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The Quarterly Journal of Ár nDraíocht Féin

Spring 2013 ~ Issue No. 60





Friday 8/2  
through  
Sunday 8/4  
2013

# LUGHNASSADH

## PEACE FAIR & WARRIOR GAMES

Stone Creed Grove is pleased to invite the Heartland Region and all Druids and Pagans of good will to our annual Lughnassadh games. Come join us in our striving as we sweat for the God of Skills, the hero God,

Lugh Lamfhada

- Warrior Games: All are welcome to play. Contestants for the Championships should plan to be on-site by 11:00 am Saturday.
- Crafts - Candle-making; fabric art
- Lore of Lugh and Lughnassadh workshop
- Bardic Circle & Friday Night Drum Circle & soup-welcome
- Lughnassadh Liturgy Sunday afternoon.

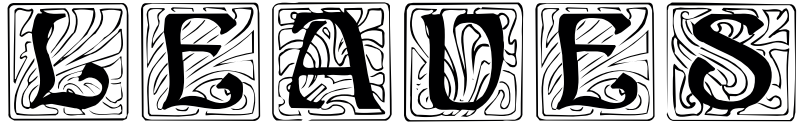
**At Tredara:** a private sight near Lake Erie, summer home of SCG. Camping is available, with simple showers and chemical toilets. Meals will be pot-luck, and include vegetarian options.

Requested donation \$10 (Sunday Ritual at no charge)

Contact: [seniordruid@stonecreed.org](mailto:seniordruid@stonecreed.org) or [tredara@gmail.com](mailto:tredara@gmail.com)

More details as we have them, at: [www.stonecreed.org](http://www.stonecreed.org)

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## Table of Contents

### Features

To Grasp at Radiance: The Way of Holy Fire .....	3
Community Service .....	10
A Gathering of Muses: The Wellspring 2012 Bardic Ritual .....	21
General Guidelines for Email Lists .....	30

### Columns

From the Archdruid .....	2
Little Acorns—Kindred Blossom Art.....	12
Little Acorns—Tea Party with the Kindreds .....	14
Review—Rev. Ian Corrigan’s The Nine X Nine: An ADF Symbolic System.....	16
Review—The OBOD East Coast Gathering: An ADF Druid Infiltrates.....	18

### Departments

Crossword Puzzle .....	38
Key to Previous Puzzle .....	39
News and Announcements .....	40
Contributors .....	41
ADF Directory.....	42
Submission Guidelines.....	43
ADF Membership Form .....	44

### Bardic

Chant: <i>Gate Chant</i> .....	32
Poetry: <i>Brighid’s Song/Ode to Brighid</i> .....	33
Poetry: <i>Praise Song to Hestia</i> .....	34
Poetry: <i>The Lovers</i> .....	35
Invocation: <i>An Invocation to Gnydion</i> .....	36
Poetry: <i>Night Crow</i> .....	36



## The Other ADF

A few years ago, when Skip was Archdruid, the Mother Grove got an odd request from a legal firm to buy our Internet domain name, *adf.org*. It came as a surprise to us, and we wondered just who it might be who wanted to buy it. We went online and had a look. We were pretty sure it wasn't the Australian Defense Forces, and there was no reason why the American Dance Festival would insist on keeping their name secret from us, so the only likely candidate had to be the Alliance Defense Fund (who have since changed their name to Alliance Defending Freedom).

According to Americans United for Separation of Church and State, a non-profit group dedicated to keeping church and state separated in the USA, this other ADF is an Arizona-based right-wing organization promoting a Religious Right agenda which "attacks church-state separation, blasts gay rights, assails reproductive freedom and seeks to saturate the public schools with its narrow version of fundamentalism." (*Church and State*, vol. 65, no. 9, October 2012)

My, my. It's true that we occasionally get information requests that are obviously not meant for us, and even the occasional donation! We can use the money and I don't feel any obligation to pass it on – the other ADF has revenue of \$35,145,644 ( according to the IRS). It really must burn them that folks looking for them find, instead, a Pagan Druidic church.

In any case, we turned down their request by asking for a million dollars for the domain. When they again contacted us this year we just said no, and I very innocently suggested that they find a new name with different initials. Cheeky, I know.

Happily, however, the rest of the Pagan/Heathen/Polytheist world knows who the *real and original* ADF is. And we are they.

*Rev. Kirk S. Thomas*

Archdruid, ADF

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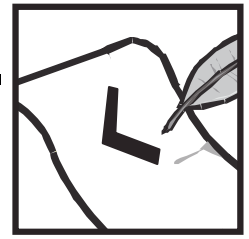
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# Article

## To Grasp at Radiance: The Way of Holy Fire

by Rev. John "Fox" Adelman, Archdruid Emeritus



*Long ago, before humans gained the ability to kindle their own, fire was a possession of the celestial gods. Each day the burning sun crossed the sky and in times of battle with those who stand against the gods, the Thunder God's mighty weapon could be seen hurling in great fiery arcs across the battlefield above.*

*On occasion, an errant blow would stray from its course and fall to earth where the living flame could be found hungrily devouring forest and field. Humans watched in wonder and terror as she ate her fill, trees and herbs, fowl and hare, transformed and carried away to her home in the heavens, rising on great columns of black smoke. Her hunger sated, she would leave earth once more.*

*In time, humans learned to overcome their fear of her and to gain her favor. Having long watched her feeding, they knew her desire for dry timber and grass. Through offerings of these things they learned that she would remain among humans although tending to her desires became a labor. Her favor was a great boon to the tribe and all would gather around her.*

*In return for human devotion she gave warmth and protection from beasts and insects. Humans soon learned that the presence of this celestial goddess gave them a means to pay homage to beings of the sky. She became the center of great feasts shared between gods and humans, transforming sacrificed meat and vegetables for the consumption of all. Eventually humans would lose her favor, through failing to obey her unending demands, or through failing to protect her from quenching rain. She would grow dim and disappear, remaining briefly in hot coals and then finally depart altogether.*

We have had a relationship with controlled fire for at least 500,000 years and probably much longer (Schick 280-281). The mythology of our ancestors contains many references to this early relationship and the significant role it plays in the Indo-European worldview. The fire is seen as an extension of the power of the sun on earth (Triomphe 34), the most holy thing in our world, a goddess incarnate descended from the heavens and a transporter of offerings on her smoke back to the sky (Serith Deep 71-72). The character of divine fire

as a dangerous and nearly uncontrollable eater who must be propitiated with offerings is preserved in our cosmogony such as in the Vedas (O'Flaherty 10-11).

There are numerous proto-Indo-European words that have been derived that relate to fire. For the purposes of this essay the most applicable ones are \*egnis "fire" (Sanskrit: *Agni*, Lithuanian: *Ugnis*, Latin: *ignis*, English: igneous, ignite); \*g(e)u-lo- "glowing coal" (English: coal, collier); \*prk- "glowing ash;" \*peuor "fire" (English: fire, pyre, pyrite, pyro-) (Slocum). Another frequently used term is the English "needfire," Scotch *neid-fyre*, Low German *niedfyr*, Swedish *gnid-eld*, etc... It is tempting to assume that this term refers to a "fire that is needed" but actually the term is related to the English "knead" or to rub. It refers to rubbed fire or fire derived by friction (Palmer 253).

*Eventually humans learned the greatest of feats, the use of the magic fire drill. They learned that with it they could reach into the heavens and steal fire from the gods, bringing her back to the earth at will. Through their prayers to her and their labors, she could be conjured from the rubbing wood, appearing first as a tiny coal and then a flickering flame blessed the home of humans once more.*



Consisting of a wooden spindle rotated against a wooden fireboard to develop "need-fire" by friction, the fire drill was a key tool of the priesthood throughout the Indo-European world. To this day, Hindu priests light their holy fires in this manner. They refer to their version of the deity

of the flame as the god Agni. His parents are said to be the two parts of the fire drill and he is said to have ten servant maids which are the fingers of the person using the fire drill to ignite his holy flame (Pattanaik).

Preference for fire by friction for lighting ritual fires are attested in the lore of Celtic (Insoll 59), Germanic (Grimm 43), Slavic (Titelbach 144-146), Baltic (Trinkuniene), Vedic (Hessterman 101), Roman (Plutarch 9.7) and Greek (Smith Hestia Sec.) cultures. Zoroastrian practice includes the fire drill as one of the necessary sources of sacred fire although it is one of many (Stausberg 436). There is also a Roman example of an alternative method of bringing fire down from the sky for in 69 C.E. they relit the perpetual flame of the temple of Vesta using concave mirrors to concentrate sunlight (Plutarch 9.7).

Fires lit by friction maintained such widespread practice and magical significance in the folk religions of Western Europe that Pope Boniface resorted to banning the practice by papal synod in 747 C.E. (Robertson 72). In Sanskrit the act of using a fire drill is called *pramath*, the translation of which is to 'seize fire' or to 'snatch fire to oneself'. The Vedic fire 'thief' *pramathyu-s* is a cognate to the Greek tale of Prometheus stealing fire from the gods and both are mythological expressions of the moment humankind gained the ability to conjure fire at will (Webster's Prometheus).

*The goddess of the flame became the heart of the home, living at an altar constructed by the family for her. Her care and the giving of offerings became the task of the woman of the home, as men were away by day tending to the herds. By night the family would gather around her, blessed by warmth and light. The magical act of stealing and tending the sacred flame became the very definition of home. The home of humans, the round yurt of our Indo-European ancestors, was by these acts transformed into the round temple, a sacred precinct where the woman was her priestess, sustaining her many blessings for her people.*

Early Indo-European culture was based on a patrilineal, patriarchal system wherein the authority rested on a male clan chief or elder (Mallory 123) The territory which the clan occupied and the wealth in terms of domesticated animals were held communally for the clan or tribe under the *patria potestas* control of this elder (Richards 335).

This property system remained largely intact among western and central Indo-Europeans until the coming of feudal manorialism of the late Roman Empire (Sarris 279-311).

The exception to this communal tribal property system is the individual dwelling of each family and personal articles within. Both the home and the immediate surrounding yard were protected and held as the private property and the sacred precinct of the family (Richards 335). This custom and belief was based upon the lore and magic of the fire goddess burning in the family hearth (Serith & Deep 73). In particular, it recalls the magical act of ignition, of stealing fire from the heavens and that act is what makes it so.

The construction of a hearth was done in ritual, traditionally located centrally and referred to as the center of the home (Lethaby 81-82). As evidenced by customary practice, the hearth retained magical-symbolic significance even in the absence of the flame, although a key step in the ritual construction of a new hearth is the lighting of the first flame (Monaghan 152). The belief in the power of the hearth is evident in the fact that one of the methods of evicting a family in Scotland was to put out the fire and break down the hearth (Serith Proto-Indo-European Religion). Archaeological examinations of abandoned homes of the Romanian Celts show evidence of ritually deconstructed hearths (Serith *Hearth*).

This concept of the power of hearth fire to establish a sacrosanct domain of private property is widely supported in the lore of the descendant cultures of the Indo-European family. It is preserved in law and custom from the British Isles to India that the process of taking possession of a home upon inheritance or purchase is not complete until the new owner has lit a fire on the hearth (Serith *Deep* 72). Key pseudo-historical magical acts of claiming territory such as St. Patrick in Ireland, Dewi Sant in Wales and Mide at Uisnech all revolved around the lighting of sacred fires (MacKillop 208).

The concept of the privacy of the family home that remains with us today in the sense of "a man's home is his castle" is illustrated by the *Edictum Rothari* recording of ancient Lombard law in 643 C.E.. According to that law, intrusion into private



residences was strictly prohibited, even in the case of pursuit of a murderer who manages to reach the sanctuary of his home. The customary remedy in such cases when the individual could not be persuaded to voluntarily extricate himself, was to burn the house down and attempt to catch him as he fled (Richards 335).

The power of the mythology and custom surrounding the hearth goddess is further illustrated in the worship of Vesta in Rome and her less prominent Greek cognate Hestia. They were goddesses of the home hearth but they also functioned as the goddesses of the hearth of the

city (Bunson 444). Their temples were centrally located and unusual for their round shape. Within the Vesta temples the sacred flame was sustained by Vestal Virgins and no men were allowed to enter (Puhvel 151).

The preservation of the flame was considered crucial to the protection and survival of the city to the extent that the priestesses would be severely punished if the flame were to go out (Plutarch 9-10). The performance of their duties was considered fundamental in the well-being and existence of Rome (Bybee 13). It is worth noting the similarity in Ireland, where a sacred flame at

Kildare was dedicated to the fire goddess Brigit, maintained by nuns and surrounded by a circular enclosure of hedges where men were not permitted (Jones 102).

The fire goddess often appears in tales as being the first and last, such as Hestia being first swallowed at birth by her father Cronus and the last of her siblings to be expelled (Evelyn-White V N24). This was in accord with the tradition that she is to receive the first offering in rites and the first mention in prayers (Dumezil 322). In the home she received first offerings at the hearth in the morning and last offerings at the end of the day. She has very strong associations to the home, the hearth and hospitality, sanctuary, an emphasis on service to family and community, protection of women and children, maintaining a perpetual presence in the hearth (O Cathain 121). Her symbols are the snake, the circle and the flame (Marazov 49-50).

The requirement that the priestesses of the urban fire goddess temples must be virgins is a logical social consequence of the core concepts of sacred hearth fire. Unfortunately the term “virgin” and its connotations have such a long and sufficiently confused history to warrant its own essay. Let it suffice to say that the stricture had little to do with the virginal quality of never had one’s presumed purity from birth permanently soiled by sexual penetration. Unfortunately in English the phrase “Vestal Virgins” is a bit too catchy even if it creates misimpressions in the modern mind.

The word “chastity,” if taken back to when its meaning was “virtuous and free from unlawful sexual intercourse” would fall closer to the sensibility of the day. In terms of the family unit in the home, the wife functions as the fire tender on behalf of her husband and family. The unity of the family is dependent on her remaining chaste to them. Her relationship to her husband and her duty as the tender of the flame in his home became the basis of the family and his claim to the home as their dwelling.

The same is true of the urban hearth priestesses. By tending the hearth of the entire city they were in effect the brides of the people. The symbolism of that role was reinforced by their custom of wearing their hair in the fashion of brides (Sebesta 56-57). In terms of chastity, there is simply no way that

these women could couple with any single man without compromising their ability to be the legally chaste fire tenders for the entire folk (Serith *Hearth*). In the same way that mythology speaks of the dependence of the king on his relationship with a sovereignty goddess for the right to rule, hearth customs make the husband, clan and entire society dependant on their relationship with the fire tender for their land right and the protections that come with it.

Public hearths in the form of fire goddess temples in cities were seen as granting and maintaining the right for the inhabitants to live there (Stell). When new cities were built, a key step in securing the city was the igniting of the flame in the temple, or the transference of the flame from a parent city in the case of an expansion (Webster’s “Vesta”). These women tended the flame that was ignited and sustained on behalf of the entire city, thus establishing the sacred inviolable right and ownership of that place as long as the flame burned and the women loyal to the city tended it.



The continuity of the flame is clearly demonstrated as important by these examples. The central magical act is the moment of thievery, the ignition of the holy flame, but that magic is preserved as long as the flame remains. It is customary when moving to a new home, that the hot embers from the fire be taken along to be blown back into life in the new hearth (Richards 334-335). Despite modern Neopagan notions that relighting the same candle can maintain continuity, it is clear from the lore that relighting the candle with a new ignition, makes it a new flame. Once the coals have cooled beyond the point where they can be blown back to life, the presence of the flame goddess is considered gone.

As an altar to the flame goddess of the family, the hearth became the central focus of the home and the gathering place of the family. This is also true of the deceased members of the family, who are seen as united with the living at the family meeting place of the hearth. The hearth is therefore the prime locale for familial or clan ancestor worship in Indo-European custom. There are also superstitions about the spirits of the dead of other clans or families poking around the house and stirring up mischief (Richards 335).

Countless remnants of all of this fire lore still live on today. The greatest insult to an Irish family, right up to the present, is to stamp on embers in the family hearth (Richards 335). Across Europe there are houses that have been passed down through the same family for generations where the owners will boast about the decades or even centuries that their hearth fire has been maintained continuously (Danaher 16-22). In Slavic countries, male ancestral house spirits known as *damovoy* and *dąjady*, are believed to live at the hearth and watch over the family. A surviving Russian peasant custom when moving house is still to take hot embers from the old hearth to light the fire in the new saying, "Welcome Grandfather" (Richards 334-335).

As technology has led us away from cooking and heating with open fires, the folk memory of the hearth goddess remains. An example is the Russian *Kikimora*, a female house spirit in the form of a little woman who lives behind the stove, assists with housework if the home is well kept and makes sounds at night to either be mischievous or to warn

the family of danger (Monaghan 181). (I will treat the entire subject of fire divinity across the broad spectrum of the Indo-European world in another article in this series.)



The hearth fire which is the central subject of this essay is not the same as the sacrificial fire commonly used in ADF ritual today. That fire is specifically a fire of sacrifice. The hearth fire has specific powers and uses associated with land right, protection, flame goddess worship, ancestor worship, the domestic cult of the home, and familial/clan/national identity. The sacrificial fire is better suited to rites of offering, worship of deities and ritual purposes other than those specifically revolving around the hearth fire. It is customary that the sacrificial fire be lit from the hearth fire, but it is not necessary that it be maintained in perpetuity for its purposes are specific and temporary in nature.

In Vedic practice there are three fires, the round hearth fire or "fire of the master of the house" called *garhapatya*, the square fire of offering called *abhavaniya* and the protective fire in the south called *dakshinagni* (Singh 207). The *garhapatya* is clearly the ignited one that is sustained perpetually, the equivalent of the hearth fire, and it is used as a source for lighting the other two.

I believe that most of the lore, mythology and magic discussed in the foregoing are readily accessible for our use in these modern times. At the same time, I feel it is important to acknowledge that we as a society have moved quite far from the patriarchal world of old with its traditional gender roles and rigid concepts of chastity. The woman is no longer necessarily the keeper of the home and thus the only choice for fire tender. There are also plenty of same-gendered couples and alternative relationship models among our folk where these distinctions no longer make sense.

This article is the first step in a project to introduce new practices of sacred flame and the hearth to Our Druidry. Future issues will offer further explorations related to this topic as well as rites and suggestions for use of sacred hearth fire at events, in the grove and in the home.



Rev. John Adelman is the founder and former Senior Druid of Shining Lakes Grove, ADF. He was the first person to be ordained as an ADF 3<sup>rd</sup> Circle Priest. He served as President of ADF in 1995 and was the first elected Archdruid (1996—2001). He now serves as a Senior Priest and Archdruid Emeritus.

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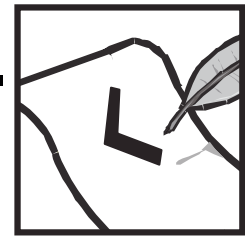




# Article

## Community Service

by Maria Stoy



Groves of ADF are required to do community service each month, but how do they decide what to do and who to serve? In Sassafra's Grove in Pittsburgh we have, for the past eight years or so, been selecting service activities that are personally important to our members.

The activities we perform year to year and rite to rite vary. We try to focus on a project that coincides with the themes of our holiday. When several members received aid and counseling free of charge from a local agency who works with victims of violence and crime, we gave back by collecting items at our Brigantia rite for children and teens in their programs who have been affected by homicides. These items were given with the intention of healing, fosterage and strength. When a member's son-in-law was stationed overseas, we collected personal items for members of his unit at our Beltaine Rite, intentionally remembering all those who could not be with their loved because of their service to our country.

We also have activities that we participate in yearly. At our Brigantia Rite for the last several years, we have collected handmade blankets to donate to the Neonatal Intensive Care Unit at a local women's hospital. We found out about the need when the daughter of a grove member mentioned it in passing. We ask folks to bring the blankets to the rite where they are blessed with good intentions for the children and mothers.

At Yule, we have been collecting pajamas and children's books for an organization that donates these items to children transitioning into foster care. When we discovered last year that our items were being donated to organizations that do not share our values, a member found a local organization aligned with our ideals, and we donated to them instead. At first, it was just a fun thing to do at the holidays, but it became much more personal when a member began the process of becoming a foster parent and we learned more and more about the difficulties faced by children transitioning from their homes.

For the past five years we have participated in the Pittsburgh Walk to Defeat ALS. A member suggested it because his friend was suffering from the disease. As we talked about it we found many of our members have or had friends or family members dealing with ALS, and we learned more about its effects. The first year we did the walk, the gentleman who inspired our team was able to join us for the walk. By the next year, he was unable to join us and two years later he passed away. We now walk in his memory, this year raising over \$1300.

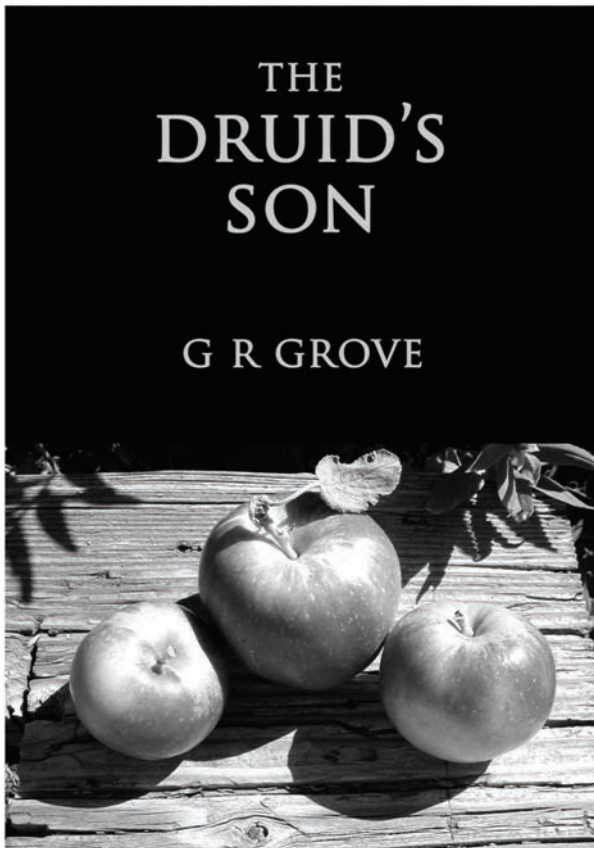
At our workshops, bardic circles and monthly blessing rites we collect pet food and supplies that are distributed to area residents accessing food banks. This was also a need discovered by a member. We could not imagine how hard it must be to struggle to put food on the table and then add the possibility of losing your companion animal. We've collected hundreds of pounds of food to help keep pets in homes where they are loved, off the streets and out of already over-crowded shelters.

We also support the pagan community by participating in Pagan Pride Day and Witches Balls, performing ritual, facilitating workshops and sharing information about ADF with folks looking for public ritual.

We have become more educated about the organizations we support and how they in turn help people in our community. As we learn more, we have become more compassionate and eager to help. We look for opportunities to help and share our passions with our grovemates. Through this work we have learned more about each other and have found new ways to support each other. We have received so many blessings and have so much to share, and by our giving to others, others are now able to give as well.



*Maria has been an ADF member since 2001 and is the Senior Druid of Sassafras grove in Pittsburgh. She is currently Preceptor of the Bardic Guild and working her way through the guild study program and Order of Bardic Alchemy. She formerly served as a member of the Mother Grove and as the Deputy Preceptor for the Dedicant Path and was the 2011 Wellspring Bardic Chair.*



### HE WAS BORN FOR A REASON...

The Roman armies are conquering Britain: they have destroyed the Druid sanctuaries and savagely crushed Boudicca's revolt. In these desperate days, knowing that his own death is imminent, the last Archdruid of Ynys Môn engenders a son. The boy's mission: to defeat the Roman invaders and preserve his father's heritage. But can he possibly survive long enough to achieve his goal? Magic and history are brilliantly combined to provide a truly unexpected answer in *The Druid's Son*.

G R Grove is the author of the *Storyteller* series of historical novels set in 6th century Britain which explore the origins of the Welsh poetic tradition. Now she turns her scholarly imagination to the world of the 1st century Druids. *The Druid's Son* is available from most on-line booksellers. For more information, see our website at [aldertreebooks.com](http://aldertreebooks.com).

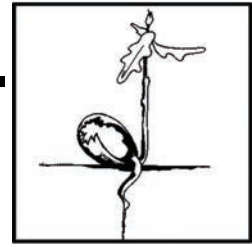
*G R Grove has been an ADF member since 2009, and completed her DP work in January 2012. She is currently active in the Scholar's Guild.*



# SIG Column

## Little Acorns—Kindred Blossom Art

by Amanda Thomas



☪

**Directions:** Photocopy as many of the blossom worksheets as you need for children and willing adults. You may wish to start with asking the kids who they think the Ancestors are and discussing that ancestors can be more than blood relatives; that they can also be people who have taught us how to be who we are. Briefly discuss how even though it will still be very cold for some time to come, this is the High Day when we say good bye to winter and begin to look for the new growth of spring. The blank petals will allow the kids to draw who and what they think of when they envision the Ancestors, Shining Ones, and Nature Spirits. The center is left with space for kids to draw what the High day means to them and could also be used to add the name that your family or Grove use for this High Day, since I have only provided a few examples. After cutting out all the pieces, glue them to a small paper plate or onto a piece of construction paper.

*Little Acorns is brought to you by the Parenting SIG and we want to know: what do you want to know? What are your questions, concerns, and comments about raising druids? Let us know at <raisingdruids@gmail.com> and your question could be featured here in Oak Leaves.*

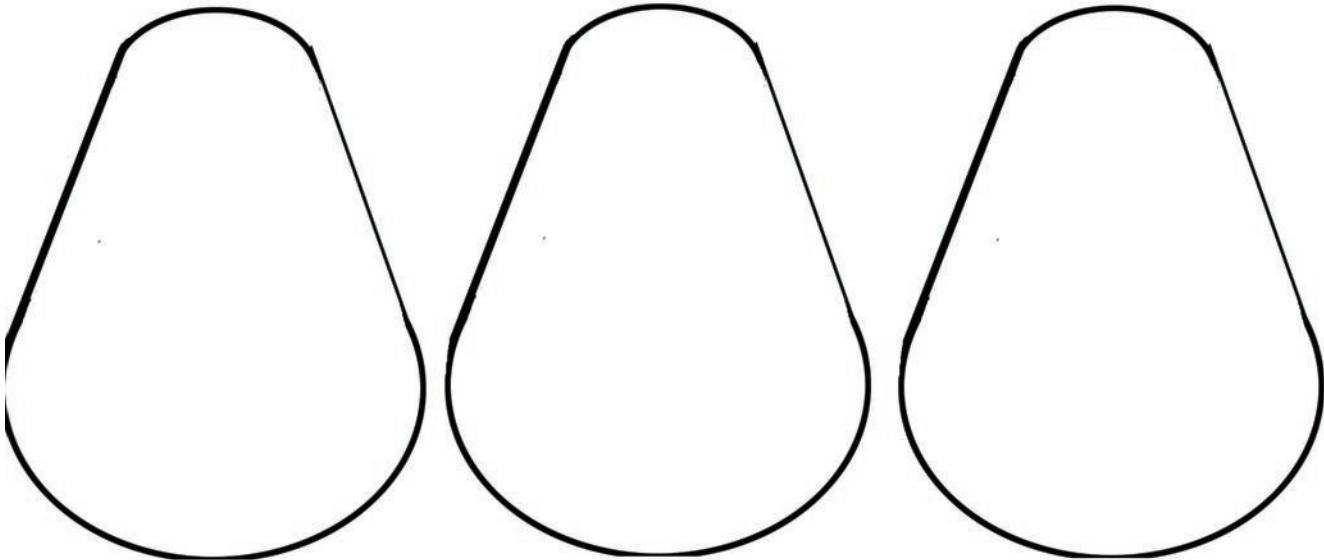
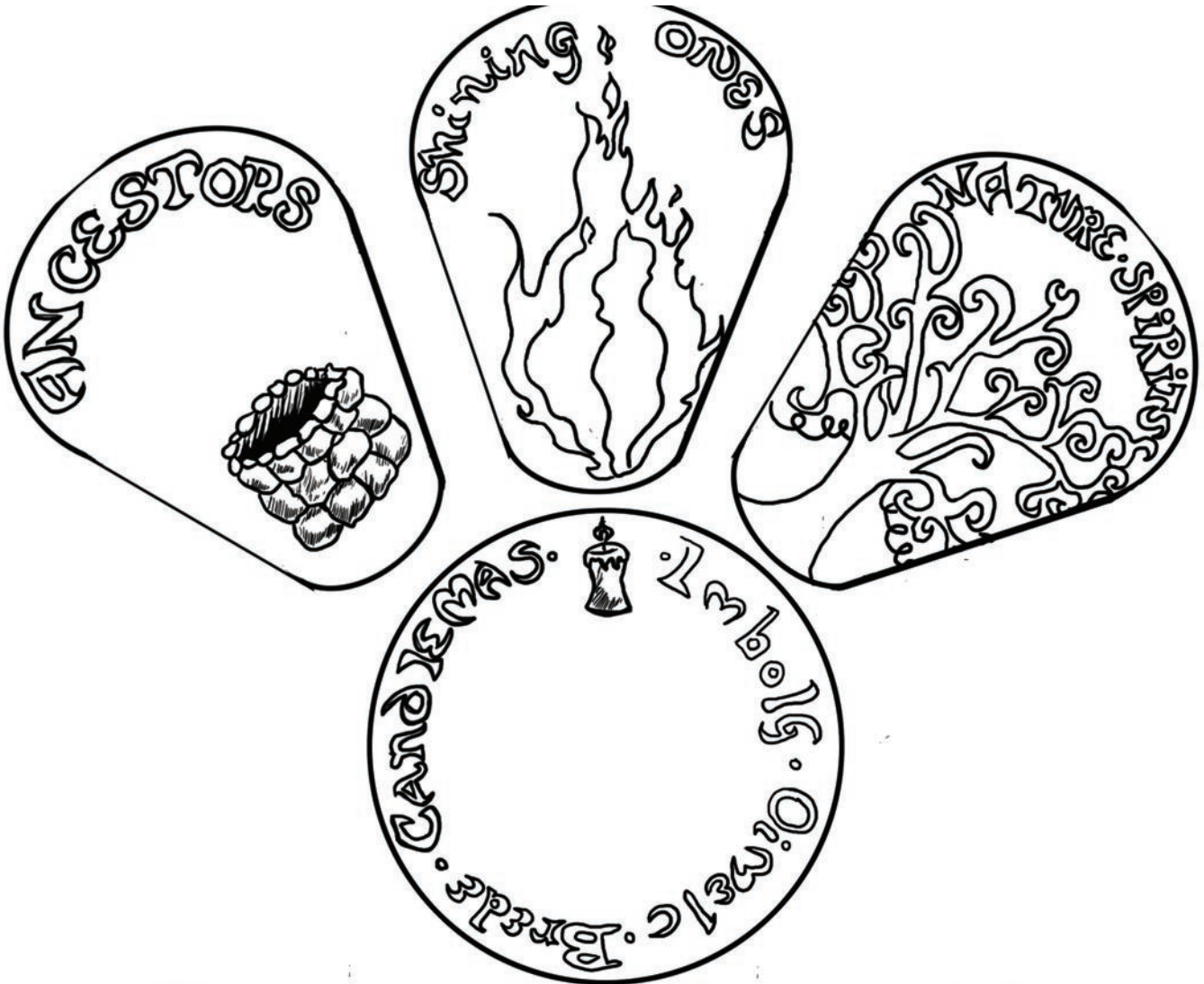


# Sacred Fire, Holy Well

A DRUID'S GRIMOIRE  
By Ian Corrigan

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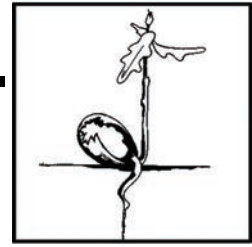




# SIG Column

## Little Acorns—Tea Party with the Kindreds

by Bridgette Adkins



One of the struggles that many parents of young children have is creating a sacred space where they can have an altar without having it all fall to pieces through curiosity. After three years of trying to navigate this dilemma, I decided to try an entirely new tack. If I couldn't get her to stop touching my altar, then I could help her create her own altar that she could touch all she wanted.

My daughter's interest in the Kindreds started early and has grown steadily. She took in the songs and beliefs of ADF with her mother's milk. This interest naturally expanded to a desire to mimic my own practices. Just as she wanted to imitate doing dishes like me, she wanted to pray like me. She watched me light incense at my altar and wanted to light incense herself. She refers to altars as “tea parties for the Kindreds” and she wanted to host her own gathering.

To begin her altar creation, I turned her loose in my fabric stash and let her pick out her own altar cloth. She picked a red velveteen that she liked to feel. Then we looked around the house to find items to put on the altar. I explained to her that her altar needed a tree, a fire, and a well of some sort. I also suggested we find things to represent each of the categories of Kindreds as well. While the fire, tree, and well may be symbols adults can understand, she needed something a bit less abstract.

She commandeered decorations and items from around the house. A wooden owl statue was set to represent the Nature Spirits. A wooden tree decoration was hung above the altar. She put a small clay statue of a goddess on the altar for the Shining Ones. We hung a photograph of her great-grandparents to represent the Ancestors.

The bigger challenges were how to represent the fire and waters in her situation and keep her safe as well. She chose a wooden bowl from the kitchen to hold her waters. We took a piece of white paper and she colored it blue with every different shade she could find. She covered that paper trying to leave as little white as possible. We then cut the paper into small squares and placed them into her wooden bowl.

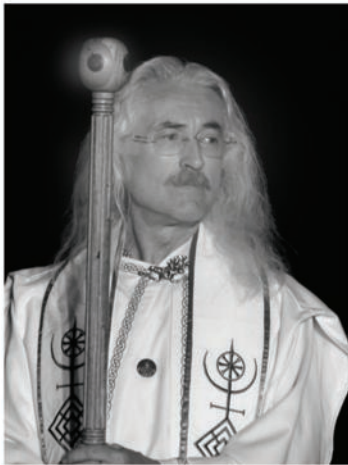
For the fire, we talked about lots of ideas. She was all for having a real candle in her room, but I vetoed that! So we compromised. She drew her idea of a fire. It was full of reds and oranges dancing wildly all over the page. We hung it above the altar as well so that she could always see it.

She has used it a fair amount. When she's had bad dreams, she asks for some incense and I help her light small sticks at the altar where she asks the Kindreds to watch over her when she sleeps. When she has fears or problems, I will sometimes find her whispering to her statues at her altar. Her altar may not be fancy and sometimes the things on it may go on walkabouts in her room, but it is teaching her piety and I can't imagine a better use for those things.



*Little Acorns is brought to you by the Parenting SIG and we want to know: what do you want to know? What are your questions, concerns, and comments about raising druids? Let us know at <raisingdruids@gmail.com> and your question could be featured here in Oak Leaves.*

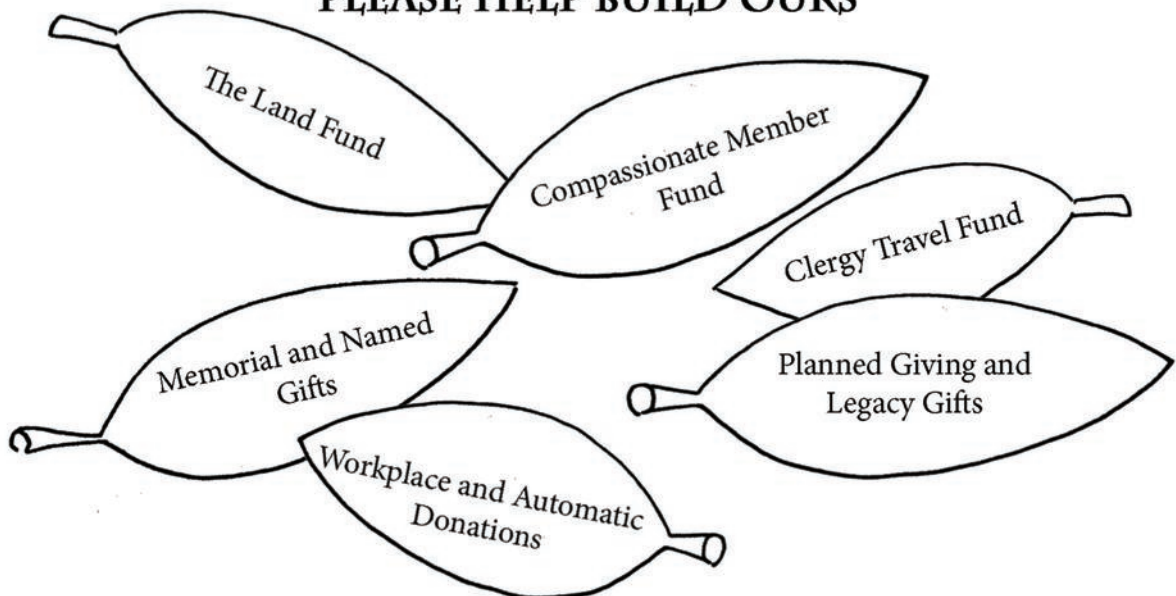




## DRUID KIRK'S DREAM

Archdruid Kirk tells us that he has a vision for ADF. He said, "Someday, though probably not in my lifetime, ADF will own a moderate sized piece of land that will have a temple to the Kindreds, grounds for camping and festivals, a building for scholarly study, an ADF Office, and an indoor rite space for inclement weather.

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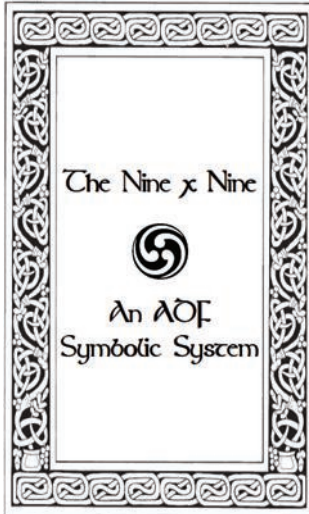
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# Divination System Review

## Rev. Ian Corrigan's *The Nine X Nine: An ADF Symbolic System*

by Thomas Brown



### Rev. Ian Corrigan's *The Nine X Nine: An ADF Symbolic System*

The purpose of this essay is a review, critique, and general feedback for Seers of Ar nDraiocht Fein of "*The Nine X Nine: An ADF Symbolic System*" of divination created by Ian Corrigan. This system is only available to members of ADF and is found by accessing

[www.adf.org/members/guilds/seers](http://www.adf.org/members/guilds/seers). After a few years of using the *Nine X Nine* as a tertiary form of personal divination, and as a resource for the first circle of the Seers Guild study program, I discovered strengths and weaknesses with this system. Certainly a system that focuses on the *nine* Holy things of *Our Druidry* (with a total of 81 *symbols*) is going to receive qualitative feedback. Even with this critique, I feel the *Nine X Nine* system should not only be adopted by Seers, but further development should actually derive from other Seers' continued use of it. This is vital for the *Nine X Nine* system. ADF Seers do the Work of the Wise and communicate with the spirits by taking omens for self, clients, and in public rituals. Therefore, the *Nine X Nine* system can only be improved since it advances many commonalities within ADF. The strengths of this system are the breadth of Indo-European lore it expresses, the overall utility for ADF cosmology, and its ease of internalizing the meanings through Ian's vibrant imagery of ADF's 'living liturgy.' Areas in the system that require improvement are based on my own biases, personal research, and experience with the system. These improvements would be the expansion and inclusion of cited references to the lore given to individual symbols, having the cards match the description contained within the booklet, and providing spreads that are designed specifically for this system.

Setting aside -momentarily- the pros and cons for the individual Seer's use mentioned in the introduction, the *Nine X Nine's* overwhelming weakness seems to be in public ritual. Because the *Nine X Nine* is steeped in Indo-European lore, it has the potential to confuse those unfamiliar with IE cultures attending a public rite for the first time. It also presents symbols or concepts foreign to some IE hearth cultures. For example, the 'Tree' symbols on pages 6-7 may be difficult for the hearth cultures of *Hellenic* or *Hittite* Druid(s) due to the differences in those cosmologies; this is despite operating under ADF's "Order of Ritual". Here is where I offer my observations and provide, with courageous (unsmiling) humility, my own suggestions for improvement to the *Nine X Nine* system.

First, the overall strength of the *Nine X Nine* is its breadth of Indo-European lore. Because ADF is Indo-European in its scope, the images are grounded in the lore, and this appeals to a great many folks. That depth allows the individual Seer to convey deeper meanings and connects the system directly to IE culture and mythology. I feel this concept will appeal to many Druids who lean towards a 'Reconstructionist' approach.

Second, the *Nine X Nine* compliments the overall utility for ADF cosmology. I am defining 'utility' as providing the most happiness in using this system while avoiding pain; pain being confusion to a few non-Druids (Bentham 72-79). It is for this reason, despite its utility to ADF, that I do not think the system can have a unified meaning to everyone when used for the omen in public ritual. Yet, and I again stretch my neck out here, in the hands of a skilled Seer within ADF the pain of confusion can be mitigated through the virtue of vision. The interpretation of the omen will always be in the delivery.

Third, there is an ease at the internalization of the *Nine X Nine's* meanings through the vibrant images. The Tarot, although rooted in dualism, appeals to the sensibilities of many as a system of divination because of the ease of remembering those symbols. The same should apply to the *Nine X Nine*; Seers need only use it! This theory would be keeping in the spirit of Druidism by the skill of a Seer while conveying the lore. The ancients did that!

I think an actual reference to the specific lore needs to be cited to the individual symbols. While I am still experimenting and expanding my own understanding of what is known of the ancient cultures, some of the meanings in the booklet have different meanings from culture to culture. For example, snakes or serpents, in divination or in general, in Hittite culture (Dangler 33-35) are different from snakes in Baltic culture (Puhvel 222-238), and have totally different meanings in Norse culture (Puhvel 189-221). Although most would agree that snakes are chthonic, connected to Druids, and display healing, transforming, and life energy qualities (Carr-Gomm 78-81), it is still important for a Seer to know this and be able to convey various meanings determined by skill. The differences in cosmology and cosmogony are another concern, as mentioned before, regarding trees in Hittite and the Hellenic hearth cultures. I soon discovered that the *Nine X Nine* had images that did not match the description contained within the booklet. For example, this discovery is most prevalent in the section on the Gods on pages 12-13. Of the nine images, only one matches the cards (Fire Priest). I had to read a lot of Ian's other books, like *Sacred Fire, Holy Well* to know what was what and who went where. In *Sacred Fire, Holy Well* the division of functions is pretty clear as being divided amongst the IE functions of wise, warrior and producer.

A final critique is that the *Nine X Nine* should provide divination spreads (such as the OoR spread in the *Book of Nine Moons on pages 88-92*) that are designed specifically for ADF cosmology. The wheel, pardon the *Bonenitsian* pun here, does not need to be reinvented for doing spreads. A reference, examples, or a few common spreads would meet this need.

In closing, the *Nine X Nine* is a powerful system for divination. It should not be surprising that a system, created by the man who has contributed so much to ADF liturgy, compiled a way for Seers to tap into that liturgy for divination. For example, the nine groupings of "Land" is the Irish division of the cardinal compass points, but it also has the "Spirit Croft" which I felt was more or less distinctly Germanic (7-9). Although, I later related and considered the "Spirit Croft" in the Welsh story of *Manawydan*. If one is serious about Seer-ship within ADF then learning and experiencing many forms of divination, including the *Nine X Nine*, can only improve upon the strengths and weaknesses of the Seer. The *Nine X Nine* is a system that teaches the *Work of the Wise*.



*Thomas is a prisoner member of ADF. He completed his Dedicator Path documentation in 2010 and has the bulk of the written requirements completed for the ADF Initiate Path (9 of 12 as of this writing). Final review of his work in the first circles of the Seers Guild, Bardic Guild and the Order of Bardic Alchemy is currently underway with a goal to complete the first circles of the Generalist, Liturgist, and Magicians Guild study programs by July 2013.*

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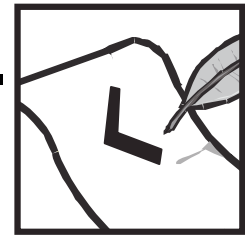
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# Festival Review

## The OBOD East Coast Gathering: An ADF Druid Infiltrates

by Taryn Lyon



*"We're all Druids."*

The first time I'd ever heard of this idea was on a brisk September night in the Pocono Mountains of Pennsylvania. I stood in a field under the Milky Way discussing druidry with an OBOD Druid when he definitively made this exclamation. There have been plenty of times when I've heard various Christians say "We're all Christian, so why can't we get along?" or even "We all worship the same God, so why can't we get along?" But in my experience, people in Pagan society have a need to differentiate themselves from one another. They say things like "I'm Pagan, but I'm not Wiccan" or "I'm a Druid, so I'm not a witch" or "Me? I was initiated by High Priestess Buttercup into the Unicorn Shaman Coven. What about you?" Until this point, I had this perception of "Oh they're OBOD, but we're ADF Druids." Not better, not worse, just simply different from us. So this concept that "we're all Druids," despite what organization we pay dues to, was new and mind-opening to me. It made so much sense. And in that realization of our similarities, as well in the experiences of my entire weekend attending the OBOD East Coast Gathering, I began to understand the niche that the ADF fulfills for the Pagan community and how we can benefit each other.

As mentioned, the brisk September night I write of was part of the OBOD East Coast Gathering that I was privileged enough to attend this past year. The Gathering is an annual, four-day weekend held at Camp Netimus in Pennsylvania. A local OBOD member, attracted to our very first Welsh rite ever held at CedarLight Grove for Ostara, told us about the Gathering (he has since joined CedarLight Grove and the ADF as well.) He described the Gathering to us and informed us that this year's theme was to be "The Arts of the Seer". Seership, being a topic of particular interest to several members of CedarLight, sparked our interest and so four of us decided to attend.

Excited at the prospect of learning new perspectives on Seership, I also went with the interest of learning more about the Order of Ovates, Bards, and Druids. Admittedly, I wanted to understand the differences between OBOD and ADF and, perhaps, to see which group was "better". We walked into the opening ritual of the Gathering with some trepidation to find a very Wiccan-styled core order of ritual, but were quickly put at ease as there was an honest sincerity in the ritual team and a serenity to the words they used that allowed the ritual an energy that I had not experienced before. It was absolutely beautiful and when they opened sacred space to include the entire camp ground, I truly felt that I was within that sacred space for the entire weekend.

The whole weekend was wonderful, as much for the workshops we attended as for the interactions and camaraderie we found. We had the great pleasure of sitting with John Michael Greer, the Grand Archdruid of AODA, and discussing Indo-European theory, Dumézil's ties with Fascism, and other academic matters. One of the mornings as we CedarLighters (now affectionately known as "The ADF Crew" by the OBOD members of the East Coast) ourselves discussed Indo-European linguistics theories, Philip Carr-Gomm, the Chosen Chief of OBOD, sat with us, amazed that we discussed such topics in our leisure time. We then had a fascinating discussion with him and his wife on the differences between OBOD and the ADF.

It was about halfway through the weekend when one of the OBOD members asked us ADFers if we were enjoying ourselves. Not a single person there cared that we were from a different organization; in fact, they relished the opportunity to talk with us since "we're all Druids" after all. Much to my amazement, we discovered that due to OBOD's solitary nature, this gathering was the first time some of the attendees had ever even met another Druid! It boggled my mind, having been spoiled by weekly meetings held by a local Grove.

This seemed to be one of the major differences between the two organizations: OBOD has a very strong emphasis on personal practice, while ADF is a definitively public Neo-Pagan group. In talking with Philip and his wife Stephanie, she described OBOD as more of a “university”, a place in which people can learn about a different approach to spirituality in such a way that can be applied to any faith they may have.

Despite these differences though, both memberships still have the same core values, which makes us all Druids:

- we all have a reverence for nature, we all value justice and the ideas what is of right,
- we all find the beauty in what is around us and strive to respect the people next to us on Sacred Earth,
- we are all intrigued by knowledge and understanding.

We sat and listened to John Michael Greer talk about science and the important need for the average individual to take part in scientific observation and study. The subsequent discussion sounded much like our own CedarLight conversations. We attended a workshop on ethics in divination which I was able to contribute, and every night we sat around a roaring fire, much like I've attended at Trillium, passing around homemade mead and listening to the Bards weave their tales and songs (I think the OBOD bards have got us beat for number of talented performers!). The whole weekend was almost like coming home to a place I hadn't realized was home until I arrived, and these new people were family I had not yet met. The experience of the weekend was unforgettable.

One of the workshops that I unfortunately missed was a round table question and answer session with Philip and John Michael. A piece of discussion that occurred there was one of the most striking topics I heard all weekend. One of my grove mates told me that a woman asked them if they ever foresaw a time in which there would be less prejudice against Paganism so that people might be able to get their Pagan holidays recognized at work without fear of discrimination. To this question, Philip was reportedly baffled. In his native UK, he said he

never ran into this problem, except for one instance involving a recording attempt at a Christian recording studio, but even then they were still cordial with him. Prejudice based on religion is so much less of an issue there, so he had no answer for her.

Here is where my dawning realization hit: ADF provides the answer. We offer a public face for Pagans of all persuasions, which is why our groves celebrate the eight Neo-Pagan holidays rather than just the ones of our specific hearth cultures. Though we may have some bumps here and there, we are an established spiritual fellowship with a central leadership, spanning not only the US, but also internationally. This grants us legitimacy in the eyes of both society and the government. Our open membership (requiring naught but a fee) allows anyone to join so that they can go to their employers with evidence that they are part of a legitimate, established spirituality and must be allowed to observe their holidays as per their constitutional rights (I have done this with my employers on several occasions). Our dedication to learning, academics, and the pursuit of knowledge also allows us to educate others, which is one of the best weapons against bigotry and discrimination. Our dedication to providing a public place to worship for Pagans is our greatest contribution to the Pagan community as a whole. We provide an environment for worship for anyone who wishes to follow the Old Ways.

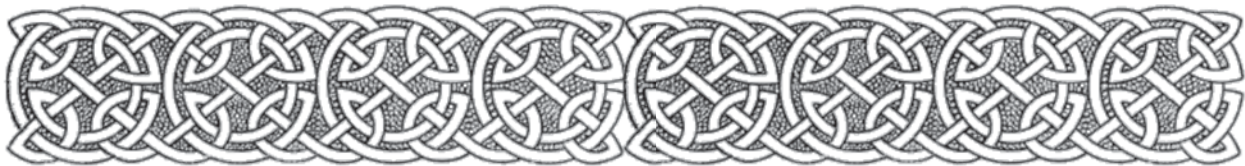
OBOD does not consider itself a religion, and therefore, they do not have a clergy. What they do provide is a new perspective and mode of thinking. They have an open-mindedness that even the most seasoned Druid could learn from. Attending the OBOD East Coast Gathering was like a breath of fresh air, for after having felt bogged down by helping facilitate a public worship for others, I was reminded of the importance and fulfillment of personal practice. It even inspired me to return to my Initiate's Program work that has gone untouched since my acceptance into the program over two years ago (I am currently two thirds of the way through my journals for Divination 2, Personal Practicum, and Trance 1).

I believe that this is where OBOD and the ADF can benefit from one another and, in turn, aid the entire Pagan community. I am not saying that we

should all go join both groups (although I know there are many people who have), but I do think that everyone would benefit from reaching out to their local OBOD members. It would give the OBOD Druids a chance to interact with other Druids to discuss new ideas and viewpoints that we can then share with others. I feel that to strengthen the Pagan community we should interact more with our Pagan neighbors, especially our Druid brethren. I am very much looking forward to the OBOD East Coast Gathering next year for this very reason.



*Taryn Lyon has been a member of the ADF since 2008. She has completed the Dedicant's Program and is currently working on the Initiate's Program. She is currently serving as Scribe for CedarLight Grove where she is an active member in aiding with liturgy, fundraising, and general shenanigans.*



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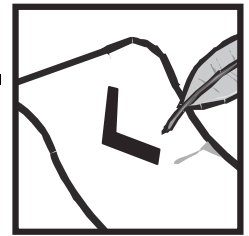




# Article

## A Gathering of Muses: The Wellspring 2012 Bardic Ritual

by Melissa S. Burchfield



This year, the Order of Bardic Alchemy and the Bardic Guild happily hosted the Friday night ritual at the Wellspring Gathering in Sherman, NY. Hosted by Stone Creed Grove, Wellspring is one of the oldest festivals in ADF and has been the site of the Annual Meeting for over a decade. Inspired by the Norse Kin ritual from Wellspring 2011, the officers of the Bardic Guild and Order of Bardic Alchemy decided to pull together the collective talents of our members in order to not only share them with the folk but also to give back to the Kindreds from the gift of Awen that has rained down upon us.

We put together an “ecumenical” rite in which we honored the various “Bardic” beings from the Indo-European hearth cultures. From the song to the Earth Mother to the pieces for each of the three Kindreds, from Apollo and the Muses to Cerridwen and Taliesin, from Bragi to Brighid to Mokosh to Velnius, we raised our voices in song, poetry and story to those beings who breathe life into our creations. We heard a fantastic poetic invocation to Odin complete with a call to him à la The Thirteenth Warrior that was chilling and powerful.

When I first posted my idea to the lists, I found my inbox slowly filling with the works of our members. Stories, poems, song lyrics and the like were waiting for me like unwrapped presents each time I opened my mail. I spent months discussing the pieces and their creation with several of our members, and I must say that the work of putting together this ritual both impressed and inspired me.

Jan Avende, Chief of the Bardic Guild, and I want to take this opportunity to thank all of you who shared your works and all who were able to attend. I would also like to thank those who could not be there in body but shared in spirit as we prepared for this wonderful experience. Hail the Bards!

The following pieces from the rite are shared here for your enjoyment:



# Invocation

## Invocation to Saga

by Bonnie Cyr



Saga....All hear the ancient one come...  
Saga...Bearer of the Mysteries  
Saga...Guide us to the table...  
Saga...Remind us that we are able  
To drain the cup yet drink again...  
Saga...Saga...Saga





# Poetry

## Earth Mother



by Skye Windsinger

I sing to the womb of  
Our creation, the Earth Mother  
Whose life sustains all life.  
She is our beginning  
And our tomb of future rest.  
I sing to the body of  
Our desire, the Earth Mother,  
Whose image is immortal.  
She who was most holy,  
and our first passionate woman.  
I sing to the heart of  
Our Old Ones, the Earth Mother,  
Who's the eternal pulse.  
She will remain the flame,  
And our cauldron, and the tree.



# Song

## Blessed Draught



by Dave 'Thexalon' Kleinschmidt

**Lively**

Drink the Wa- ters here be- fore us, Sing the prai- ses of gods in cho- rus,  
 5 Feel the gift in the heart up- roar- ous, This the bles- sed draught.  
 9 Fi -re, Well, and Sac- red Tree, Hon- or giv- en to Kin- dreds Three,  
 From the ones who in- spi- re song, From the ones who help us a- long  
 If you need- ed me- di- cine, If you wan- ted new in- sight  
 13 By the an- cient cus- tom our gifts re - turned in the bles- sed draught.  
 To de- vo- ted ga- thered folk, aid in the bles- sed draught.  
 Here, you have it in your hand, in the form of the bles- sed draught.



# Gateway Opening

## General Bardic Gateway Opening



by Diane "Emerald" Bronowicz, Bard Laureate, ADF

*He stands behind the fire, the light illuminating him clearly though it blinds him to the faces of those around him. But he can see how they lean forward in expectation, and he can picture their excited expressions. He begins to softly strum the melody that he first heard when he was but a child sitting rapt in the flickering darkness so many years ago. And in a clear, strong voice he declaims the opening words of the story—a story so old that some say it was composed by the gods themselves, for no one living knows who told it the first time. It has always just been there—part of his people and now part of his very soul like all the other stories he knows and tells around the fire. And he knows that long after he speaks his last, someone else will be telling these same stories, in her own voice, in her own way. And the stories will live.*

Bards begin to sing the second verse of Well of Memory, repeating as many times as necessary:

*Listen to the ancient stories  
Listen to the ancient songs  
Listen to the ancient wisdom  
I go on, you go on*

Over top of the song, Emerald invokes:

*You whom the gods inspired to tell their tales.  
You who kept the history of your heroes alive.  
You who heard the voices of the sea, sky, and land, and  
sang those songs so that all Men could understand them.  
We call to you tonight, though we cannot call you by  
name.  
Your names, your identities, the very outlines of your lives  
we do not know as they did not survive.  
But we know your words.  
By heart you learned the lore of your kin; you told the  
stories, sang the songs, and recited the poems and prayers  
so that their wisdom would survive. And that wisdom  
inspires us today as we create Our Own Druidry.*

Emerald holds until the Bards get to the end of the verse they are on. The Bards and All then begin to tone, raising energy to help open the Gates. Over top of the toning, Emerald exclaims:

*Bards Whose Names We Do Not Know: We do not  
know you, but you know us. You can hear us from  
beyond the veil, keeping the Lore alive. Reach out to us  
now as we reach out to you, and together we will open the  
Gates Between the Worlds.  
The Well of Memory opens as a Gate!  
The Fire of Inspiration opens as a Gate!  
The Tree stands steadfast at the Sacred Center, and  
opens as a Gate!  
The Gates are open!*

Stop toning.

All: *The Gates are open!*





# Invocation

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## Ancestor Invocation



*by Maria Stoy*

On winds from far across the western sea  
We bid our grandmothers and noble sires  
To join their children standing proud and free.  
As to the ancient ways we now aspire  
The bonds between what is and all that was  
Will strengthen as we join in ancient rite  
Across the ages love will aid our cause

And light the path before us through the night.  
Most honored kin, your names are here  
remembered  
As teachers, friends and guides upon our way.  
Come heed the call and hearken to our word  
And hold Earth's children in your thoughts we  
pray  
Accept the offerings we bring to thee  
And in our hearts and grove most welcome be!



# Invocation

---

## Invocation to Bragi



*by Steph Gooch*

O Bragi, wizened ward of Iðunn's apples  
Frith-weaver, mead-minder, oath-drinker  
Runes written upon thy silvery skaldic tongue  
Confer on us Kvasir's kennings  
As we work the Work of Wisdom  
Hail Bragi!





# Invocation

---

## Invocation to Ogma



*by Skye Windsinger*

We call to you Ogma.  
Sweet silvered songs of poetry  
and wisdom drip lightly  
from your lips,  
Oh wordsmith of honey tongue.  
Come to us!  
Champion of Tuadu and Lugh,  
you who are strong of arm  
yet stronger of speech,  
Brother of the Dagda,  
who gave us the gift of the Ogham,  
we ask you now to attend this rite!  
We give adoration to you this night.  
We ask for your blessings  
upon the work we do today!  
Ogma, we offer to you  
this sweet honey and  
ask that you accept this offering.  
Ogma, accept our offering!



# Invocation

---

## Invocation to Cerridwen



*by Lesley Domnu-Hooper*

Cerridwen, Cerridwen, Cerridwen  
Goddess of poetry, keeper of the Cauldron  
Hear us as we pray to you, hear us as we honor  
you.

Cerridwen, you came to us through Bala Lake in  
North Wales,  
You kept the Cauldron of poetic inspiration, Awen.  
Though Gwion was not whom you wished to bless  
with wisdom,  
Your rebirth of him gave us Taliesin.

Cerridwen, Cerridwen, Cerridwen  
Mother, master, daughter, wife  
So much you have been in your days.  
We honor you as a bardic deity these days.

Cerridwen, blessed are we to have your Awen.  
Take joy in knowing you are not forgotten.  
Though we not always honor you as we should,  
We take note the gifts you bless us with.

Cerridwen, Cerridwen, Cerridwen  
Accept this thanks  
Accept this honor  
Accept this offering!

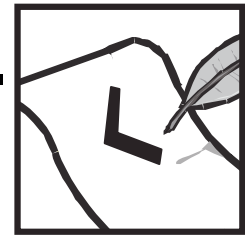
*Diolch o galon!*



# Story

## The Tale Of Velnius

by Melissa Hill



Now I will tell you a story of Velnius, a god of magic. A god of words. A god of the low places and the swamps and the underworld. In recent times he has been known in a different way, as a devil. So let us go back, to a long time ago, in a land far, far away. And in this place there was a woman walking in the woods. It was a dark wood, and tangled. With water pooled among the trees. But the woman was not worried; she knew the ways of the woods. As she walked along, she sniffed the air, and noticed it was wet, and she heard the sound of rising thunder, and she saw the clouds come rolling along. She was about to get very wet. So she did the only reasonable thing you can do, at least when you're wearing your best clothes. She took them all off. And put them in a box to keep them dry. So the rain came pouring down and she was drenched. But eventually it passed by, and she wrung out her hair and put her dry clothes back on and continued through the

woods. It was then that Velnius saw her. He had been hiding because he hates thunderstorms, as he hates Perkunas the god of thunderstorms. When he saw this woman come through the storm without the rain touching her, he thought to himself, "I must have this magic!" So he went to her and begged her to share her spell with him. The woman looked at him and thought to herself, "Sometime you can trick a trickster..." So she said, "If you will share with me all of your magic, then I will share my magic with you." And Velnius agreed. He told her all of his spells, all of his tricks, all of his magic. And then he said, "Now tell me! How do you stay dry?! How do you escape the thunderstorm??" So she stripped naked and stuffed her clothes in a box. He paused and stared at her. Then he shrieked, "THAT'S IT???" and stormed off in a huff back to the swamps and the deeps, thwarted again. As for the woman? Well, that, Children of the Earth, is how the first Witch was made.



# Chant

## Divination Chant - Solitude and Fate

by Matthew Rutledge



*Note: this Norse-inspired chant is meant to be used during divination, such as a ritual Omen of return. It is seeking assistance from the three kindred to uncover our fate written by the Norns.*

Three Nights I've waited, alone I waited  
From dusk till early morn  
Three nights I've waited, alone I waited,  
To learn the secrets of the Norn

On the third night I waited, by the fire I waited  
From dusk till early morn,  
That night I waited, alone I waited,  
For the Æsir to read the Norn.

The first night I waited, by the well I waited  
From dusk till early morn  
That night I waited, alone I waited,  
For the Alfarr to read the Norn.  
The second night I waited, by a tree I waited,  
From dusk till early morn,  
That night I waited, alone I waited,  
For the Vættir to read the Norn.

Three nights I waited, not alone I waited  
From dusk till early morn  
Three nights I waited, not alone I waited  
We have the secrets of the Norn



# Song

## Song - Muses Nine, Sing Through Me

by Jan Avende



Vocals

A Dmaj7 D A E

In - spi - re me with your grace and song. To hon - or all the Kin-dreds.

A Dmaj7 D A E A A

5 Take my head my hand my heart. Mus-es Nine, sing through me! Write a stor-y and

Dmaj7 D A E A Dmaj7 D

10 tell a tale. El - o - quent and f - air. Rhyme and me - ter will guide our voice. Ka-

A E A A Dmaj7 D A

15 li - o - pe, sing through me! Sing to keep the world a - live. Re - mem - ber well the

E A Dmaj7 D A E A

20 p - ast. Guide the world with your mem - or - y. Klie - o, sing throuhg me!

A Dmaj7 D A E A

25 Write to keep e - mo - tions strong. A - wak - en all the sen - ses. The lov - ers hearts will

Dmaj7 D A E A A Dmaj7 D

30 heed your call. E - rat - o, sing through me! In - spi - re me with your grace and song. To

A E A Dmaj7 D A E

35 hon - or all the Kin-dreds. Take my head my hand my heart. Mus-es Nine, sing through

40 A A Dmaj7 D A E A

me! My steps fall in - to your beat. Guide my foot-steps wise-ly. All hearts beat

46 Dmaj7 D A E A A

in your dance. Terps-i - khore, sing through me! Sad - ness dwells with -

50 Dmaj7 D A E A Dmaj7 D

in your eyes. Make oth - ers un - der-stand you. Op - en hearts a-wake un-bound.

55 A E A A A Dmaj7 D

Mel-pome - ne, sing through me! Smil - ing eyes and laugh - ing soul. You

59 A E A Dmaj7 D A E

make my spir - it so - ar. Mak - ing all the world seem bright. Thal-ie - a, sing through

64 A A Dmaj7 D A E

me! In - spi - re me with your grace and song. To hon - or all the Kin-dreds.

69 A Dmaj7 D A E A A

Take my head my hand my heart. Mus-es Nine, sing through me! Speak - ing all the

74 Dmaj7 D A E A Dmaj7 D

thoughts you hear. The verse main-tains the myst-ery. Pro - phec-y and love you know.

79 A E A A A Dmaj7 D

Eu - terp - e, sing through me! The stars are twink - l - ing in your dance. A

83                    A                    E                    A                    Dmaj7    D                    A                    E

sci - ence you know b - est. Shine down your wis - dom bright Ou - ran - i - a, sing through

88                    A                    A                    Dmaj7    D                    A                    E

me! Sing all your praise a - loud. Raise your arms — to the sky. — The

93                    A                    Dmaj7    D                    A                    E                    A

Folk be - low call to the Gods. Po - ly - hymn - ni - a, sing through me! In -

97                    A                    Dmaj7    D                    A                    E                    A

spi - re me with your grace and song. To hon - or all the Kin - dreds. Take my head my

102                    Dmaj7    D                    A                    E                    A                    A (single strum on chords

hand my heart. Mus - es Nine, sing through me! In - spi - re me with your

106                    Dmaj7    D                    A                    E                    A                    Dmaj7    D

grace and song. To hon - or all the Kin - dreds. Take my head my hand my heart.

111                    A                    E                    A                    Rubato

Mus - es Nine, sing through me! In - spi - re me with your grace and song!

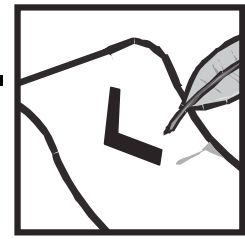
Congrats on making  
 Master Bard  
 Drum!



# Article

## General Guidelines for Email Lists

by Rev.'s Jean 'Drum' Pagano & Robb Lewis



This last year has been another great year for communication through the various ADF email lists. As the Listmaster and Webmaster, we both would like to thank everyone for doing their part to be civil and understanding.

It has not been all wonderful though. There have been a couple issues that have popped up over the last year, and we feel that it would be a good idea to remind all our members of some of the etiquette and helpful tips for our email lists. This is by no means an exhaustive list of tips, but it does hit the biggest things that we feel can all do to keep the lists civil and welcoming for everyone. If you feel we missed something, please email us at [ADF-Listmaster@ADF.org](mailto:ADF-Listmaster@ADF.org) or [ADF-Webmaster@ADF.org](mailto:ADF-Webmaster@ADF.org).

Please also take the time to look at our privacy policy which describes what we do and don't do when you visit our website or when you join ADF. This can be found at [<http://www.adf.org/core/privacy.html>](http://www.adf.org/core/privacy.html). Please also take the time to look at our moderation policy for the email lists. This will tell you what is and isn't allowed on our lists, and how the moderation policy is applied. You can find this policy at [<http://www.adf.org/forums/lists/moderation.html>](http://www.adf.org/forums/lists/moderation.html).

### Helpful Tips for Email Lists:

#### 1) Read all emails before you reply.

\* It is easy to want to reply to every email as you read it. If there are many emails that have been sent after that email though, you may be repeating what someone else has said. Please read all the emails that are part of a thread before you reply, this way you can avoid the "me too" type post.

#### 2) Combine replies into one email.

\* It is easy to send multiple emails, but this can easily be interpreted as bullying or spamming. People also receive emails from the list in digest form. If someone is receiving the digest, that means that they receive all the emails for

the day combined into one email. The more emails you send, the harder it is for people on digest to reply and it discourages them from participating.

\* Please read all the emails from one subject line and reply to all at once if possible. This may require you to copy/paste quotes from multiple emails into one, but consolidating everything into one email will be appreciated, especially if it ties multiple emails together.

\* If you are replying to more than two or three emails on one subject within an hour, you are very likely over posting. Give someone else a chance to reply first.

#### 3) Be polite and assume the best of everyone.

\* Email is a very impersonal form of communication. It is extremely common to mis-interpret what is written as being an attack instead of how it was intended. The vast majority of people do not mean to insult or attack people through email. Assume that they did not mean the email in that way. When in doubt, ask them before you take it personally.

\* When you are emailing, assume that your email will be taken in the worst possible way. Re-read it and see if you are joking or using sarcasm. If you are, please make sure that you are clear that you are. Examples of how to do this are using emoticons like ";)", abbreviations like "j/k" (just kidding or joking), or tags like "/sarcasm" at the end of the section.

\* If you have to apologize ahead of time for offending someone, chances are you will - don't send the post.

\* If you are purposely writing a mean spirited email, don't send it to the list, and be very sure you want to send it directly to the person. This is the easiest way to find yourself the

subject of a complaint, put on moderation, or banned from a list.

#### **4) Be sure of whom you are sending replies to.**

\* It is simple to hit reply with the intention of replying to the individual, but forgetting to change who it gets sent to. This can cause private conversations to be sent to the list. This can be extremely embarrassing, especially if you are talking about someone specific and don't want them to know what you are saying. If you are writing such an email, please change the "To" line first, and double check before you hit send. Once you hit send, you cannot get it back.

#### **5) Update your subject line.**

\* Conversations often do get off the original topic and break down into multiple different conversations. This can be confusing when the topic of the email doesn't match the subject line. When you are changing the focus of an email away from the original subject, please change your subject line. There are 2 ways this is commonly done:

a. change it to "NEW SUBJECT was: OLD SUBJECT". This makes it easier to see where things came from.

b. change it to "NEW SUBJECT". This makes it difficult to track where the idea came from, but is appropriate if it not related at all to the original subject.

#### **6) Remove the list designation from the subject line.**

\* All our lists add "[LISTNAME]" to the front of the subject line. When you are replying or forwarding it to a different list than it was originally sent to, please delete that tag. Keeping it there makes the subject line longer and more difficult to understand. There are also people that sort their email based on that tag and when there are multiple tags, the email either goes to the wrong folder and they won't see it or it'll end up in multiple folders.

#### **7) Trim your posts.**

\* It is very easy to hit reply, add your comments to the top of the email, and send. The problem is that you are sending on a lot of information that you don't need to send. This is a big issue for people on digest mode. They have to scroll through the same emails multiple times when reading the digest. This makes it difficult to read, and results in a lot of frustration. If you receive your emails in digest format and you do this, you just sent the entire digest in addition to your reply.

\* Please delete from your replies anything that is not related to your reply. Better yet, don't "top post" your replies. Instead, put the quoted material first, then reply at the bottom of the email. Just this small change can make you more conscious of the size of your email and encourage trimming.

#### **8) Keep signatures short.**

\* It is tempting to put down everything about you in your signature. We don't really need to know that information though. Signatures are best left to a maximum of three or four lines of text. The best signatures out there include only your name and email address. If you include any positions of responsibility you hold, please make sure they are pertinent to the email you are sending. It is possible that by including them in your signature that people will mistake that you are speaking from an official position when you are expressing a personal view.



# Chant

## Gate Chant

by Luke Landry



Peer in - to the well see it o - pen as a  
 Gaze in - to the fire see it o - pen as a  
 Look up - on the tree see its roots and branch - es

8  
 gate to the worlds be - low  
 gate to the hea - vens a - bove  
 grow to con - nect all the worlds.

16  
 Let the gates be o pen

The chant presented here was written for use in Charter Oak Grove's Autumn Equinox ritual, where it was well received. That ritual was in a Norse hearth culture, but the chant should work equally well in other cultural contexts that use the Well, Fire, and Tree as the Hallows. I find that this works best over a simple drum pattern. I typically use a simple heartbeat pattern, with a single drum beat on the first and third beat of each measure. I then will drop the drumming and sing the ending by itself. I have posted a sample of the chant performed as described here on my YouTube channel at [www.youtube.com/user/adfbardluke](http://www.youtube.com/user/adfbardluke).

I've found this chant to be very effective in my home rituals, especially on days when my mind really wants to be elsewhere. The simple drum pattern helps me to let go of any scattered thoughts that have crept in since the opening meditation. The somewhat serene melody helps deepen my relaxation. The simple phrasing allows me to concentrate on the visuals of opening the gates, rather than on remembering the words to the song. All of this puts me in a more effective state of mind for ritual and helps me to connect with the Kindreds as I call them into the space.

❧

*Luke Landry has been an ADF member since 2010. He completed the Dedicator's Path program in May of 2012 and is currently working through the Bardic Guild Study Program.*





# Poetry

## Brighid's Song/Ode to Brighid



*by Phoenix Rose*

Brighid – Brigit, Brigantia, Bride  
Brighid – Vrije, Brigandu, Bride  
Brighid – Breo, Britannia, Bride

Fiery Arrow, Exalted One  
Tuatha de Danaan, mother of sons  
Daughter of the Dagda, beloved Sidhe  
Her mantle and girdle protects thee

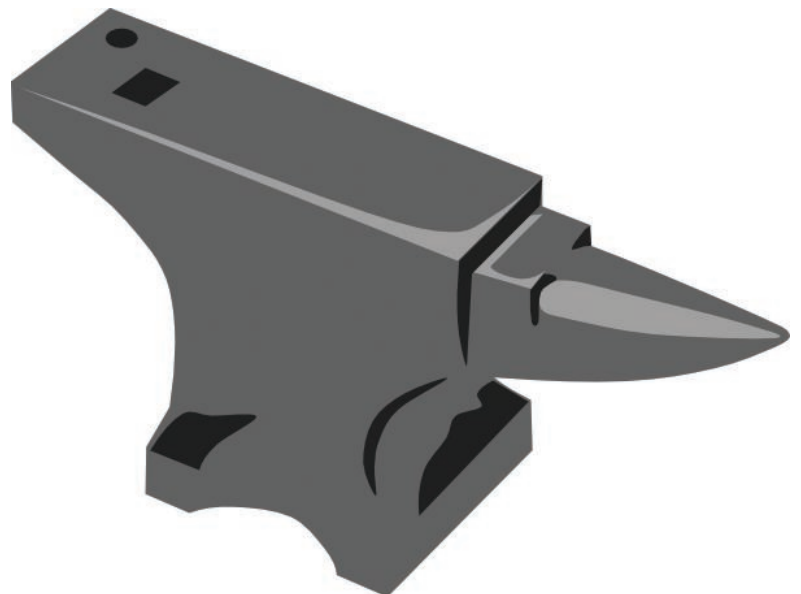
Brighid – Brigit, Brigantia, Bride  
Brighid – Vrije, Brigandu, Bride  
Brighid – Breo, Britannia, Bride

Goddess of inspiration, poetry, and song  
Goddess of the fire, hearth, and home  
Goddess of healing, fertility  
Goddess of wells and prosperity  
Brighid – Brigit, Brigantia, Bride  
Brighid – Vrije, Brigandu, Bride  
Brighid – Breo, Britannia, Bride

Goddess of springtime, Goddess of life  
Goddess of pastures, beloved midwife  
Goddess of smithcraft, Protectress in war  
Uniting Goddess, inspiring lore

Brighid – Brigit, Brigantia, Bride  
Brighid – Vrije, Brigandu, Bride  
Brighid – Breo, Britannia, Bride

Brighid – Brigit, Brigantia, Bride





# Poetry

## Praise Song to Hestia

by Brighde



*(this poem evolved out of a workshop given by Jenni Hunt at 8 Winds Festival in June 2012)*

I sing to Hestia  
buttery grace of Home  
a-glisten, a-shimmer,  
the heart within the hearth  
twining warm against the twisting cold.

Though all the hordes of  
nightmare and sharp fear  
shriek around the borders of Her realm,  
Though want and yearning beat  
against her pillowed walls,

She, gentle and sure,  
still sustains our hope,  
our hearth, our home.

She, who dwells within the heart and will,  
the welcome Blessing  
the sovereign Comfort  
Fire of Life.





# Poetry

## The Lovers

*by Tara Loughborough*



Floating on clouds of ashen gray,  
This is where true lovers lay.  
Under the velvet navy sky,  
Beneath the stars, the lovers lie.

Upon a hilltop, right at day,  
This is where the lovers pray.  
Before the rise of golden bright,  
The lovers kiss to welcome light.

Beyond disturbance lovers stay  
As one, they float sweet time away,  
To climb the greenest mountain high,  
To join as one, to sweetly sigh.

The long, hard day has nearly gone;  
The lovers' love still thrives on.  
At sunset, paradise takes its hold.  
The sunset leaves, the night is cold.

Somewhere still, the suns still rise,  
Beneath the lovers' knowing eyes.  
The sun is warm, the colour bright;  
The lovers hold eternal light.





# Invocation

## An Invocation to Gwydion

by G R Grove



### Gweddi i'r Gwydion

*Ysgrifennwyd gan Gwernin*

Canmolaf nawr ar y Gwydion  
roedd yn fab y Duwes Dôn.  
O'r hen feirdd a'r chyfarwydd  
Yn y byd yn orau roedd.  
Hob-yspeiliwr, gwron cryf  
gan ei hudlath a'i gleddyf,  
llun-symudwr, derwydd doeth  
ac o'r Llew'r unig dadmaeth.  
Clywch, Gwydion, nghân felys—  
Dewch i ni nawr o'ch llys.

### (An Invocation to Gwydion)

*(by G R Grove)*

(I praise now Gwydion,  
son of the Goddess Dôn.  
Of the ancient bards and knowing ones  
in the world, he was the best.  
Swine-reaver, strong warrior  
with his wand and with his sword,  
shape-shifter, wise Druid  
and of Llew the foster-father.  
Hear, Gwydion, my sweet song—  
Come to us now from your court.)



# Poetry

## Night Crow

by Rev. Jean 'Drum' Pagano



Full Moon, bright  
Deep in the shadows, you wait

Black, but I know you are there,  
Black, hidden though the light of the Moon casts  
long shadows  
Come tomorrow  
Sing the Sun  
Fly overhead

Bring your blessings:  
Between your feathers,  
The day comes into being  
In your dark eyes,  
The night belongs to you.  
Carry this message,  
Far across the land,  
Carry this message,  
Home



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

**-IAN CORRIGAN**



**The Annual  
Trillium Spring Gathering  
April 18-21, 2013**

**At TLC campground in the beautiful mountains of Virginia!  
This year's theme: The Practical Skills of Druidry**

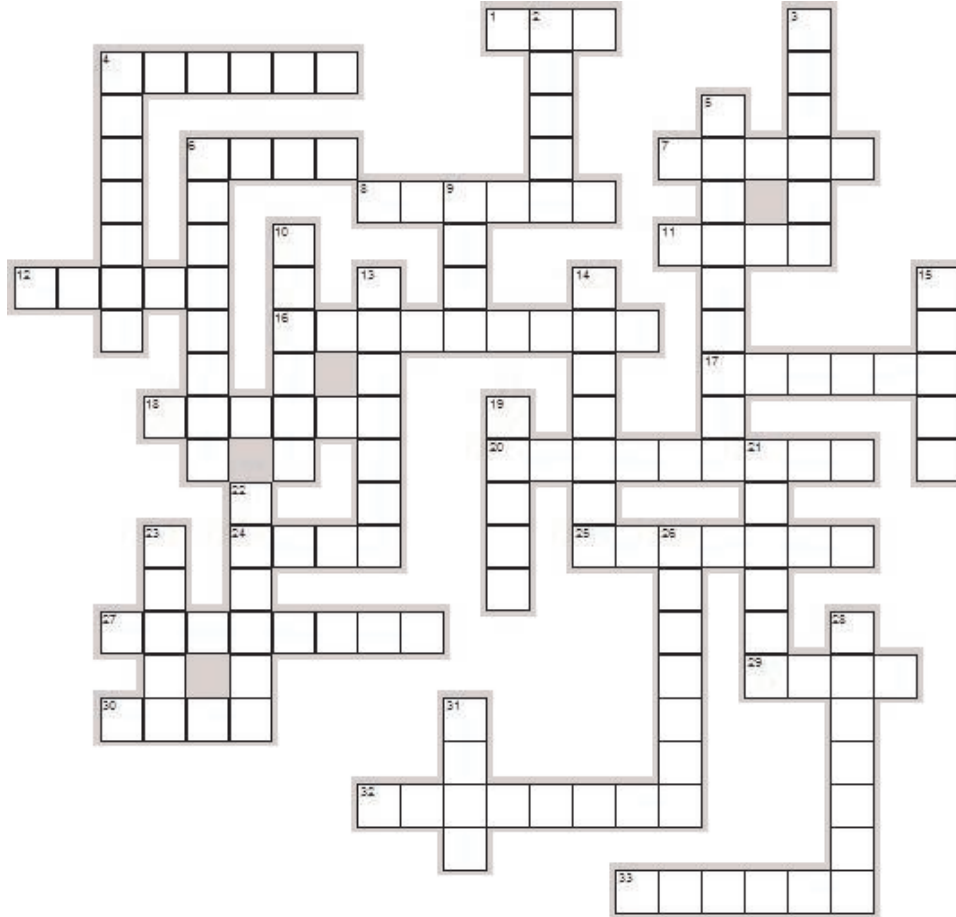
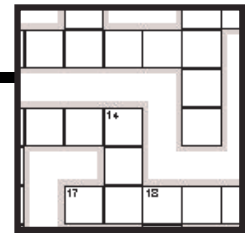
**[www.trilliumgathering.org](http://www.trilliumgathering.org)**



# Crossword Puzzle

## Popular Goddesses of the World

by Chris :)



Ed: [www.puzzlemaster.com](http://www.puzzlemaster.com)

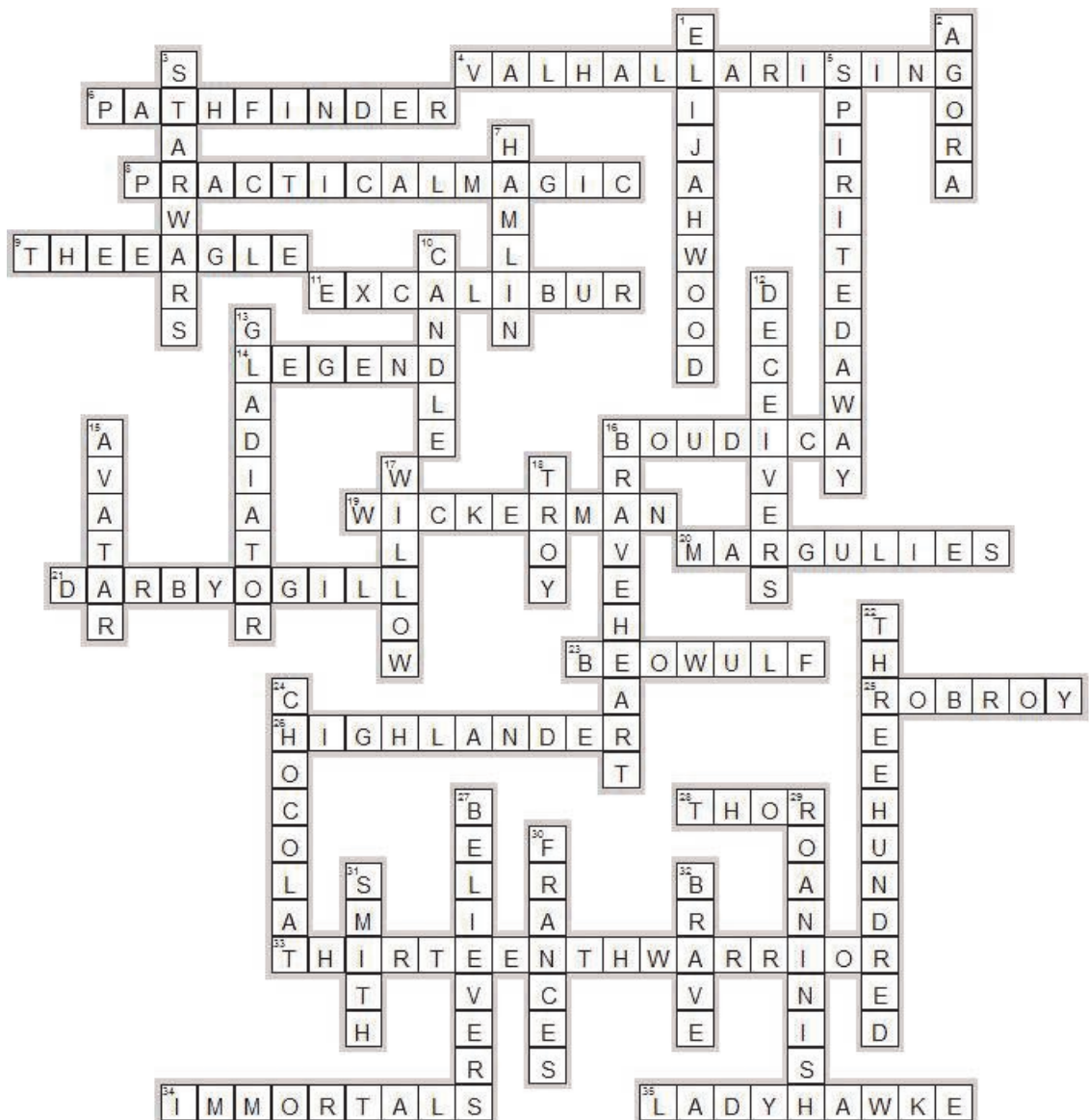
## Down

2. Vedic Goddess of the dawn
3. Irish Fire Goddess
4. Greek mother Goddess of life and death
5. She failed the virginity test (Welsh)
6. She was Pwyll's queen
9. Hindu Goddess of time and change
10. She has privileges in Earth, sea, and heaven (Greek)
13. Orion won her heart
14. This Goddess was known for her wagon tours (Germanic)
15. Hindu Slayer of the buffalo demon
19. This Lithuanian Goddess used an amber spindle to create life's thread
21. This Sumerian goddesses decent to the underworld is famous
22. She was killed by the storm-god Marduk (Babylonian)
23. A Celtic Goddess with a Temple in Rome
26. Chinese Bodhisattva of Compassion
28. Hindu goddess of wealth
31. The Tibetan "mother of liberation"

# Across

1. Egyptian Sky Goddess
4. Roman virgin Goddess
6. Mother of the Olympians
7. She is the Queen of Asgard
8. She is called Moist Mother Earth
11. Egyptian Goddess of truth, law and justice
12. She rules over Folkvangr
16. She possesses the cauldron of Awen
17. This Egyptian cow-goddess is the personification of the Milky Way
18. She is the namesake of the Germanic festival of Easter
20. She was born of sea foam (Greek)
24. Mother of Horus
25. Her healing springs are in Burgundy France
27. This Gaulish Goddess had Mercury as a consort
29. She was Mistress of all Sumerian gods
30. Feline daughter of Ra
32. Celtic goddess of war
33. The Great Divine Mother of Hinduism

# Last Issue's Puzzle Key





# News and Announcements



## Dedicant Path Completions

### Colleen Sorbera (Oona)

Paumanok Island Protogrove, ADF

Date completed: September 2012

### Filip Kubín (Airis)

Solitaire

Date completed: September 2012

### Daniel Shea

Date completed: October 2012

### Robert Steiner

Shining Lakes Grove, ADF

Date completed: October 2012

### Kelly Fielder (Adara)

Solitaire

Date completed: November 2012

### Sheridan

Solitaire

Date completed: November 2012

### B-J Rogers (Beej)

Larrea Tridentata Grove, ADF

Date completed: December 2012

### Dara NicDhana

Solitaire

Date completed: December 2012

### Terrence Lewis (Ethne)

Grove of the Rising Phoenix, ADF

Date completed: December 2012

## Guild Completions

### Rev. Jean Pagano (Drum)

3<sup>rd</sup> circle Bardic Guild Study Program

Date completed: November 2012

## New Protogroves & Grove Approvals

### Bright Falcon Protogrove

Boynton Beach, FL

Date founded: June 21, 2012

### Maple Hart Protogrove

Columbia, PA.

Date founded: July 31, 2012

### Gold Coast Cypress Protogrove

Miami, FL.

Date founded: September 13, 2012

### Nine Hazels Protogrove, ADF

Cumberland, MD

Date founded: December 12, 2012

~ Congratulations to all ~

## Upcoming Events

### PantheaCon

San Jose, CA

Feb 15 - 18, 2013

<http://www.pantheacon.com>

### Trillium Gathering

Cross junction, VA

April 18-21 2013

<http://www.trilliumgatheringadf.org>

### Gaia Gathering Pagan Conference

Gatineau, Quebec Canada

May 17-20, 2013 Registration opens Dec 1/12

[info@gaiagathering.ca](mailto:info@gaiagathering.ca)

### Wellspring Gathering

Brushwood Folklore Center, Sherman NY

May 23-27 2013

<http://www.adf.org/events/wellspring/>

[www.adf.org/events](http://www.adf.org/events) for further information

# Contributors List

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## Articles

- Rev. John “Fox” Adelman, Archdruid Emeritus  
Article: *To Grasp at Radiance: The Way of Holy Fire*
- Maria Stoy  
Article: *Community Service*
- Melissa S. Burchfield  
Article: *A Gathering of Muses: The Wellspring 2012 Bardic Ritual*
- Rev.’s Jean ‘Drum’ Pagano & Robb Lewis  
Article: *General Guidelines for Email Lists*

## Columns

- Amanda Thomas  
SIG Column: *Little Acorns—Kindred Blossom Art*
- Bridgette Adkins  
SIG Column: *Little Acorns—Tea Party with the Kindreds*
- Thomas Brown  
Divination System Review: *Rev. Ian Corrigan’s The Nine X Nine: An ADF Symbolic System*
- Taryn Lyon  
Festival Review: *The OBOD East Coast Gathering: An ADF Druid Infiltrates*

## Crossword

Chris :)

## Bardic

- Bonnie Cyr  
Invocation: *Invocation to Saga*
- Skye Windsinger  
Poem: *Earth Mother*  
Invocation: *Invocation to Ogmia*
- Dave ‘Thexalon’ Kleinschmidt  
Song: *Blessed Draught*
- Diane “Emerald” Bronowicz, Bard Laureate, ADF  
Gateway Opening: *General Bardic Gateway Opening*
- Maria Stoy  
Invocation: *Ancestor Invocation*
- Steph Gooch  
Invocation: *Invocation to Bragi*
- Lesley Domnu-Hooper  
Invocation: *Invocation to Cerridwen*
- Melissa Hill  
Story: *The Tale Of Velnius*
- Matthew Rutledge  
Divination Chant: *Solitude and Fate*
- Jan Avende  
Song: *Muses Nine, Sing Through Me*
- Luke Landry  
Chant: *Gate Chant*
- Phoenix Rose  
Poem: *Brigid’s Song/Ode to Brigid*
- Brighde  
Poem: *Praise Song to Hestia*
- Tara Loughborough  
Poem: *The Lovers*
- G R Grove  
Invocation: *An Invocation to Gnydion*
- Rev. Jean ‘Drum’ Pagano  
Poem: *Night Crow*

# ADF Directory

## The Mother Grove

Archdruid	Rev. Kirk S. Thomas	adf-archdruid@adf.org
Vice-Archdruid	Rev. James 'Seamus' Dillard	adf-vice-archdruid@adf.org
Treasurer	Angela Bretney	adf-treasurer@adf.org
Secretary	Rev. Robb Lewis	adf-secretary@adf.org
Members Advocate	Melissa 'Missy' Burchfield	adf-members-advocate@adf.org
Chief of the Council of Regional Druids	Jean Pagano a.k.a. Drum	adf-cord-chief@adf.org
Chief of the Council of Senior Druids	Flip Rutledge	adf-cosd-chief@adf.org
Non-Officer Director	Rev. Francesca Hedrick	fran.ladybythesea@gmail.com
Non-Officer Director	Rev. Sean Harbaugh	seanthedruid@gmail.com
Non-Officer Director	Rev. Medb Aodhamair	knottydragon@hotmail.com

## Additional Leadership Positions

Administrator	Selene Tawny	adf-administrator@adf.org
Archdruid Emeritus	Rev. Isaac Bonewits	[deceased]
Archdruid Emeritus	Rev. Ian Corrigan	tredara@ncweb.com
Archdruid Emeritus	Rev. John 'Fox' Adelman	john.adelman@trw.com
Archdruid Emeritus	Rev. Robert 'Skip' Ellison	skip@dragonskeep.us
Chronicler	Peg Glosser/Steph Gooch (Deputy)	adf-chronicler@adf.org
Public Relations Director	Jennifer Lee	ADF-PR-Manager@adf.org
Information Manager	Rev. Rob Lewis	adf-info-manager@adf.org
Listmaster and Moderator	Jean 'Drum' Pagano	adf-listmaster@adf.org
Preceptor	Crystal Groves	adf-preceptor@adf.org
Store Manager	Rev. Robert 'Skip' Ellison	adf-store@adf.org
Webmaster	Rev. Robb Lewis	adf-webmaster@adf.org

## Committees

Clergy Council	Chair: Rev. Kirk S. Thomas	adf-archdruid@adf.org
Council of Lore	Chair Rev. Crystal Groves	adf-preceptor@adf.org
Grove Coordinating Committee	Chair: Rev Caryn MacLuan	adf-gcc-chair@adf.org
Grove Organizing Committee	Chair: Aigeann	adf-goc-chair@adf.org
Prisoner Relations Committee	Chair: Rev Barbara Wright	adf-prison-ministry@adf.org

For information on **Regional Druids** please see the full listing 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>

# Submission Guidelines

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

## References and Notations:

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

## Medium of Submission:

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

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

Please send one submission per attachment specifying the format, author's name, 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](mailto: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.)

### ADF Membership Rates:

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

Total Due \$ \_\_\_\_\_

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

### Under 18 Membership Waiver

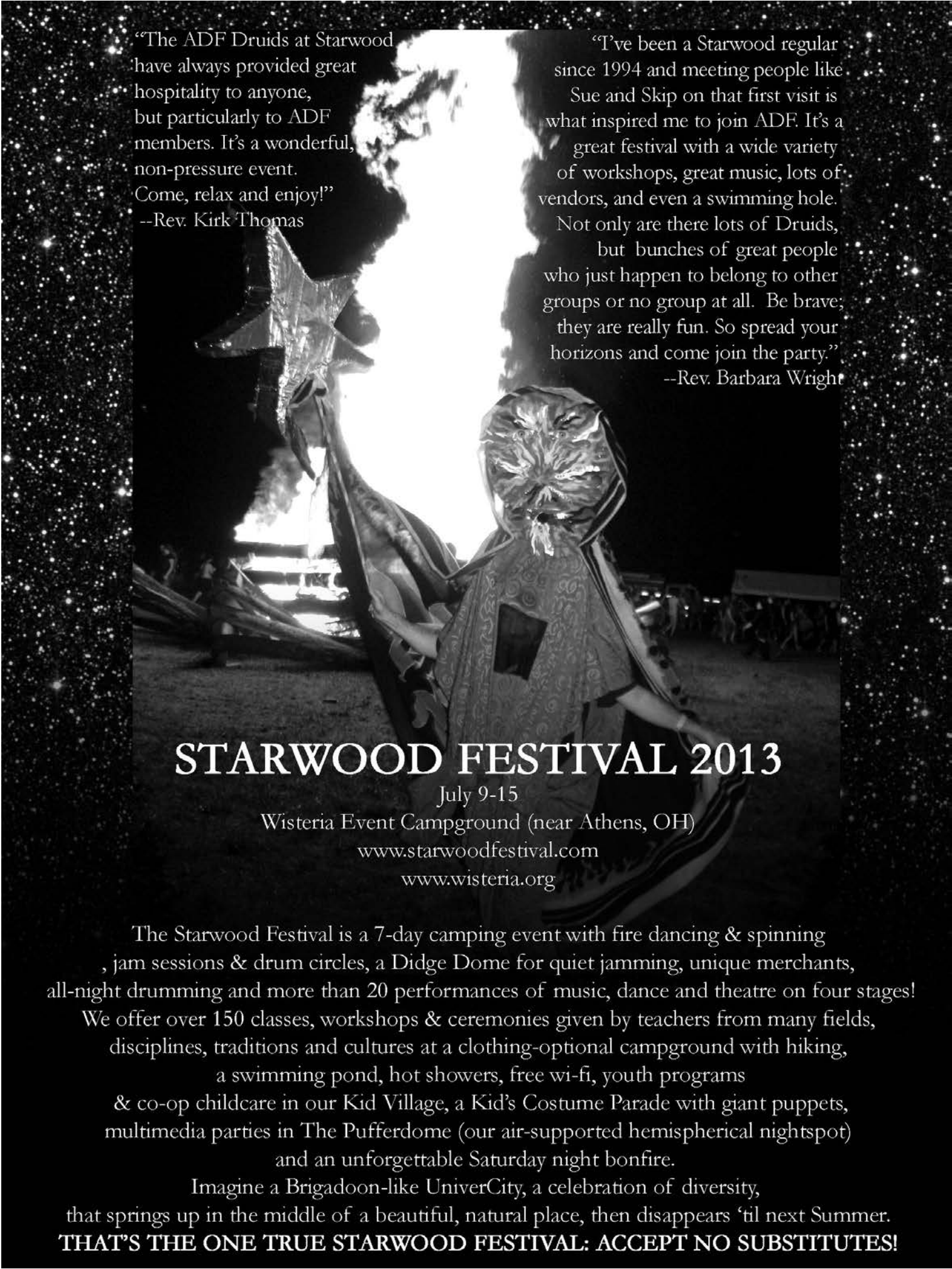
If you are under the age of 18, you must have a parent or guardian sign this waiver to indicate her/his permission for you to join ADF, and that signature must be notarized.

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

\_\_\_\_\_  
Parent/Guardian Signature

\_\_\_\_\_  
Parent/Guardian Printed Name

\_\_\_\_\_  
Notary Seal:



“The ADF Druids at Starwood have always provided great hospitality to anyone, but particularly to ADF members. It’s a wonderful, non-pressure event. Come, relax and enjoy!”  
--Rev. Kirk Thomas

“I’ve been a Starwood regular since 1994 and meeting people like Sue and Skip on that first visit is what inspired me to join ADF. It’s a great festival with a wide variety of workshops, great music, lots of vendors, and even a swimming hole. Not only are there lots of Druids, but bunches of great people who just happen to belong to other groups or no group at all. Be brave; they are really fun. So spread your horizons and come join the party.”  
--Rev. Barbara Wright

## STARWOOD FESTIVAL 2013

July 9-15

Wisteria Event Campground (near Athens, OH)

[www.starwoodfestival.com](http://www.starwoodfestival.com)

[www.wisteria.org](http://www.wisteria.org)

The Starwood Festival is a 7-day camping event with fire dancing & spinning, jam sessions & drum circles, a Didge Dome for quiet jamming, unique merchants, all-night drumming and more than 20 performances of music, dance and theatre on four stages! We offer over 150 classes, workshops & ceremonies given by teachers from many fields, disciplines, traditions and cultures at a clothing-optional campground with hiking, a swimming pond, hot showers, free wi-fi, youth programs & co-op childcare in our Kid Village, a Kid’s Costume Parade with giant puppets, multimedia parties in The Pufferdome (our air-supported hemispherical nightspot) and an unforgettable Saturday night bonfire.

Imagine a Brigadoon-like UniverCity, a celebration of diversity, that springs up in the middle of a beautiful, natural place, then disappears ‘til next Summer.  
**THAT’S THE ONE TRUE STARWOOD FESTIVAL: ACCEPT NO SUBSTITUTES!**



# The Wellspring Gathering

A.D.F.'s First & Oldest Festival

May 23-27  
2013

Brushwood Folklore Center  
Sherman, NY

Erynn Laurie • Andy Biggers

Ian Corrigan • Kirk Thomas

Warrior's Guild Games

Artisan's Guild Competition

Wellspring Bardic Chair

Grand Symbol

Much more...

Special Musical Guest to be announced

**The A.D.F. Annual Meeting**

Event Costs:

\$10 Nightly camping fee, payable to Brushwood at the door

Event fee: \$35 A.D.F. Members • \$45 non-members

(Contact S.C.G. for paypal info)

[seniordruid@stonecreed.org](mailto:seniordruid@stonecreed.org) • Find us on Facebook

(December 2012)

Singh, Upinder.. *A History of Ancient and Early Medieval India: from the Stone Age To The 12<sup>th</sup> Century* (Delhi, India: Dorling Kindersley, 2009)

Slocum, Jonathan. The University Of Texas At Austin Linguistic Research Center, *Proto-Indo-European Etyma*, 1. *Physical World*, 1.81. *Fire(n)*, <[http://www.utexas.edu/cola/centers/lrc/iedocctr/ie-ling/ie-sem/PW/PW\\_FI.htm](http://www.utexas.edu/cola/centers/lrc/iedocctr/ie-ling/ie-sem/PW/PW_FI.htm)> (December 2012)

Smith, William, Ed. *A Dictionary of Greek and Roman Biography and Mythology* (London: John Murray, 1873)

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Titelbach, V. L. "The Sacred Fire among the Slavic Races of The Balkans: An Ethnological Study,

with Original Sketches", *The Open Court*, Vol. 1901: Iss. 3, Article 2

Trinkuniene, Inija. *Lithuanian Folklore as a Source of Baltic Religion: the Fire Ritual*, <[http://www.infinityfoundation.com/mandala/h\\_es/h\\_es\\_trink\\_i\\_fire\\_frameset.htm](http://www.infinityfoundation.com/mandala/h_es/h_es_trink_i_fire_frameset.htm)> (December 2012)

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Webster's Online Dictionary with Multilingual Thesaurus Translation, *Definition: Vesta*, <<http://www.websters-dictionary-online.com/definition/Vesta>> (December 2012)

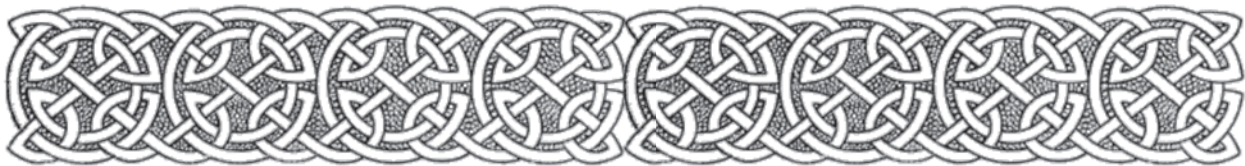
West, M. L. *Indo-European Poetry and Myth*, (Oxford: Oxford University Press, 2007)



should all go join both groups (although I know there are many people who have), but I do think that everyone would benefit from reaching out to their local OBOD members. It would give the OBOD Druids a chance to interact with other Druids to discuss new ideas and viewpoints that we can then share with others. I feel that to strengthen the Pagan community we should interact more with our Pagan neighbors, especially our Druid brethren. I am very much looking forward to the OBOD East Coast Gathering next year for this very reason.



*Taryn Lyon has been a member of the ADF since 2008. She has completed the Dedicant's Program and is currently working on the Initiate's Program. She is currently serving as Scribe for CedarLight Grove where she is an active member in aiding with liturgy, fundraising, and general shenanigans.*



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