't from a prisoner, but rather from a chaplain, asking for assistance for his Druid charges. Since the prison was within driving distance of Trout Lake, the office manager sent a copy of the letter to me.

The chaplain was hoping that we could send them information, books, anything that could help his men with their Druidry. I happened to have multiple copies of a number of pertinent books, so I sent off a shipment to the prison. The chaplain also asked if I might be willing to come to the prison as a volunteer.



Credit: CRCC

Group Photo



Censing Bilet

The Coyote Ridge Corrections Center is at the edge of a small town, surrounded by wheat fields and desert. It's very dry in eastern Washington, and the wind can be brutal. When I arrived that first time, I had never seen so much razor wire in my life. It was, frankly, intimidating. But the chaplain is a wonderful man, full of life, who truly cares for his men, and we got along very well. I consider him a friend, now.

It was the feast of Samhain, and after meeting the men and having a get-acquainted chat, I gave them a workshop on ADF cosmology and ritual. We then held a Samhain rite, honoring our Sacred

Dead, the Morrigan & the Dagda. In the workings section of the rite we went on a trance journey to the Isles of the Blest where they had a chance to meet up with their own ancestors. We probably had ten men attend that first ritual.

The man that the chaplain originally wrote about, Thomas Brown II, is an over achiever who had just finished the Druid Grade in OBOD, but who was looking for a religion in addition to philosophy. He was impressed enough with the rite that he immediately joined ADF, along with a few of the other men.



Well

Since then we have held rituals for all the High Days in the prison except for Winter Solstice, when I couldn't attend due to icy roads. To my astonishment, the prison has also allowed the Druids, Native Americans, Wiccans, and Asatru to have their own outdoor sacred spaces, separated from the rest of the grounds by fencing



Making Offering

and a locked gate. They have even allowed the men to build a couple of stone circles and to have a real fire at their outdoor rites. I provided a cedar post for a Bile, and the men created a concrete Well in the prison shop. For our Summer Solstice rite we finally made it out to the new ritual area, installed the Bile and Well and held our rite around the fire. The men made offerings and also pledged to live better lives. It was really quite moving and wonderful.

The numbers of ADF members in the prison has kept growing over the months. Currently we have ten paid members at Coyote Ridge. Thomas asked me about forming a Protogrove, and I took his request to the Council of Senior Druids. There we decided that it would be very difficult, if not impossible, for prisoners to fulfill all the functions required of a grove, so the Mother Grove decided to create a special group under the governance of the Clergy Council, which we now call Prison Worship Groups. The main contact person is the chaplain,

though he may designate one of the men in his charge as the internal organizer. Anyone who has attended an ADF Unity Rite at our major festivals this summer may have heard their group's name announced at the end of the list, the 'Frog Stone Circle Prison Worship Group'.


Thomas is now almost done documenting his work in the Dedicator Path, and plans to enter the Initiate Program. The men are becoming very well organized and the prison even plans to allow them to create green space in their sacred areas, to grow herbs, and generally beautify the now sterile common areas. The power of inventive Druids, wherever they may be, is a wonder to behold.

☪




Credit: CRCC

Frog Stone Circle's design for their Unity Quilt square



Look into the Well of Memory
 Look into the Well of Time
 Look into the Well of Ages
 I am Yours, You are mine



Deep within, our hearts are beating
 Deep within our hearts we know
 Our descendents will remember
 Our love flows, Your loves flows
(Diane 'Emerald' Bronowicz)

**We uphold the sacred bargain. You will not be forgotten!
 Hail Isaac!**

Sassafras Grove, ADF, est. 1992



In Memoriam

Suggestions for a Druid Funeral

by Isaac Bonewits, 1976



Editor's Note: Here is the first tract by Isaac on what he thought a good Druid funeral would be like in 1976, when he was but eight years into his Druidism:

Thanks be to the Gods that we have not yet had any need for performing a funeral or other memorial service for a member of any Reformed Druid movement. But sooner or later we will have need of doing this and it is well that such matters should be considered ahead of time. Rather than

attempting to write out a service, let us instead consider various ideas that will help an Arch-Druid/ess or solitary Druid/ess to construct a ritual service that will have full meaning for all parties concerned.

Reformed Druids have a variety of beliefs and non-beliefs concerning the matter of Death and afterlife. It is best to attempt to find out what the deceased's attitudes were, so as to make the service coincide with his or her wishes and beliefs. If, however, the death was sudden, indirect and compassionate inquiries should be made of the deceased's family and friends. Any attempt to perform a Druid funeral services for a person whose family disapproves of Druidism will be met with disaster. In such cases, it is best to hold a memorial service without the presence of the deceased or the surviving family. If, however, the family is willing to let the wishes of the deceased be followed, and allow Druid services to be performed, a number of customs may be practiced.



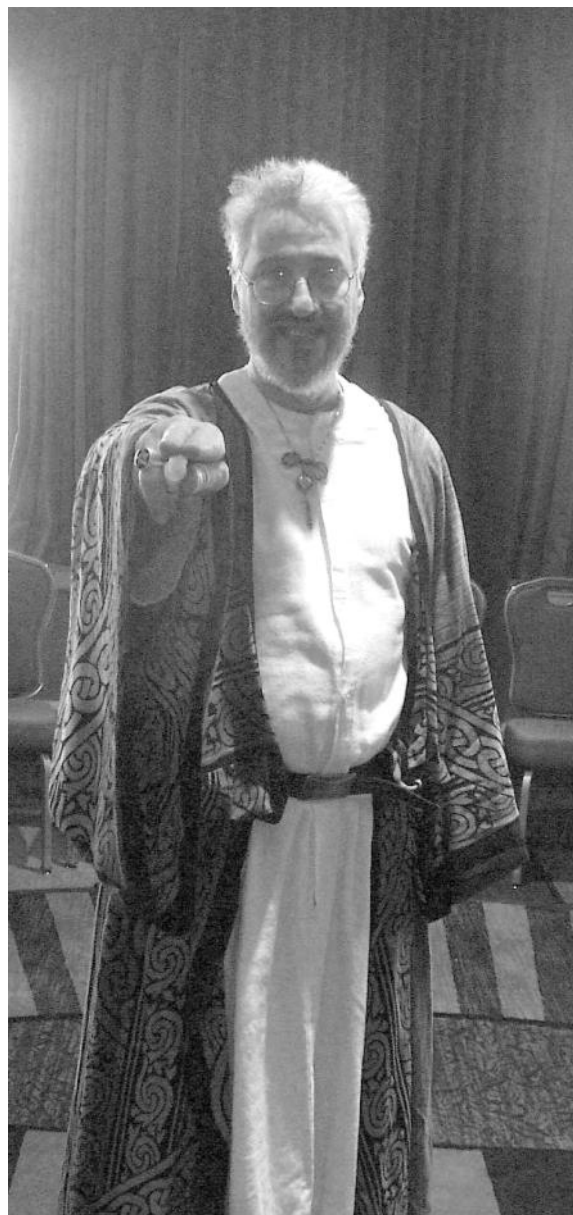
Perhaps the oldest of these is a Wake. The members of the Grove, as well as any other family and friend, gather together and hold a party. All present get intoxicated, cry, talk about the deceased and share their sorrow. The life story of the deceased is told and appreciated. His or her habits, tastes, accomplishments and goals are recounted and his or her role in the Grove reconsidered. If possible, the coffin within which the deceased is to be buried should be placed in a position of honour during the wake. If an actual religious ceremony is held, it should follow the wishes of the deceased as far as they may be known. Probably the Libation prayer from the Order of Common Worship would be the most appropriate as a theme: "To Thee we return this portion of Thy bounty, O our Mother, even as we must return to Thee."

If the deceased expressed a wish to recycle properly, an attempt should be made to prevent embalming, as this process makes it very diffi-

cult for the body to return to the soil. About the only way to escape universal embalming laws is for your Grove to become a legal religious body of some sort, buy land & build a small temple. That way you may then have, in most cases, the right to run a “church cemetery” for your members next to your temple or church building. Private church cemeteries are frequently exempt from the state laws pushed through by the funeral industry. You will then have to arrange your own transportation for the body & see that it is buried within twenty-four hours.

If you do buy land for a Grove cemetery, it might be nice to plant your first Druid/ess at the top of a hill & subsequent Druids in a circle around the spot, thus creating an oak grove, each tree of which shares the essence of a past member of the Grove. This may be done with ashes as well, should the body have been cremated. If a stone monument is to be put up instead of a tree being planted, a menhir carved with the deceased’s name, rank & most salient characteristic would be appropriate. If bodies are buried, it is necessary to make sure that local wells & streams will be in no danger of contamination.

The deceased may wish to be buried along with his or her Druid robes and tools. Even if you are unaware of the deceased’s feelings in the matter, it may be taken for granted that any Druid/ess who was also an occultist will wish to be buried with his or her favorite magical tools. If the deceased expressed an intention of returning as soon as possible in a new body, all newborn children conceived after the date of the death should be watched closely for the next several years, to see if any give evidence of being the party in question. They should not, however, be given the deceased’s name (though all the children in the Grove should be familiar with it) unless they specifically ask for it to be given them.



‘Uncle’ Isaac at Pantheon 2007

At the next Samhain celebration, a plate might be laid out for the spirit of the deceased. The deceased should be specifically mentioned in the day’s service and his or her memory honored. One year from the date of the death, a memorial party could be held. This should be as cheery as possible and mark the end of the mourning period.

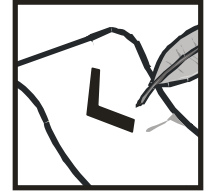




In Memoriam

Memorial Thoughts

by Michael J Dangler



The overwhelming notion I have of Isaac's passing is that it's sitting very *heavily* on me. It's not so much that I feel "emotional" or "upset" or anything like that. It's just that it's deeply affecting and ever-present.

Before his death, I posted in response to others who were new to ADF and who had never met him. Many expressed a wish to have met him before. My reply was this:

I, too, wish that all our newest members could meet him.

One thing that I've come to realize, though, is that we in ADF do meet Isaac, whether we will ever meet him physically or not.

We were drawn to this thing that is ADF, which he founded.

We sing songs he wrote in ritual, use language and images that first sprang from his mind, and occasionally provide bad puns on his behalf.

We hold ritual for the public and engage in community service in order to be the neighbors he wanted us to be with other faiths and with our communities.

Most importantly, our Groves live his Vision when we pray at our hearth fires, and when we make offerings in ritual space. We bring his Vision of ADF to life daily, and we continue to work toward it.

I have met Isaac, though I didn't know him particularly well. But I find a lot of comfort in the fact that each of us in ADF will experience the work he did, and that the fire that burned so brightly in him has brightened each of us as well.

I look forward to carrying that fire forth with all of you.

We in ADF don't suffer under illusions that Isaac was a perfect man, or that he's worthy of some sort of "Pagan Sainthood." But we do recognize his contributions to our lives: some of these have been broad and affected the lives of those outside the Pagan community by showing the world through open, public ritual that Pagans aren't people to be afraid of; others have been more deeply and penetratingly personal, driving us toward an internal vision and a deep fire that spills over with piety and joy in the Old Ways.

For those of us in modern Neo-Paganism, Isaac's work has benefited us all, especially here in North America. Many of us have had issues with "Isaac the Man" and what he chose to use his skills for (I remember, particularly, poking fun at a workshop he did where everyone bought lottery tickets, did money spells on them, and then scratched them off. . . the fact that I never heard about the outcome tells me it probably wasn't successful), but the things that "Isaac the Visionary" built have been of benefit to all of us.

It was with mixed emotions, then, that in the last days of his life our Grove fulfilled a key component of his Vision. While ADF has always done public ritual that was ostensibly open to everyone, & while ADF has participated in many interfaith projects before, something different happened at the Dublin Irish Festival this year.

Isaac had always seen modern Paganism as a mainstream religion: as acceptable as any other faith, from Christianity to Unitarianism to Judaism. He saw us performing ritual alongside these groups, not as parts of interfaith services, but on a fully equal footing.

The ritual at DIF was different, because we were given our own space, our own billing, and we were treated entirely as equals in the Sunday Services project. Dublin not only gave us the respect, but also the *responsibility* that the other churches had: we had to solicit donations for the local food bank, bring in the crowd, and run in the time allotted. We did all these things.

When the money we collected for the food bank was sent, the letter included our name with the names of the other churches: prominently displayed and specifically mentioned. We brought in the crowd, over-packing the tent they provided us. We were organized and ready right on time, and we finished with plenty of time to re-set the stage for the next group.

I could not think on Isaac much during the service; indeed, I couldn't think on much at all other than the task at hand. But there was a moment when I looked out onto that crowd of people of many faiths and said, "Yes, this is Isaac's Vision come to life." It was a powerful thought.

Isaac and I never sat down and had a heart-to-heart, never really spent a lot of time one-on-one. Sure, I can say that I showered with one of the luminaries of Neo-Paganism (and he asked to borrow my shampoo), and we exchanged e-mails & the occasional packet of articles, but I'm not given to hero-worship nor did I feel that I'm personally important enough to

try & take control of his time. I never even had him sign my copy of any of his books.

But my memories of him are still quite fond. I sat with him in ritual, helped develop the connection ADF has to the Ancient Wise (of which he is now one), & did magical work with him. He once attended an Erisian High Mass that I put on at Wellspring, & we ate Krispy Kreme donuts & drank orange juice together. Always bright, always funny, & always just serious enough to get the job done: that was Isaac. He didn't demand agreement with him (he pioneered the only ADF dogma: The Doctrine of Archdruidic Fallibility: "The Archdruid is human & *will* make mistakes"), & he was ever excited to see the things that had grown out of his work, even (or perhaps especially) if they weren't quite in his vision of what ADF or Paganism would be.

I am sad that he never saw the video of our Dublin Irish Festival rite, but I am happy we did it before he passed.

Safe passages, Isaac. As you pay the boatman & tip-toe past the dog, remember the right path. You know the path, & you know where it leads. Take your place among the Ancient Wise who wait for you around the fire in the mound, & tell the story of how you brought the Old Ways back to the Folk.

Because you did it.



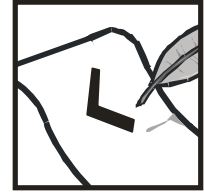
Coming Soon



In Memoriam

Dear Brother Isaac

by Mike the Fool,
Archdruid of Montreal's Habitat Grove



I could write for hours about your achievements, talents, clever ideas, errors in judgment, and wild exploits. But that would take entirely too long, and most are too well known. Who amongst us doesn't know you? Certainly we wish to have known more, but such is life and death. Many others are pouring out their praise for you at numerous groves and covens this night. I saw the love and admiration from Silver Raven Grove in Montreal on Wednesday evening, and I will be with Phaedra on Saturday to pay my respects, as well as I can.

Imitation is the sincerest form of flattery, so you'll have appreciated my republishing your books on Reformed Druidry. Whether I agree with you or not, I have always respected you, as have all of your brothers. We knew you were on a mission, and that we couldn't follow you, but we enjoyed and learned from our 15 very intense years with you. Time has indeed healed

all wounds, and we have fond memories of you, and wish you had stayed with us longer. But in a sense you never left, and carried a bit of Reformed Druidism to a different group of Druids through your work in ADF.

What more amazing things could have been done by you with a few more years and a few more dollars. But know this Isaac – you did very well with what you had. The people and ideas that you brought together and the connections you forged are your legacy. We will remember you at Samhain and every time someone talks about Reformed Druidism or ADF or any type of Druidism or Neopaganism. I can't see a time when you will be forgotten, and certainly not a time when you won't be thanked for what you left behind.

Go forth Isaac. Know that the Reformed Druids warmly encourage you to keep your hand in

this world's matters as a venerated Elder. You are now in our 10th Order of Druidry, in good company, & are no doubt re-acquainting yourself with many old friends. We look forward to your quick return to this plane of existence, when another brilliant young Druid will pop up & again lead us on a wild chase into the woods.

Travel well Isaac, & don't be a stranger to our circles.

☪



Credit: AJ Gooch

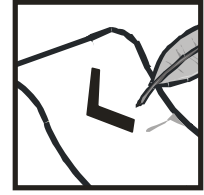
Archdruids Emeritii Isaac, Ian, Fox and Skip



In Memoriam

Isaac of the White Beret

by Steph Gooch



My favorite memory of Isaac was during Starwood many years ago. He and Phaedra visited Druid Heights, seeking social opportunities. I was there alone, practicing my harp, and I figured they would wander off to wherever everyone else was. To my surprise, Isaac asked if he could play my harp. The humble way he asked seemed to me that he expected me to say “no,” and I wondered if he had some reputation he might have as a serial harp killer...



Credit: AJ Gooch

Isaac in White Beret, Wellspring

So, I said, “Sure, as long as you don’t hurt the harp.” As soon as he started playing, I realized he’d not had any formal training on the harp, so I put on my indulgent cap and patiently waited for him to finish.

Then, Isaac asked me to give him my opinion of his playing...

Eek!

But, as I thought about what to say, I became aware of how beautifully the harp sang with no dissonance. He had even played chords and arpeggios with harmony and no hesitation (although having no sharps or flats on the harp helped). Isaac had opened my eyes to the unexpected beauty of truly “jamming” music.

I filked a folk song (*David of the White Rock*) that may be familiar to some of you who have heard me sing it.

The tune was reputedly composed in the early 1700s by the blind Welsh harper David Owen as he was dying. Nearly a hundred years passed before a poet composed words for the tune and published it, along with the story behind it. Several poets since (including Sir Walter Scott) have lent their words to the tune, and this filk is based on one that was in a music book my mother owned. I call this version:

Isaac of the White Beret

Isaac lay dying, his wife by his side;
“Sing, Druids, sing! Though I falter,” he cried.
Faint his stricken voice, but his spirit ’twas strong;
Mountains and valleys all echoed his song.

Isaac, our Founder, we sing the songs you wove;
Those sweet sounds linger at home-hearth and grove
Your brave heart beats with each chant that we sing;
Through all the Ages those echoes shall ring!



Poetry

Eulogy Poem for Isaac

by Bert 'Toad' Kelher



Upon the shore the Crane stands tall
Eyes towards the coming storm
The clouds darken the horizon
And lightening cracks the air.

Why has the Crane come here?
Why does he watch the storm?

A brother is coming.
A brother to ride the wind.
A brother is coming.
A friend.

May the Crane soon welcome our brother, our friend Isaac.



Poetry

The Confluence of Waters

by Jean 'Drum' Pagano



What is a single stream
That wanders down
The narrow way,
Pressing its sounds
Into the story of the earth?

What is the knowledge of waters
That flow so gently
Meandering way
Not knowing that Lir,
And the wider ocean
Is the ultimate destination?

What is the power
Found in gentleness and grace
That expresses itself so perfectly
In the undulating movement
all the length of the
Stream?

What is the miracle
That expresses itself
In the confluence of waters
When flow,
And intent,
And undercurrent
Arrive,
Are met,
Blend,
And diffuse
In a journey together
To the source far away?

Lir calls forth
All the waters
And beckons them home
What joy in the journey,
What joy in the journey,
Together

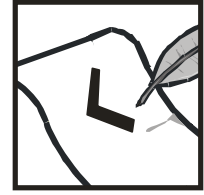




In Memoriam

Farewell Isaac

by Rev. Skip Ellison



How do you say goodbye to a friend of over twenty years? Moreover, to a friend who started the religion you follow? It is never an easy thing to do, and I've put off writing this eulogy for a long while, because I felt that if it wasn't written, then somehow I could have kept him here with us. However, now is the time to let go and write about his life.

When Taliesin's lord, Urien, died, Taliesin wrote:

*"Go to the door and look man,
See what the noise is.
Is it the earth that shakes,
Is it the surge of the sea?
No,
It's a cry coming from the foot-soldiers..."*

We are already seeing the outpouring of sorrow and grief at Isaac's passing. People all around the world know of his works, and feel the loss to our community. His life was much too short, but in his time, he was a prolific author, a great father to his son, a wonderful friend to his MANY friends, and a great person to hang around a fire with over a few beers.

The night I first met Isaac was magical, something I came to realize was a normal occurrence for him. It was in the fall of 1990 at a festival near New York City, and it was a cold and rainy day. Isaac's band, Real Magic, was supposed to play, but they were late. I was just asking the festival organizer where they were, when out of the dark, a light appeared shining down on Isaac, as he proclaimed, "Well I'm here, so let the magic begin!"

His Druidry 101 workshop the next day was done well enough to convince me to join ADF as soon as I got home, and I've been a part of it

ever since. Isaac always had the ability to find just the right people he needed to help him with things that needed to be done, and to keep them happy once they were helping him. Those are fine skills to have, and skills we can all strive to learn.

His work as an author led many people to the Path of Druidism and to the Neopagan community in general. *Real Magic*, *Rites of Worship*, and *Bonewits' Essential Guide to Druidry* are books that are all invaluable to our tradition of Druidry, and that have been used by followers of many other Neopagan faiths as well.

The laws of magic that he brought together in *Real Magic* were elaborated on, and shown how they could be used in role-playing games, in his second book, *Authentic Thaumaturgy*. Along with an early love of gaming, he was also an unrepentant "punster" right up until the time he died. Many people who have been with him around a fire at a festival have winced at yet another pun he uttered.

To close this, I'd like to say, may his patrons, Dagda Mór and Brigit, welcome him gently in the Summerlands, and may the wings of the Mórrígan guide him quickly and safely on his way there.

Party on in the Summerlands, as you did here on Earth, old friend!





In Memoriam

Eulogy for Isaac Bonewits

by Wayne Keysor, CedarLight Grove



I know Isaac Bonewits the way everyone is going to know him from now on: by hearing about him from others. I joined ADF in 2008 and never had an opportunity to meet him. Therefore, I will let those who knew him tell their stories. But I would like to take a moment to recognize Mr. Bonewits for the religious visionary that he was. He embodied the ADF virtue of vision—the ability to see beyond the present shape of things and detect the possibility of something new. In making his vision a reality, he swam both with and against the intellectual currents of his time as do all religious visionaries. In an intensely secular age, he stood up for religion as a valid and life-affirming way to experience the world. That his religion was not a mainstream one added to the difficulties that were already inherent in such a vocation. Yet at the same time, he drew from many common ideas that were swirling about the intellectual atmosphere of his youth. This

amorphous cloud of ideas eventually coalesced into a vision uniquely his own. In choosing to share that vision with others, he confronted many challenges. But in the end, he charted a life that was consciously and authentically his own, a life that left the world better for having been lived. What more could anybody ask for? Thank you, Mr. Bonewits.



Printed with permission from Phaedra Bonewits



Poetry

Winter Dreams

by Irisa MacKenzie



I warm my hands around a cup of tea
And gaze past the frosty windowsill

The Sun is low in the horizon
Winter's perfect beauty is reflected
By an avenue of ice encased trees

Outside icy winds whisper secrets
Winter's icy grasp is upon us

Behind me the fire crackles and pops
Its warmth caressing my skin

Stillness and serenity are Winter's gifts
Teaching us to be still
To listen to the quiet wisdom within

Sleep ... Dream ... Listen
Whispers the icy winds

And through your winter dreams
Will you plant the seeds of spring





In Memoriam

Isaac Bonewits, 1949-2010

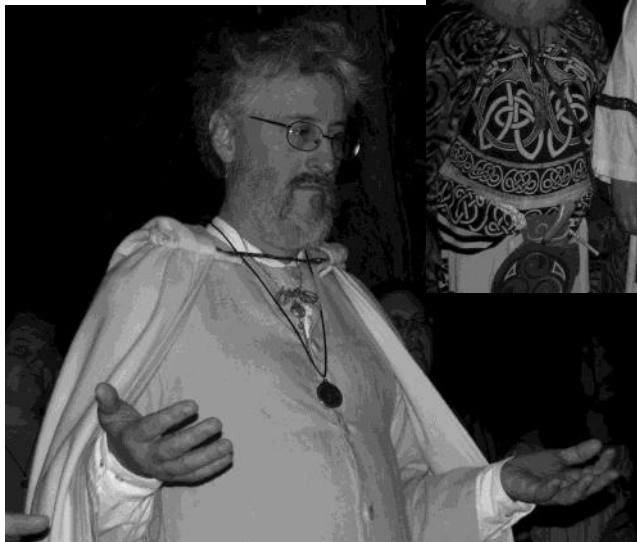
by AJ Gooch



Isaac sings in the first Wellspring Bardic Chair Competition, 2009



Skip, Fox, Liafal, Isaac and Ian, former Archdruids & Vice Archdruids, perform at Open Mike Night, Wellspring 2007



Rev. Isaac Bonewits focuses the Initiatory Current

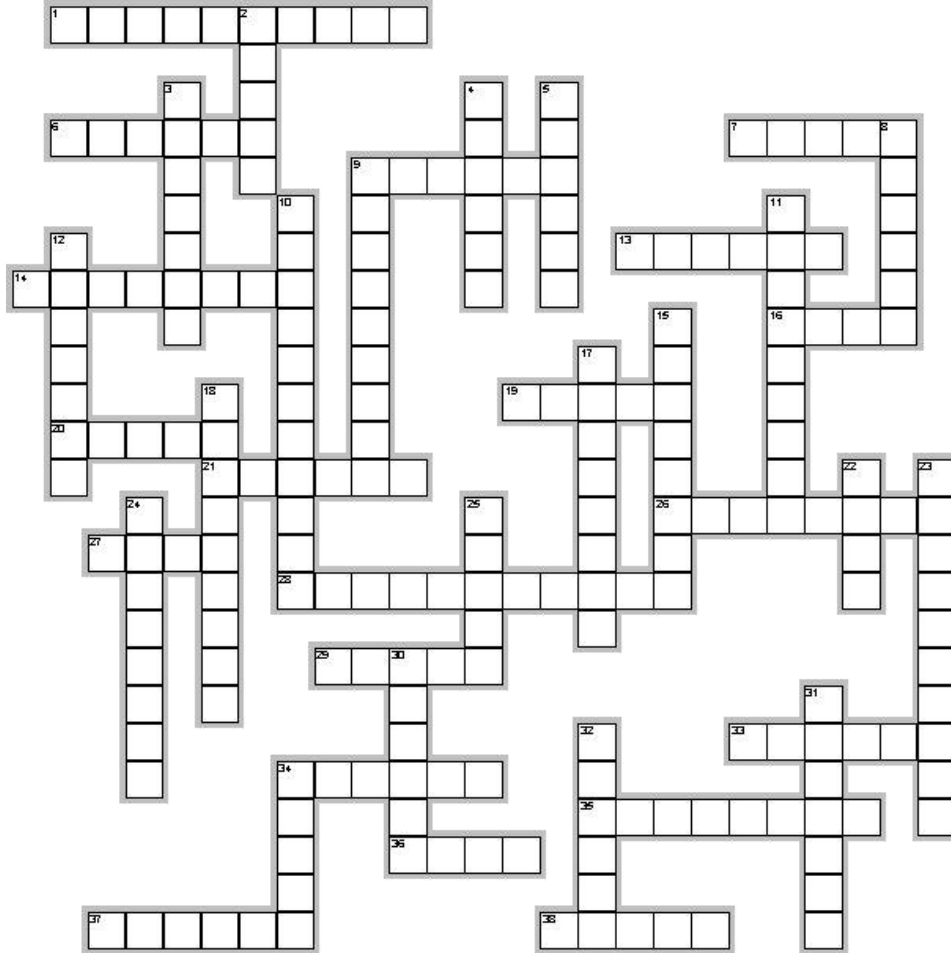
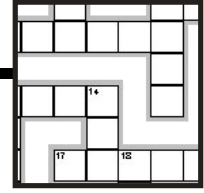


Archdruids Emeritii (Skip, Ian, Fox, Isaac) were conduits for the Initiatory Current, begun at Wellspring 2009



Crossword Puzzle

by Chris :)



EclipseCrossword.com

Across

1. A moon of Saturn
6. Attis castrated himself because of her
7. G-Son of Zeus and Europa
9. G-placed in the heavens as Sagittarius
13. Hordeum distichon
14. Highest mountain in the British Isles-
2wds
16. N- He cast jormungand into the ocean
19. N-Brisingamen was hers
20. I-Lord of animals
21. G-Hesiods 2nd age
26. N- was born of 9 mothers
27. C-Becomes Tuatha leader after Dagda
28. Gaultheria procumbens
29. N-Gleipnir ingredient-womans__
33. R-Mate of Janus
34. I -Divine twins
35. G-Hades for regular folk
36. N-Father of Jormungand
37. April 21 - May 21
38. R-mother of cupid

Down

2. W-Cad Goddeu is a Battle of the
3. G-The Eleusinian mysteries were hers
4. G-Divine messenger
5. W-Arawn & Hafgan are kings here
8. The 6th planet
9. Malus pumila
10. Salix discolor
11. Melissa officinalis
12. G- fleet footed messenger god
15. G-He crashed Helios Chariot
17. G-Captured Hippolytes Girdle
18. Rubus idaeus
22. Avena Sativa
23. C Blodeuedd aka 2wds
24. W-Welsh smith God
25. 21st major Arcana
30. C- Medb's husband in the Tain
31. G- she turned callisto into a bear
32. Citrus aurantium
34. Son of Dagda & Boand



Last Issue's Puzzle Key

Across

3. **KNOWTHYSELF**—gnothi seauton (2wds)
5. **INDRA**—I- AKA sahasramuska
7. **VIRGIL**—Roman Poet October 15, 70 BCE – September 21, 19 BCE
8. **ALFALFA**—Medicago sativa
9. **HADES**—G- AKA Dis
12. **BATH**—C -Aquae Sulis is AKA
14. **BADB**—C- Irish battle goddess
17. **GOLDENSEAL**—Hydrastis canadensis
20. **JORMUNGAND**—N- A child of Loki
21. **FIR**—Ailm Tree
22. **MAGIC**—I - Maya AKA
25. **NYX**—G- She gave birth to Day
26. **PROMETHEUS**—G- Brother to Atlas
27. **BERGAMOT**—Monarda fistulosa
28. **POSEIDON**—G- Son of Cronus and Rhea
29. **CERBERUS**—G- Nightshade grew from his drool
30. **DEMETER**—G- Mother of Despoina
4. **HEL**—N- Ganglot & Ganglat are her servants
6. **ASABRU**—N- Bifrost AKA
7. **VARUNA**—He upholds the rta
10. **STARHAWK**—Miriam Simos AKA
11. **GAIA**—G - Earth mother
13. **CYBELE**—G- she was in love with Attis
14. **BROWN**—C- ___ bull of Cooley
15. **DOGMA**—Religious expectations
16. **HEROIC**—Hesiods 4th age
18. **ST JOHNSWORT**—Hypericum perforatum
19. **LEINSTER**—C- Boyne is the Principal water way of
23. **ARIADNE**—G- Daughter of king minos...
24. **CRONUS**—G- Rhea's husband



Down

1. **AIFE**—C- she was changed into Mannanans crane bag
2. **ARIANRHOD**—C-Lover of Gwydion



News and Announcements



Clergy Program Completions

Rev Jessie Olson (Medb Aodhamair)
Finished Circle 2
June 2010

Christopher Temple (Grollwynn)
Finished Circle 1
Aug 2010

Dedicant Path Completions

Danyka MacTalla (Spider Lily)
Solitary
Completed June 2010

Claudine Moyer
Larrea Tridentata Grove, ADF
Completed July 2010

Gareth Thomas (Noinden Tain)
Twisted Tree Protogrove, ADF
Completed July 2010

Harry Coburn
Solitary
Completed July 2010

Melissa Hill
CedarSong Grove, ADF
Completed July 2010

Jean Pagano (Nightdrum)
Shining Lakes Grove, ADF
Completed July 2010

Lisa Wasilkowsky
Dancing Lights Grove, ADF
Completed August 2010

Leesa Kern
Three Cranes Grove
Completed September 2010

Fawn Russell
Feather River Grove
Completed September 2010

New Protogroves & Grove Approvals

Sacred Centre Protogrove, ADF
Saskatoon, SK (Canada)
Founded June 30, 2010
The New Village Protogrove, ADF
Denver, CO
Founded July 31, 2010

Southwinds Protogrove, ADF
Solgohachia, AR
Founded September 10, 2010

Silver Branch Golden Horn Grove, ADF
Colorado Springs, CO
Provisionally chartered July 5, 2010

Larrea Tridentata Grove, ADF
Las Vegas, NV
Provisionally Chartered July 22, 2010

~ Congratulations to all! ~

Other Announcements

The Mother Grove would like to **congratulate Sean Harbaugh** on his appointment to the MG as NOD to fill out the remainder of Anthony Thompson's term.



ADF Directory



The Mother Grove

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

Rev Kirk Thomas
 Rev James 'Seamus' Dillard
 Ed Reis
 Rev. Robert Lewis
 Melissa 'Missy' Burchfield
 Jean 'Drum' Pagano
 Flip
 Rev. Sean Harbaugh
 Rev. Jessie Olson
 Linda Costello

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seanthedruid@gmail.com
kenottydragon@hotmail.com
druidlinda@aol.com

Additional Leadership Positions

Administrator
 Archdruid Emeritus
 Archdruid Emeritus
 Archdruid Emeritus
 Archdruid Emeritus
 Chronicler
 Information Manager
 Listmaster and Moderator
 Preceptor
 ADF Office Manager
 ADF Store Manager
 Webmaster

Selene Tawny
 Rev Isaac Bonewits *[deceased]*
 Ian Corrigan
 Rev. John 'Fox' Adelman
 Rev. Robert 'Skip' Ellison
 Peg Glosser
 Rev. Robb Lewis
 Nightdrum
 Rev. Crystal Groves
 Hugh Hampton
 Rev. Robert 'Skip' Ellison
 Rev. Robb Lewis

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adf-office@adf.org
adf-store@adf.org
adf-webmaster@adf.org

Committees

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

Chair: Rev. Kirk S. Thomas
 Chair: Rev. Crystal Groves
 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

Printed by permission of Phaedra Bonewits

Photos: *Isaac Bonewits*

Ava Francesca

Cover Photo: *Isaac Bonewits*

Rev. AJ Gooch

Photos: *Isaac Bonewits*

Dennis Ford

Photo: *'Uncle' Isaac*

Bardic

Diane "Emerald" Bronowicz

Song: Bonewits Wake

Steph Gooch

Song: Isaac of the White Beret

BG Goodwon/Pallatima

Poem: Eulogy for Isaac

Bert "Toad" Kelher

Poem: Eulogy Poem for Isaac

Irisa MacKenzie

Poem: Winter Dreams

Jean "Drum" Pagano

Poem: The Confluence of Waters

Gretchen Persbacher

Poem: A Solstice Hymn

Squire Joe

Poem: Middle Times

Articles

Isaac Bonewits

Suggestions for a Druid Funeral

Phaedra Bonewits

Isaac Bonewits, 1949-2010

Virginia Carper

Lessons from the Crow Family

Rev. Ian Corrigan

ADF's Official Obituary for Isaac

Linda Costello

Natural Lighting

Rev. Michael Dangler

Memorial Thoughts

Rev. Skip Ellison

Farewell, Isaac

Wayne Keysor

Eulogy for Isaac Bonewits

Mary Jones

Rethinking Imbolc

Robert Larson

Leabhar Toirdhealbhagh

Mike the Fool

Dear Brother Isaac

Ogion

Seven Practices of Spiritual Growth

Rev. Sue 'Liafal' Parker

Eulogy for Isaac

Rev. Kirk Thomas

Prison Ministry in Washington State

Crossword

Chris :)



Submission Guidelines

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

References and Notations:

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

Medium of Submission:

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

oak-leaves@adf.org

Please send one submission per attachment specifying the format, author's name, your email, and membership status. Be sure the title of the piece and your name are at the top of the page, and you have checked it over for spelling and grammatical 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,
Autumn: June 1st,
Winter: September 1st





Ar 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.)

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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:

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

- IAN CORRIGAN



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April 14-17, 2011

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ADF CARES

In 2005, when Hurricane Katrina devastated our coastline, ADF-CARES was organized to reach out to our members affected by this natural disaster. Over the last five years, we have sought financial donations for Hurricane Rita, the Australian wildfires and the devastation in Haiti. These donations went to the American Red Cross or the International Red Cross and at times directly to the victims.

WE AT ADF CARES BELIEVE:

We are often at our best in times of struggle and adversity. We provide a place for all members of ADF to give or help in whatever capacity they choose, to touch the lives in company with their Tribe.

We strive to support and relieve the suffering of those less fortunate.

It is well known throughout the pagan community that Isaac Bonewits spent the remainder of his days battling cancer. This process took a great toll on his wife Phaedra and son Arthur, and leaves behind a trail of medical bills. We ask that if you are able, please make a donation to Issac's family during their time of mourning to assist with medical costs.

To make a reoccurring or one-time donation, please visit Isaac's website:

www.neopagan.net

If you would like to donate via ADF-CARES you may do so at:

<http://www.adf.org/donations/donate.html>

Thank You

