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The Quarterly Journal of Ár nDraíocht Féin

Summer 2013 ~ Issue No. 61





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 site 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)  
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# Archdruid



Spring is here, and festival season is in full swing! Something that occasionally takes place at an ADF festival is the ordination of a new priest, and these have taken place over the years at Trillium, Wellspring, Summerland, and Desert Magic, to name a few, for we in ADF have always performed our clergy ordinations in public.

Some of you may also have noticed that our ordination rites have changed a bit in the last few years, with the addition of a 'charging the stole' element after the new priest has spoken the oath.

What does this mean? Why is this important?

The stole is a symbol of the priest's responsibility to the members of ADF, to their Patrons, and to themselves, all of who are present at the ordination. Someone carries the stole around the ritual space, holding it high for all to see. We ask the people in attendance to *charge* the stole and fill it with their blessings and good wishes, but more importantly, to fill it with the weight of the new priest's responsibilities. We want our priests to be reminded of their oath to the Folk and to the Kindreds every time they place that stole upon their shoulders. It is a burden, not a sign of privilege. It marks out the priest as someone 'different' for the duration of a rite, someone performing public sacred duties, and also announces to the world that this person has had at least some *verifiable* training, just as Isaac always intended us to have.

Many of our priests who have undergone this part of the ordination rite report that after the charging, when the stole is finally placed upon their shoulders, they can actually feel its great weight, filled with responsibility, which is far greater than the weight of the cloth alone.

Rev. Kirk S. Thomas  
Archdruid, ADF

**Errata:** The Spring issue incorrectly identified the cover artist as the sister of the actual artist (who has a very similar name). The correct attribution should be: D. Rowen Grove on both the masthead and p.41.

## OAK LEAVES

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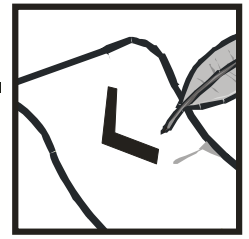
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# Holy Fire in the Indo-European World

by Rev. John Fox'Adelmann, Archdruid Emeritus



If someone were to offer to grant me one wish in this lifetime, as a Neopagan theologian I would be sorely tempted to ask for the power to rewrite the last seventeen centuries of history. That may sound extreme, but I perceive the world to which I awoke this morning as one of profound cultural loss for the Indo-European people. The events of the past two millennia, the extermination of our spiritual leaders, the burning of countless texts, the willful destruction of temples and institutions of learning, the banning of countless pagan folk customs and the overall conversion of the populace to conquering faiths has left us digging among the ruins and struggling to decipher scattered remnants of our cultural heritage.

Yet as sad as the state of affairs may be, I find the digging and debating to be a great adventure. With each tiny piece that falls into place, the moment of comprehension is thrilling beyond compare. Out of the millions of clues, and I assure you they have survived for us in quantities beyond counting, the gradual gains in understanding of the religious culture of our ancestors is a voyage of rediscovery that I would not want to miss.

If there is any gift to which I may claim, it is the mixed blessing of obsession. For the past six months, I have pursued the mystery of fire in the Indo-European world with a singular, nearly sleepless determination. As a reward for the effort, I have glimpsed a world of complexity and power at the very core of Indo-European religious life for which I was not prepared. While mysteries abound on the surface that I have barely scratched, I believe that sufficient proof of the prevalence of perpetual flames exists to justify a propose for practical reintroduction into our revived and living faith.

Eighteen centuries ago, Eurasia was a land illuminated by sacred fire. Perpetual flames burned in the sacred groves, temples and homes of every Indo-European culture. Fire was universally recognized as a living beneficent divinity among mankind. Every member of those ancient societies

surely would have recognized the holy nature and fundamental properties of fire.

The modern world to which we were born has all but lost the sense of sacred fire, particularly surrounding the very important act of ignition. The lighting of a sacred fire in the ancient world was a feat which unleashed tremendous power and had legal consequences according to our custom. Those ancient fires warded against invading hoards, secured the favor of gods for mankind, cured disease, cleaned away impurities, guarded loved ones, protected treasures and could even wrest control of an entire land with the magical kindling of a single holy fire in a particular place at the correct time.

In contrast, our world of convenience and technological innovation has displaced holy fire from its rightful place among mankind. We live in homes largely without hearths where flames are either ignited automatically by unthinking machines or have been replaced entirely by electricity. We rush from place to place in horseless chariots driven by internal fires but we are barely aware of the thousands of ignitions per minute which make it possible.

We prepare our food with amazing speed and ease, often without using flames at all. When we have the rare need to light a fire, be it for recreational camping, burning refuse or lighting a ritual flame, we have such convenient means in the form of matches and lighters that render it virtually effortless. In all of these ways we have been removed from any appreciation of the divine presence which is truly humanity's best friend.

I would like to take you on a brief journey across the Indo-European ancient world for the purpose of explaining the most fundamental aspects of sacred fire. For now I will resist the temptation to move out from that center to the surrounding constellations of gods, customs and belief in each culture and instead remain focused on the points most relevant to the task at hand. At the conclusion of this brief journey I would like to conclude with a

proposal for use of these principles in our modern day practice. That proposal is contained in a second article after this one called “The Flame of Unity”.

Perpetual flames were maintained the in the homes and sacred community centers of all Indo-European cultures. These flames were lit ceremonially using either wood-on-wood friction, sparks from striking flint, convex mirrors or light concentrating glass.(Insoll 59) By far the friction method was considered the most ancient and preferred method.(Kelly, 46) Once lit these fires were maintained continuously and given offerings daily as a matter of religious duty to the family, tribe and nation.

The fires used in sacrificial rites were always lit using the perpetual hearth flame rather than lighting a new fire.(Dumézil, 313) As is seen in India today, when a wedding, funeral or any other rite is to be performed, the hearth fire of the host family is brought from their home to the ritual site. The same was true throughout the Indo-European world to the extent that the igniting of new fires by the methods mentioned above was an infrequent and normally once-per-year affair.

For that reason when a Roman family wanted to perform a rite of offering at a public temple they brought along their hearth fire in a pot called a *foculus*.(Dumézil, 315) This is also the original meaning behind our modern candle-lighting custom at weddings. Originally the hearth flames of the two families would have been brought to the ceremony and combined by the young couple to form their new hearth flame.

The perpetual flame concept, as well as many other fire-based pagan customs, were adopted by the Catholic Church where they continue to this day. In the Vatican a perpetual flame is maintained and relit once per year at Easter. They do this with great ceremony using either flint and steel or a “burning glass” (magnifying glass). Even more pagan survivals of fire worship continue in the Eastern Orthodox Church such as the annual “miracle of the new flame”.

In Indo-European mythology the fire is divine and male. The god of fire is the living flame itself which is understood to be the same substance as the sun.

In ritual his primary roles are providing purification and accepting sacrificial offerings for himself and all of the other celestial gods.(Insoll, 53) He is present in every flame and not represented in human form. The present day Hindu iconography for their fire god Agni is a more recent development heavily influenced by the Greeks during the expansion of Alexander’s empire into the Punjab.

A second divinity is also present at the holy center and is so closely associated with him that they are nearly inseparable. That other being is the hearth goddess, the divine fire tender and perhaps bride of the fire god. They appear together at the core of each culture and one generally eclipses the other to become prominent. As you will see below, in central and western Eurasia the fire tender goddess is prominent while the fire god is barely personified. In the eastern cultures the opposite is true. Whichever one of the pair is prominent in a given culture that deity appears right near the top of the pantheon as one of the more important and popular deities (Green, 436).

These flame deities were central to every person’s experience of their religion, from the commoner to the priest and king. Perpetual flames formed the core of the domestic cult of every home, providing food, warmth and protection (Boyle, 1). They were also part of the daily life of clergy being present in every ritual fire in every temple and holy place. These deities were also honored daily by chiefs, kings and governing bodies such as Senates. In every case they were seen as protective and beneficent patrons of the people (Plutarch 9-10).

This pair of deities, the god of fire and his mate the fire tender goddess were a source of ultimate purifying power. The light, heat, smoke and ash were all seen as cleansing of contamination from death and disease (Hutton, 22). They were also called upon at times of misfortune such as defeat in battle which was also believed to have root cause in impurity (Dumézil, 458-459).

In addition, they were seen as the source of intense fertilizing power (Insoll, 53). The god of fire is highly sexual, his lust for women and his phallic virility are attested in many tales (Burkert, 170). In myth the heat he gives off is able to ripen semen and bring forth life such as the birth tale of the Indic god *Kārttikeya* (Kinsley, 195) and the birth of the Norse Ymir (Brodeur, 17). The fire god also occasionally mates with the virgin priestesses who

tend his holy fire using a penis of flame or sometimes a wooden phallic substitute called a *fascinum* (Bloch, 84) and thus give birth to kings such as Romulus and Remus (Dumézil, 255) and Servius Tullius (Rose, 262).

The mate of the fire god, the sacred fire tender is a goddess of pure virginal character and high moral standing. She is imagined as the prototypical fire priestess in modest dress, wearing a girdle and veil and pouring oil upon the sacred fire (Burkert, 170). She is the goddess of the domestic hearth and a beneficent protector of the family. The sacred fire tender and her mate are usually associated with symbols of sun power in the form of solar wheels or offset spoked crosses that graphically suggest a spinning motion such as the swastika, the Lithuanian *žalciai* and the Celtic Brigit's Cross (Dames, 247).

This divine pair are also associated with agricultural prosperity. They are responsible for the fertility of livestock and crops, as well as human fertility in the family. She is especially associated with childbirth in humans and livestock as well as abundant lactation (Ross, 455). The virginal nature of the goddess and her priestesses, as represented by the knotted girdle restraining the womb, is the embodiment of super-fertile energy stored up by the restraint of sexual abstinence. In wedding ceremonies right up to the present day, new brides dress in the attire of the hearth goddess (Sebesta, 57) and her priestesses as an expression of her fertile power that is ready to be the foundation of a new family (Hastings, 749).

Now I would like to give some quick examples illustrating these divinities in some Indo-European cultures. In Roman religion the fire tender hearth goddess is Vesta (Pennick, 35). While she is extremely prominent, her mate in the fire god *Ignis* is greatly eclipsed by her (Insoll, 53). His name is preserved in given names referring to "fiery" such as the Italian *Ignacio*, the Spanish *Ignado* and Portuguese *Inacio*. Vesta and her Vestal Virgin priestesses tended the sacred flame and performed key rites of purification throughout the Roman religious calendar (Bunson, 444). Among the items kept at Vesta's temple was a wooden phallus or *fascinum* and her priestesses appear repeatedly in Roman myth as being mated by the fire, or sometimes another phallic god, and giving birth to kings (Littlewood, 80).

Among the Greeks the sacred fire tender is Hestia. She requested that her brother Zeus free her from the obligation to marry and grant her wish to remain in the hall of the gods on Mount Olympus to tend the Ara, the sacred fire. She was considered present at every fire from the meekest home to the greatest temple fires and was always given the first offering (Burkert, 170). The sexual potential of her virginal state is illustrated in the attempted abduction of her by the phallic fertility god *Priapus* (Conner, 111).

The Baltic sacred fire tender goddess is called *Gabija* and her eclipsed fire god mate is *Ugnis*. She is the center of domestic religious life and her priestesses maintained the central community fires. Her name refers to the daily process of covering the fire at the family hearth to keep it from going out during the night or blazing up and destroying the family home (Gimbutas, 204). The Lithuanians have many prohibitions against insulting the fire including the fact that one should never spit into it or turn ones back while the fire is being kindled lest she become vengeful and destructive (Trinkuniene, 3).

The Celtic sacred fire tender goddess is Brigit and her eclipsed fire god mate is *Áed* (MacKillop, 3). Most pagans are abundantly familiar with Brigit. Her role in relation to the fire is amply illustrated by her cognates in related cultures. Carmichael also recorded that she is "said to preside over fire". (Carmichael, 128)

Being much less familiar, I will expand a bit on the evidence for *Áed* (*Aodb* in Modern Irish) and his properties that are preserved in the Gaelic language. The term for "little fire" is *Áedán* leading down to the popular anglicized given name Aidan which my own son bears (MacKillop, 4). The term for a man born of the union between the fire god and a woman is *cináed* which translates as "born of fire, comely or finely made" which when anglicized yields the name Kenneth and its Scandinavian variant Kent (MacKillop, 79).

The purifying property of the sacred fire deities is called *conláed* by combining *connla* (pure or chaste) with fire which in modern form is *Connolly* or anglicized as Conley. The term for "worship" which of course once centered on the sacrificial rites of making offering into the sacred fire is *áedar*. Finally, the

power of the kindling of the sacred fire to claim property is preserved in the terms for owner *áednair* and ownership *áednaireachd* (Dwelly, 38).

When we finally turn eastward for a last illustration, we find that the fire gods eclipse the fire tenders. The Persians and Vedic Indians have very prominent fire gods in *Ādar* and *Agni* (Insoll, 53). The male dominated Zoroastrian faith has obscured the fire tender goddess to the point that I have yet to identify her. *Agni's* wife is *Svaha*, the embodiment of the ritual cry given at the moment of sacrifice to get the attention of the gods (O'Flaherty, 11). The duty of watching over sacrificial rites and protecting the sacred fire falls to the immaculate and beneficent fire-youths called *Angiris*, the priesthood of the fire (O'Flaherty, 126). The sacred fire in the Vedas is attributed with all of the same properties as listed above for the rest of the fire deities.

One final thing that is important to know about these flames is that although they were maintained perpetually for thousands of years, they were actually extinguished intentionally once per year (Dowden, 81). The sacred flame was a part of an annual ritual cycle that included a period of completion, purification and renewal. In some instances, perhaps all, this flame renewal rite coincided with the ending and beginning of the new year.

The dates of these rites varied from culture to culture. The Celts, Romans and Saxons all renewed their flames in the Spring around the time of Spring Equinox which is the origin of some of our Easter and Beltane customs. This necessary annual flame renewal is also the context of the tale of St. Patrick claiming Ireland for Christianity by lighting his own fire at Beltane while the central Irish sacred flame was extinguished and being renewed (Green, 437).

In Lithuania, the priesthood kindled a new fire in Vilnius once per year. The fire was then passed from neighbor to neighbor from there until it has spread across the countryside (Trinkuniene, 3). A similar practice was once a part of Beltane custom. Everyone in the village would extinguish their hearth fires prior to going to the community festival. During the festival the Druids would kindle a new flame by friction which became the ritual fire (Insoll, 59). At the end of the festival each family

carried a bit of the flame back to their homes to be kept continuously burning for the following year (Ellis, 40). If anyone ever negligently let their hearth fire go out, they would simply retrieve hot coals from a neighbor.

This brings us to the end of our survey of ancient lore on fire divinity and perpetual flames. The clergy of ADF are gradually reviving the ancient custom of the Indo-European community flame with a "Flame Of Unity" that they have started to pass along during the 2013 festival season. I intend to bring you further news of this new ADF tradition as it grows.



*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 3rd 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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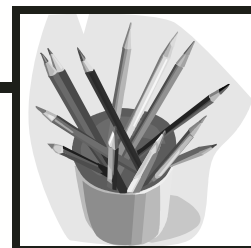
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## Artwork

### Lithasblot

by Holly Bird



#### Editor's note:

This is a featured Artist Trading Card (ATC) created by Holly Bird for ADF's Artisans Guild High Day ATC exchange. This card is intended to honor the recipient's Norse hearth culture for the Summer celebration of **Lithasblot**. This is a harvest festival in which it is traditional to make loaves of bread in the shape of the sun.

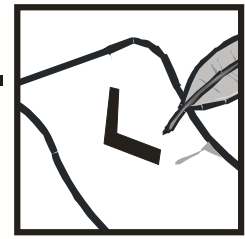
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# Bardic Guild Study Program

## Performance Submission Tips

by Maria Stoy



ADF Bards are expected to be both writers and performers. After serving as Bardic Guild Preceptor for the past several years (and looking forward to two more years in that position), I'd like to offer some tips for preparing performance submissions:

**1. Plan ahead!** If you are planning to attend a festival and present performance pieces there, make arrangements with the preceptor ahead of time. If the preceptor isn't available at that festival, she will attempt to make sure a reviewer is present. Let her know in advance if you want a piece you perform in a bardic circle or ritual to be reviewed. Not everyone can attend festivals, so we accept recorded submissions for performance requirements. Keep in mind that the Second and Third Circles of the guild study program require more pieces, and more pieces from memory, than the First Circle. Check the submission requirements to see if the submission requires video recording or if audio will suffice.

**2. Recording Prep:** When performing pieces at a ritual, event or even your home shrine, you can (unobtrusively) record at that time and save the pieces until you are ready to submit the entire requirement. When you are sitting down at your computer to record, don't try to do everything at once. If you are recording for hours, you'll get tired, make more mistakes and grow increasingly frustrated. (I speak from personal experience!) It is much less intimidating to record one or two pieces at a time than to record twelve pieces at once. It's also easier to find half an hour to record a piece here and there instead of trying to find hours to do many pieces at once.

**3. Performance Prep:** Make sure to read or perform the piece out loud a few times before recording. Saying words in your head is

much different than saying them out loud! We often use foreign names or concepts in our work, so be sure you know how to pronounce the words in the piece and can say them comfortably in context. Musicians should also run through their pieces before recording. Depending on the instrument, it can help to do a test recording to make sure we're hearing what you want us to hear.

**4. Performance Tips:** If you are reading a piece, particularly on video, remember to look up from your paper once in a while and make eye contact with your "audience." If you are nervous, mark out places to connect on your paper as a reminder. A performer needs to connect with their material as much as they



need to connect with their audience. If the material is boring or meaningless to you, it is likely to be boring and meaningless to your audience. Most importantly, relax! Remember to take your time. Don't rush through a piece simply to meet the requirement. It helps to center yourself before a performance, using whatever method works for you.

Know the intention behind your piece. If you are performing an invocation, invoke! If you are recording orations, orate! Mean what you say as you say it. You can even incorporate a short devotional with offerings before recording. Call on your Patrons and the Kindreds to uphold and support you. Make your performance part of your devotion, your prayers, and your piety. Even when it is only you and a microphone, take the time to honor the work you are doing and the inspiration that propels you to share that work with others.

**5. Know the formatting requirements.** If you know what the requirements are, you can record as you go. Almost any audio or video

format will work. An external mike for your audio recording device will help provide better quality, but this adjunct piece of equipment isn't necessary. Even a video from your cell phone, as long as it is viewable, can work! While you're checking the requirements, make sure the pieces you are offering meet each specific requirement including content, length, number, etc. When submitting multiple pieces, record each submission separately. If the requirement calls for nine stories, submit each as a separate file. Longer files are harder to upload and download, take up much more space and can cause a great deal of frustration to both you and the reviewer.

6. **Review!** Listen to or watch your performances before submission to make sure it worked! It may be uncomfortable for some folks, but you don't need to judge your performance. Just be sure the recordings are clear. If you notice yourself stumbling repeatedly during a performance, consider re-recording it. That is one benefit of a re-

corded performance. You lose the energy of a live audience, but you gain a second chance!

7. **Use the Bardic Guild Drop Box to submit.** It's easier to have all of our work in one place, so the reviewers know where to find it. Once the new ADF website is up and running, we'll be able to upload the bardic work we have so far so folks can see what we've been up to. With your permission, we can also upload your performances to the Bardic Guild YouTube channel.

Remember, the program is not a competition. Reviewers are here to offer suggestions and encouragement and to help you become a better performer. We want to see your progress and improvement through the circles, not compare you to anyone else.



*Hailing from Sassafras Grove, ADF, Maria Stoy has been a member of ADF since 2001. She has served ADF as the Dedicant Preceptor and currently serves as the Preceptor of the Bardic Guild, and is a winner of the Wellspring Bardic Chair.*

**Join us for our Annual**

# DRUIDPALOOZA 2013

**Pagan Family Festival & Campout on Jul 12-14**  
**at Hollyhock site in Horse Heaven Camp Ground,**  
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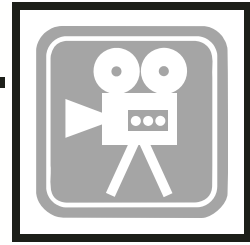
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# Movie Review



## Huldufólk 102

by Nick Egelhoff

### Huldufólk 102

**Director/Producer:** Nisha Inalsingh

**Note:** you can view this movie online at [www.cultureunplugged.com/play/8224/Hulduf-1k-102](http://www.cultureunplugged.com/play/8224/Hulduf-1k-102)

“I wouldn’t say that everybody *believes* in the existence of elves...more that people won’t *deny* the existence of them.” So says Terry Gunnell, an Associate Professor of Folklore at the University of Iceland in the documentary film, *Huldufólk 102*. Released in 2006, the film explores the contemporary Icelandic belief in the *huldufólk*, or “hidden folk”, by interviewing farmers, teachers, writers, clairvoyants, a former Member of Parliament, a Christian minister, a sorcerer, and the above-mentioned professor, among others. While the number of Icelanders expressing some sort of positive belief in the *huldufólk* in the film outweighs those who express a negative view, I think that Professor Gunnell’s quote above sums up the general tone of the film: not everybody in Iceland believes in the “hidden folk”, but most people would be hard-pressed to outright *deny* their existence.



The documentary is much more of a meditation on contemporary folk beliefs in Iceland than it is any kind of educational piece really delving into the history and tradition of the belief and how it continues to live on among modern Icelanders. I have to say that this disappointed me somewhat, but that’s more likely because I’m a religion/mythology geek (in ADF? I know: it’s a rarity) than due to any failing of the film. Though, one of the things that I found interesting was the way in which some of the interviewees expressed their

“rationalization” of believing in the “hidden folk” by describing them as “extra dimensional” and that while we might see little rocks (“elf-stones”), where the *huldufólk* live those stones are houses, towns, cathedrals - all big enough for a human being to enter and not feel claustrophobic. As well, radio and radio-waves were brought up toward the end of the film as a metaphor for understanding how the *huldufólk* can exist, but not normally be perceived by humans or captured by recording devices: they and we are on the same “wavelength”, just different “frequencies”. Few, if any, of the Icelanders interviewed used terms like “spirit”, “spirit-world”, or “otherworld”, seeming to prefer a more modern and scientific-sounding lexicon to describe their beliefs. I don’t know if this is because they were on

film and didn’t want to be pegged as “cranks” or “simpletons” by a potentially global audience, or if it is because that, as the knowledge of society grows and changes, the understandings and discussions of such subjects as the “hidden folk” update and change, as well.

Ultimately, while I found this documentary to be interesting and well-worth the time invested in watching it (it clocks at just over an hour and some change). I was a little disappointed as I was hoping for a more complex, in-depth examination of the Icelandic folk belief regarding the *huldufólk*, but was treated to numerous testimonials regarding personal experiences and guesses at what *others* have experienced, profess to believe, *et cetera*. Again, it was interesting, but left me wanting a little more.

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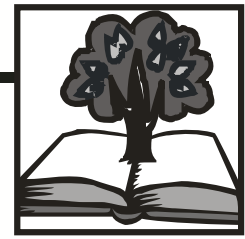
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# Book Review

by Jeremy Baer



## Gods and Worshippers in the Viking and Germanic World

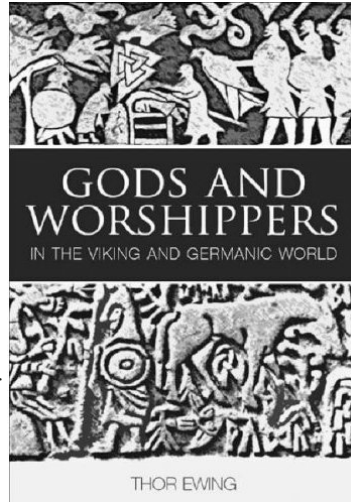
by Thor Ewing  
The History Press, 2008.  
ISBN: 978-0752435909

Thor Ewing furnishes an excellent overview of Germanic polytheism and its esoteric cults. The focus of this particular work commends itself to Druids engaged in the cultivation of magic and seership.

The first half of the work, entitled *Rites of the Gods*, is a solid overview of what is known about Germanic paganism, as described by the literary and archaeological records from the Iron Age to the late Viking era. The information within these four chapters is presented clearly and with scholarly citations. There are plenty of pictures and illustrations as well to whet the visual appetite.

It is however the second half of the work that demands particular attention. Entitled *Another Society*, these three chapters present a conjectural view (buttressed by scholarly evidence) of esoteric cults and their functionaries.

Ewing commences the study with a look at the place of the traveling *Volur* (single: *volva*) and their *seidr* magic. These women and their trance work are something fairly well-studied within Germanic religion. More controversially, Ewing also looks at Valkyries and Norns, and claims there were women who assumed the mythological persona of these beings to work practical magic for their society. The Valkyrie's place as a young woman was on the battlefield, healing her allies or casting spells against her enemies. Later in life they became Norns, traveling seers who divined the future. *Volur*, Valkyries and Norns were thus essentially the same group of women united in their use of *seidr* magic, using it



for different purposes at different stages of their lives.

Ewing also describes the *Berserks*, warriors of Odin who behaved as bears and wolves in battle. They were obviously engaged in some type of *seidr* magic that shifted their consciousness. Once these young soldiers aged past their prime, they would have become itinerant seers. They assumed the mythological likeness of Odin himself: traveling through the lands wearing a hooded cloak. The *Havamal* in Ewing's view is not an abstract piece of wisdom literature but a practical guide of advice for the wandering Odinic seer.

Perhaps most shockingly, Ewing theorizes that the Elves of Germanic lore were actually real people. They were an esoteric Vanic cult dedicated to Freyja, working *seidr* magic and living by sexual mores not sanctioned by mainstream society. The great tale in Norse myth concerning the war between the Aesir and the Vanir might actually be an echo of tensions that existed between Odin and Freyja's respective cults of magic workers.

The work concludes with a look at the various funerary rites and ancestor worship. Burning ships, grave good and burial mounds were all part of respect for the dead.

Whether or not Ewing's assertions are true, the lucid and scholarly manner in which the information is presented is highly conducive to thinking about esoteric practices within a Norse context. This book is excellent raw material for IP candidates to digest. I would urge our esteemed Clergy to examine this work and consider adding it to the list of suggested readings for relevant courses.



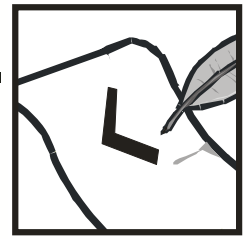
*Jeremy Baer has been an ADF member since 2009. He has completed the DP and is working on the GSP and IP.*



# Are the Gods Responsible

## For Natural Disasters?

by Rev. Jean 'Drum' Pagano



“Nature loves to hide,” claimed Heraclitus. (Patrick) There are many things in nature which are mysterious, unexpected, and catastrophic. Natural disasters fall into this category. They seem to happen unexpectedly and have great capacity to do great damage. On 26 December 2009, a tsunami near Indonesia killed an estimated 230,000 people in its path of destruction.

In a similar manner to nature loving to hide, the true nature of the Gods loves to hide as well. One of the great challenges to face any religious-minded person is to discern almost anything relating to the Gods. In bygone days, the Gods were feared and many nature disasters were attributed to them. While the nature of the Gods is broader than the question posed here, the nature of the Gods vis-à-vis natural disasters will be examined in depth in this review.

Does the Earth Mother or other Gods have the power to cause natural disaster? The answer is “yes.” Does the Earth Mother or other Gods play a part in natural disasters? The answer is “they might.” Are the Earth Mother or other Gods likely to play a part in natural disasters? The answer is “I do not believe so.”

In the days before the causes of natural disasters were known, the Gods were usually blamed for any type of incident of this nature. Now that we know that many of these events are caused by natural (and seemingly not supernatural) forces, it is hard to see that the Gods are involved. In some religious traditions, the God of their people rains down death and destruction onto the wicked and those of unlike minds. We tend to see things differently.

We like to believe that prayers and sacrifices *are* effective, even in a preemptive manner. It is difficult, however, to anticipate the many and varied natural disasters that may occur so it may be more beneficial to keep in mind the natural disasters that have affected our given region in the past. Offering

prayers and sacrifices for peace and safety are well within reason.

In the event of a natural disaster that happens, I think it is in ADF’s best interests to speak up and let people know that they are in our prayers and thoughts during a given challenging time. This brings to mind a conversation that I had with Kathleen Pezza who offered prayers and sacrifices during Hurricane Sandy which resulted in little to no damage to her home. Every good thought has tremendous potential.

### **What role does the Earth Mother or other Gods or spirits play in natural disasters?**

Throughout history, various deities have been associated with natural disasters. Poseidon, Greek God of the Sea is described by Homer to be “O Shaker of the Earth.” (Theoi.com) According to Apollodorus, “But Zeus by pouring heavy rain from heaven flooded the greater part of Greece, so that all men were destroyed, except a few who fled to the high mountains in the neighborhood.” (Apollodorus)

Hannahanna, Great Mother Goddess of the Hittite people, is known to have fits of rage which are so severe that she disappears, which stifles cattle and sheep and causes mothers, both animal and human, to neglect their young. If the Earth Mother is missing, then mothers are unable to do what they normally do. Hannahanna allows her anger to sink into the dark earth, where it dissipates. When she returns, cattle and sheep return to normal and mothers once again are able to care for their young. (Siren) While this is not a natural disaster as far as an earth-event, the inability of mothers to care for their young could easily turn into a natural and global disaster.

Sometimes the Gods inadvertently have a part to play in natural disasters. One is told in the story of Zeus and Typhon that after Zeus has defeated Typhon, he buries the monster under Mount Etna in Sicily where “he continues to rumble and breathe

fire from time to time.” (Puhvel 29) In this instance, we can see that from time to time Mount Etna *does* erupt and while we can opine, as modern people, that there are tectonic forces at play, it may very well be the case that Typhon, buried magically or mystically under the mountain, is the cause for this disturbance.

So what does one make of these claims? I personally believe that the Gods are exceptionally powerful, but I also see them as modern, benevolent rulers that have constructive pursuits in mind and not the angry autocrats of a former age. In the days when the Gods of the Hittites were readily seen in Anatolia, the Kings were absolute, as was the benevolence and their anger. It was not hard to envision all-powerful Gods much like all powerful rulers. Indeed, we often see these stories as primitive or figurative illustrations of cosmic and mysterious events, such as earthquakes and volcanic eruptions. In fact, most modern Pagans are entirely comfortable treating such stories as symbolic explanations as opposed to literal fact. (Greer 184)

Even with claims of symbolic explanation, I for one do surely believe and understand that if the Gods are so inclined, they can surely cause any natural disaster that they care to. Great power is at their disposal. It seems cruel and illogical for natural disasters to cause the death of innocents, such as the tsunami victims in Indonesia, if these disasters are the results of the will of the Gods. As in Apollodorus’ recounting, most men perished when Zeus sent the great flood, but we like to think that such events are singular and rare and that the Gods’ wraths are rarely so released.

One possible exception to this scenario is the story of Ragnarok. In this tale, an apocalyptic battle will rage in which the Gods and the forces against them will fight until the “sun and stars will go out, and the flaming earth will sink into the sea.” (Puhvel 219-220) After this cataclysm, a new green earth will arise out of the sea. This entire scenario is prophesied by Odin and the Nordic people believe (d) that this will surely come to pass. It is hard to tell whether this event is caused by the Gods or if it is an inherent function of the universe.

While the blaming of the Gods for natural disasters is rarely thought of these days, there are those – especially those who espouse a Gaian approach to

the Earth – that believe that the Earth herself can cause catastrophic damage as a way to protect herself. This, however, would be a question outside of the scope of the current discussion but still an interesting point of departure for those who believe that the Earth Mother is the Earth herself.

### *Can disasters be attributed to divine retribution?*

One does not have to look far in the ancient Indo-European world to find evidence of disaster. The Minoan eruption (Santorini and Crete), 1645 BCE, the eruption of Mount Vesuvius and the subsequent destruction of Pompeii, (8/24/79) CE, the Alexandrian tsunami, (7/21/365) CE, the Athenian Plague (430 - 426 BCE), and the Helike tsunami and earthquake 373 BCE are all examples of disasters. Whether they are attributable to natural disasters is hard to say.

The eruption of the Minoan volcano, captured in the “Titanomachy” in Hesiod’s Theogony, attributes the Minoan eruption to the battle between the children of Cronos and the Titans. According to Mott T. Greene, “Regardless of the battles between Zeus and the Titans or Zeus and Typhoeus are interpreted, as origin stories or aetiological myths, whether of cosmic order or local politics, and whatever they are to be taken to symbolize, their literal, superficial content is quite remarkable. Close attention to the sequence of events in the battles, to their appearance, sound, and their effect on the physical world, leaves no doubt that the phenomena described are volcanic eruptions. Not only that, but eruptions described so carefully and in such detail the volcanoes in question can be identified and the particular eruptions of the volcanoes dated. The battle of Zeus and the Titans recounts the eruption of the volcano at Thera, in the Aegean Arc, commonly dated in the fifteenth century B.C.” (Greene 47)

In this instance, even if we take a leap of faith and accept the account at face value, the result of this battle has little to do with divine retribution and much more to do with that activities of the Gods that caused natural phenomenon that were observable in not only the ancient day, but today.

Ammianus Marcellinus gives us the following account of the Alexandrian tsunami of 7/21/365 CE: For a little before sunrise there was a terrible earth-

quake, preceded by incessant and furious lightning. The sea was driven backwards, so as to recede from the land, and the very depths were uncovered, so that many marine animals were left sticking in the mud. And the depths of its valleys and the recesses of the hills, which from the very first origin of all things had been lying beneath the boundless waters, now beheld the beams of the sun.

Many ships were stranded on the dry shore, while people straggling about the shoal water picked up fishes and things of that kind in their hands. In another quarter the waves, as if raging against the violence with which they had been driven back, rose, and swelling over the boiling shallows, beat upon the islands and the extended coasts of the mainland, levelling cities and houses wherever they encountered them. All the elements were in furious discord, and the whole face of the world seemed turned upside down, revealing the most extraordinary sights. (Marcellinus 434)

For the vast waves subsided when it was least expected, and thus drowned many thousand men. Even ships were swallowed up in the furious currents of the returning tide, and were seen to sink when the fury of the sea was exhausted; and the bodies of those who perished by shipwreck floated about on their backs or faces.

Other vessels of great size were driven on shore by the violence of the wind, and cast upon the housetops. as happened at Alexandria; and some were even driven two miles inland, of which we ourselves saw one in Laconia, near the town of Mithone, which was lying and rotting where it had been driven. (Marcellinus 435)

Given this detailed description, never once does Marcellinus give a divine cause for the earthquake or subsequent flood. Therefore, while the divinities may have been involved, there is no reason to believe that this is the case.

In Thucydides account of the Athenian Plague of 430 – 426 BCE, once again the divinities are not blamed for the catastrophe. In his *History of the Peloponnesian War*, Thucydides employed a carefully developed structure to investigate the meaning and causes of historical events. His writing, which evolved from Sophistic thought, reflected a constant conscious analysis of grammar and rhetoric.

(Starr 328) History, according to Thucydides, was a process of human nature; and as such, it was highly influenced by mass movements. He, therefore, stressed physical reality, and did not allow for the active intervention by the gods. This is most evident in his account of the Athenian plague, since plagues were traditionally attributed to the wrath of the gods, as evidenced in Herodotus, as well as in the *Iliad* of Homer: "Zeus' son and Leto's, Apollo, who in anger at the king drove the foul pestilence along the host, and the people perished, since Atreus' son had dishonored Chryses, priest of Apollo....." (Homer I, 9 - 11) Through this work, Thucydides began an historiographical tradition which would become the model for many future historians. (Smith)

Thucydides was careful not to include the intervention or perhaps wrath of the Gods in explanations for catastrophes like the plague. In former days, as evidenced from the quote from Homer, it was in fact the Gods who were to blame for such disasters, but over time, the emphasis shifted away from divine causes to more mundane causes. Regardless of the cause, the terrible price of the catastrophe remains.

The Helike tsunami and earthquake of 373 BCE *was* attributed to divine intervention. The city was destroyed in 373 BC, two years before the Battle of Leuctra, during a winter night. Several events were construed in retrospect as having warned of the disaster: some "immense columns of flame" appeared, and five days previously, all animals and vermin fled the city, going toward Keryneia. The city and a space of 12 stadia below it sank into the earth and were covered over by the sea. All the inhabitants perished without a trace, and the city was obscured from view except for a few building fragments projecting from the sea. Ten Spartan ships anchored in the harbour were dragged down with it. An attempt involving 2000 men to recover bodies was unsuccessful. (Lafond 118-123)

The catastrophe was attributed to the vengeance of Poseidon, whose wrath was excited because the inhabitants of Helike had refused to give their statue of Poseidon to the Ionian colonists in Asia, or even to supply them with a model. According to some authorities, the inhabitants of Helike and Bura had even murdered the Ionian deputies. (Helike Foundation)

About 150 years after the disaster, the philosopher Eratosthenes visited the site and reported that a standing bronze statue of Poseidon was submerged in a "poros," "*holding in one hand a bip-pocamp,*" where it posed a hazard to those who fished with nets. (Strabo)

Of the four disasters described, only one, the Helike incident, was attributed to the anger of Poseidon over a slight by the people of Helike. Looking backwards through a lens of current day values, one may take the Helike account as factual and say that "Yes," there are instances where divine retribution is the cause of natural disasters, but I think that such a claim is rarely if ever found in the modern day. Over two thousand years have passed since Helike and were we, as modern people with a historical perspective, to look at the Indonesian Tsunami of 2009, one would be hard pressed to describe how 230,000, separated by great distances, were killed in retribution for a slight against a given God. If it *was* the act of divine retribution, then I have a very limited understanding of the nature of the deities and the breadth of their anger. I would be more tempted to say that Poseidon may have caused the situation that gave rise to the earthquake and tsunami, but I feel much less comfortable in claiming that it was in a catastrophic repayment for some wrong or slight.

It is interesting to note that in the case of the Minoan eruption, it seems as though the people of both Thera and Crete heeding the warnings of the impending eruption by moving to safety. Very few artifacts were found in Thera and Crete, leading people to speculate that people had sufficient forewarning of the disaster to move to a safer location. In this instance, it is very possible that the Gods played a pivotal role in warning people through the identical mechanisms that are used to cause the destruction in the first place.

### ***Can natural disasters be averted or impacted by prayer and sacrifice?***

This particular question is a little more difficult to gauge from the historical record. History is the record of things that happened in the past. The fact that disasters were averted or impacted as the result of prayer is most likely missing from the very record that we look to for knowledge of those disasters.

Much care was taken in certain Indo-European cultures to make sure that offerings were properly performed and done in a manner that was consistent with the expectations of a particular deity. This is perhaps especially evident in the Roman Hearth. In some instances, the expectations for a given deity were written on the statues of that deity. Omens were taken to assure that procedures had been followed without angering the Gods. Unfortunately, one cannot tell what kind of affront would be severe enough to warrant a catastrophe from the Gods. (Ogilvie 10)

One finds the notion of impending doom to be much more evident in the Abrahamic religions. The god of the Old Testament is a vengeful God who banishes people from the Garden of Eden, destroys the cities of Sodom and Gomorrah, causes a great flood that destroys almost all of mankind, drowns enemy troops in hostile seas, and the list goes on.

This question also goes to the heart of the notion of prayer and sacrifice. In one sense, one may opt for the notion of benevolent, modern neo-pagan deities that have forsaken fire and brimstone for a kinder and gentler pastoral existence and demeanor. In RDNA liturgy, one hears "You have no need for prayers and sacrifice, yet we offer you these prayers and sacrifices." (Bonewits, Books of the Liturgy) If one were to subscribe to the RDNA model, prayers and sacrifices are really of no importance to the deities therefore natural disasters would not be influenced in any way by such offerings.

In ADF cosmology, the concept of *\*ghosti* is described by Rev. Kirk Thomas as "Our religion in ADF is based on this idea, that we can form relationships with the Powers by making offerings to Them, with the expectation that we may receive blessings and wisdom from Them in return." (Thomas) Given this paradigm, one could hypothetically make offerings to the deities with the hope, or perhaps expectation, that blessings would be returned. If one were to specifically make the correct offering, one could do so with the expectation that these blessing (protection from disaster) would be imparted. As one may surmise, the currency of offerings for blessings is fraught with challenges. How can one tell that one's offerings may return that which is desired? This is most

likely not a formulaic pursuit but truly a question of faith. Nevertheless, it is worthy of offerings but one must decide how exact the area of protection would be for the prevention of natural disasters. Is it a town? Is it a county? Is it a state? The question to then consider would be what kind of an offering might be acceptable for such a request.

During the recent hurricane to hit the United States, named Sandy, a number of my friends were in the path of the hurricane and I became concerned for them. As part of my daily workings, I made offerings to my deities with the express intent of asking them, in my own way, to protect the people in the path of the storm. Luckily, none of the people in the path of the storm experienced any damage or loss of life. Was this a direct result of the prayers and workings that I put forth – it is hard to know, but I feel confident that my actions did help to protect those in harm's way.

One member that I was in contact with during this time decided to make offerings to the Kindreds as the storm was raging around her home and her family. She said that she felt that her sacrifices were accepted and the storm left relatively minor damage; her house, her family, and most of her possessions were untouched. She also felt that her sacrifices made a difference. (Pezza)

In our limited understanding of the Gods, we have yet to determine a) if the Gods are involved in the creation of natural disasters, b) whether retribution is one of the reasons for natural disasters, or c) whether prayers and sacrifices can change or prevent natural disasters. In a limited study of two attempts at offering sacrifices and prayers during an ongoing natural disaster, the results were favourable that such offerings and workings do in fact work. If prayers and sacrifices are “nudging the universe,” then any positive effort in this regard should be encouraged.

I like to believe that the Gods are benevolent and they can and do intervene on mankind's behalf. I also feel that the wanton destruction of human life is not something that the Gods would entertain without extreme provocation. This also begs larger theological questions that concern elemental forces. Do the Gods control or interact with elemental forces or do the elemental forces, in and of themselves, have the will or power to unleash

catastrophic destruction upon the Earth. Perhaps the Elemental forces are just exceptionally powerful Nature Spirits.

In any event, the same question that are asked of the Earth Mother and the Gods can now extend to elemental forces - what role do the spirits play in natural disasters? Can disasters be attributed to divine retribution? Can natural disasters be averted or impacted by prayer and sacrifice? The answer here would be the same as previously offered. The major difference is in the anthropomorphic nature of the Gods and the indeterminate nature of the elemental spirits – should they exist. Perhaps we expect more human-like deities to act more kindly towards humans whereas elemental spirits – rather unlike humans at all, may be less inclined to be kind to humans.

In summation, I think it is safe to say that this neo-pagan believes in natural law, where the mechanisms of the universe are wired in such a way that retribution comes to those who are deserving of it and not necessarily the innocents that find themselves in harm's way. Reality suggests that this may actually not be the case and the in some grander ecological disaster, like the Indonesian tsunami, it is more of a question of being in the wrong place at the wrong time. I find it difficult to imagine that the 230,000 people killed in this tsunami had accumulated sufficient karma as to be swept away in a grand display of divine or elemental anger.

Finally, at the end of the day, it is most likely natural forces are in play when natural catastrophes occur. I believe that the Gods are powerful enough to intercede and alter some part or all parts of a nascent disaster, but they maybe disinterested, distant, or perhaps unmoved by the need to interact on behalf of humans. In all of these instances, a word or two to the Gods, combined with an offering, may be all that is needed to stop a disaster from being so much worse. In any event, a request for assistance may be the difference between life and death, especially when trouble is close by, as was seen during Hurricane Sandy.

***What should be ADF's response, as a community, to large-scale disasters, and why is this an appropriately religious response?***

ADF's response to large-scale disasters is to help in any way that we can. Our response is not predi-

cated upon the people-in-needs religious views or even if they have any. We open our hearts – and our pocketbooks – through local, national, or international channels to get things done. I am sure if the disaster were in one's own backyard, one would step right in and help. This is the ideal in a disaster situation. In the event of a flood, how fortunate are those who are not flooded. In the event of an earthquake, how fortunate are those who have firm footing and a solid earth beneath them. In the event of a fire, for fortunate are those who are untouched by the flames. Yet, one is not required to give time or money or physical assistance.

One thing that can be done as caring individuals, as caring Druids, is to offer prayers and offerings to the Kindred in support of the people who have been injured, killed, or displaced. To do such a public service in the privacy of one's home or the company of others in a worship service is to ask those who are greater than ourselves to intercede on the behalf of those in need. In this instance, it may be best to offer only prayers, because the sacrificial items might be better suited for those people who have nothing.

Our Gods have ears, and they can hear the call of the Folk. The Kindreds understand the nature of disaster because they span the worlds. For the Ancestors, a natural disaster will naturally add to their ranks for those who perish in catastrophes will become Ancestors in their own right. To the Nature Spirits, those entities in the Middle World who experience the catastrophes first hand and may even – in some elemental way – be a part of the destructive forces unleashed upon the world, they are aware and they are affected. For the Shining Ones, they see what happens in the world and, in some instances, may be the hand of fate behind the catastrophes that happen in the world.

To the Ancestors, when one prays, let them ask that the Ancestors be welcoming to those who are newly arrived. I am sure the transition from the world of the living to the realm of the Ancestors might just be a little frightening. Ask the Kindreds for ease of transition and peace.

To the Nature Spirits, when one prays, let them ask that the Natures Spirits come back into balance after their world has been harshly upturned. Plants,

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animals, and entities all across the spectrum of the Middle World will have been uprooted and changed by these drastic events. Ask the Kindreds for healing and calm in a turbulent world.

To the Shining Ones, when one prays, let those of the greatest power add their energy to the healing and transition that must be done. Welcome the Ancestors, heal the planet, and make the catastrophe a time of rebuilding and not a place to be stuck in for the rest of one's days.

ADF's response is best summed up by one of ADF's charitable programs: ADF Cares. Where does the care for a fellow creature arise? One would be inclined to believe that compassion – one might call this a virtue – comes from a number of virtues. Compassion, in my mind, arises chiefly from hospitality. Hospitality is defined by Rev. Michael Dangler as "Acting as both a gracious host and an appreciative guest, involving benevolence, friendliness, humor, and the honouring of "a gift for a gift." (Dangler 97)

Compassion is benevolence. Benevolence is wishing well towards another. In the time of crisis or emergency, we feel for others because we are members of the human family and the problems that others experience can easily become our problems in a different situation. Compassion also arises from convention – we are compassionate towards others because we hope that others will be compassionate with us if the need arises.

In what way is compassionate behavior hospitable? By reaching out to those in need, we are opening up our allegorical homes to them, to give them comfort, and to care for them when they are away from their residences. Those who have been displaced during natural disasters have often lost everything and through our hospitable overtures, through our *\*ghosti*, we make our home into theirs.

ADF Cares reaches out to people in need regardless of the religious affiliation. All that matters is that people have a need that we can at least help with. Unlike the traditional sense of *\*ghosti* where a gift given expects a gift in return, one does not look for compensation from those who have lost so much. It is the giving of the gift which is the most important. One gives because they can, because they want to, because it is the right thing to do.

Finally, when one is confronted by the overwhelming destruction that can be unleashed on the planet, be it fire, air, water, of the movements of earth, one needs to be mindful and thankful that such misfortunes can fall upon any person, anywhere, without warning, and with potentially terrible consequences. It is in times like these that people must reflect and look to the Kindreds and thank them for their safety and thank them for the stillness in one's life and thank them for being safe once again.

The other side of hospitality, the opening of one's home and possessions is the inward path of piety, where one looks at the greatness of the Gods, the Nature Spirits, and the Ancestors, and realizes that in such company one is really very small and that the fragility of life can be upset so easily with an unexpected flood, fire, tornado or hurricane, or earthquake. It is in times like these that it is best to look at one's self as a survivor and thank the Kindreds with all one's heart.

Because of this fragility, one will come to realize that, but for the grace of the Gods, it could have been us in harm's way instead of the other. When one understands that interconnectedness of all the creatures great and small, one will find that what happens to one, happens to all, in a small way or in a major way. As George Harrison said, "And the time will come when you see we're all one and life flows on within you and without you." (Beatles)

Therefore, we reach out to others not just because ADF Cares, but more importantly because each of us, each of the members of ADF cares as a human being. We count our blessings, because we understand the greatness of the Kindreds; we offer prayers and blessings, because it is the one thing that we can do along with the Kindred, working with them in a partnership of power and energy to do the work that now must be done; we offer ourselves as the ultimate sacrifice because for those who have lost all, we give all that we can because this sharing is the ultimate expression of hospitality, of *\*ghosti*.

"Nature loves to hide," Heraclitus stated, and he was right. We will never understand the great mysteries of Nature and how and why catastrophes occur, but we will understand that regardless of the event, regardless of the reason, regardless of the losses sustained, we are the children of the Great

Mother, we are children of the Earth Mother, we are the children of Kindred spirits, and we stand as one.



Rev. Jean 'Drum' Pagano has been a member of ADF since 1984 and is a firm believer in the ADF Priest's Oath, especially "to continue in the programs of study of *Ar nDraiocht Fein*." He is active in the Guild Study Programs and Clergy Training Programs as both a student and a reviewer. He is currently the ADF Vice Archdruid.

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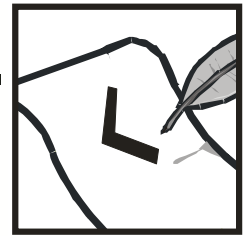
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# Re-Creating the Cosmos

## And the Sacred Center of the Worlds

by Rev. Kirk Thomas



In ADF ritual, at least for High Days, we have a number of steps we perform, and these steps are based on our understanding of the Cosmos (the ‘order’ we see in the universe) so that we may be able to walk towards the Kindreds and form friendships and relationships with them.

Now, in writing that, I made a number of assumptions, and I would like to try and explain them.

OK, we ‘perform steps’. By this I mean that we have an Order of Ritual that we follow in our rites. Sometimes these steps can seem confusing and unrelated to each other, but actually that’s not the case. These steps have been carefully crafted to enable us to ‘walk towards the Kindreds’ that we may make gifts to them and to receive Their blessings in return.

These steps are ‘based upon our understanding of the Cosmos’, I said above. And here is where some difficulties may lie. Just what is the Cosmos? Also, just who are the Three Kindreds? And how can we tell which Spirit belongs in which Kindred? And where do they live anyway?

One thing I believe that we all need to be careful of is getting too literal with any of this. I like to say that we are spiritual beings having a physical experience on this world, and as physical beings we are limited by the ways our bodies and minds can experience what we laughingly call ‘reality’. The world, as we can see, feel, hear, taste, and smell of it, is limited by our senses, by our four dimensional universe (length, width, height, and time), and by the laws of physics (at least as we understand them). Many folks think that anything outside of these simply can’t exist. But ask any mystic, in ADF or otherwise, and they will tell you something else, that there is more than just our physical lives, that there is also a spiritual dimension to the universe that seems outside of us, but at the same time deep within us. And it’s hard to be literal with this idea because we simply cannot grasp it with our

hands, and we often require an altered state of consciousness to be able to experience it at all.

As westerners, we like to put things into handy little boxes. The Three Kindreds are usually referred to in ADF as the Gods and Goddesses; the Nature Spirits; and our Ancestors. But how do we know where each individual spirit belongs? Some seem to be pretty straight forward, but others not so much. Odin is a god – even Snorri said so (*Gylfaginning* 19-20). The Greek hero Herakles was supposedly killed in the myth, but by the time of Classical Greece he was accepted as a god on Olympus (Burkert 210) – is he a god or an ancestor? When we look at the Tuatha De’ we see the folks of art (those who had a ‘skill’) and assume that they are the Irish gods, but what of all the rest of them, the ones without a skill? Are they gods? Heroes? Ancestors? Nature Spirits? And just who exactly are those pesky Nature Spirits anyway? Are they the *Sidhe* who live under the Mounds in Ireland, or are those gods? How about the nymphs of ancient Greece who inhabit springs and trees, are they spirits of nature or mini-gods? The three categories of spirit that we like to slot our favorite spirit allies into are by necessity vague, are not precise, and really exist more for our convenience than anything else.

The Cosmos as ADF envisions it is based upon what we know about the beliefs of the ancient Indo-Europeans colored by the scholarship of folks like Mircea Eliade, Bruce Lincoln, Roger D. Woodard, Johan Huizinga, J.C. Weesterman, Georges Dumezil, Calvert Watkins, M.L. West, Walter Burkert, A.A. Macdonnell, and I could go on and on. There are lots of them to read if you have a spare year or two.

Eliade likes to talk about just what the ‘sacred’ is. He says it is the existence, or manifestation, of something totally ‘other’ than ordinary nature, where the divine breaks through into our world (and this process is called a *hierophany* for those interested). When we hear tell about an ancient place,

stone, tree, or whatever the item might be that was considered sacred by its people, we are talking about a place where the divine once (at least) broke through into the world and made that place, stone, tree, or other item suddenly something else, something *wholly other*. From the point of view of the ordinary, profane world, this stone, say, doesn't seem any different from any other stone. But if that stone is revealed to be sacred to people, it suddenly takes on a supernatural sort of reality. (Eliade 10-12) It is more than it appears at first glance.

Huizinga sees this process through the idea of 'play'. He says that play is not ordinary or real life, but rather a sort of 'stepping out' of real life into a separate, space and time which is ordered by its very nature. (Huizinga 5-10) This, too, can be an aspect of the sacred.

So the sacred is made visible to us by how we see it and how we interact with it. This may be through the use of trance, or in dreams, or in other ways like powerful ritual, but it is still made visible and real. The ancients not only worshipped in sacred, natural places, but also built shrines and temples where the sacred could be felt. While some of these may have been built at sites in the natural landscape where the sacred broke through on its own, they were also built in more convenient places, like in the middle of cities. Since this was done, we can only assume that the sacred can also appear somewhere through the efforts of the local people, and perhaps the more folks perform rituals in a place, the thinner the veils between the worlds can get there, allowing folks the opportunity to experience the sacred more readily.

We in ADF believe that this is possible, so we follow our Order of Ritual to help make this happen anywhere at any time.

In those sacred places in the landscape, and in temples or shrines long used in ritual to access the divine, we can feel the *otherness* of the atmosphere. We can feel the energy pulsing through the place and through us, and since we are already standing in the sacred we can reach out to the holy. How-

ever, very few of us have dedicated ritual sites, used for nothing else, and even fewer of us have access to ancient, sacred places in the landscape. But we can create and open ourselves up to the sacred wherever we are through our rituals.

Part of the trick of doing this is by building up an image of the cosmos in our minds during an early part of a ritual. This gives us a structure to hang everything on, and to enable us to find the Sacred Center.

So, what does the cosmos look like? Once again, we don't want to get too literal about this. Earlier in this paper we discussed the loose categories of the Kindreds, which we use for convenience. Well, we may also think of the places in the cosmos where the Kindreds live in a less literal, more convenient way.



We stand upon the earth and look up to the sky. Here the sun and moon cross the heavens, storms come and go, and the bright, shining sky of day alternates with the starry expanse of night. Also, for those cultures that buried their dead, under the earth is the place where the dead are buried, and here on the earth's surface plants grow, people and animals live, and the divine can break through (or we can reach out for it). So it's logical for many of us to see the cosmos, made up of the Three Worlds (as we like to say in ADF),

as being vertical – heavens up, lands of the dead below, with us in the middle.

But it doesn't have to only be this way. The Vedic Indians mostly cremated their dead, the smoke of the funeral pyre rising up towards the sun. (Macdonnell 165) So they saw the cosmos as the heavens, high in the sky, where the sun, the moon, and the gods live, and where the Fathers (Ancestors) would go to a place 'at the highest point of the sun' (Macdonnell 167); the mid-atmosphere (or Air), sits below the heavens but above the earth, and is the place where winds and storms happen; and the earth with all her inhabitants is at the bottom. The Norse saw the cosmos divided up into 9 Worlds, and in a more horizontal way, spread out around the roots of the great

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World Tree, Yggdrasil. But it doesn't really matter for all this to make sense. And don't forget, we think of the cosmos in these various ways for convenience, so that our minds, limited by our physical bodies, can more easily understand those things beyond normal understanding.

Regardless of how we look at it, the cosmos never goes away – it never disappears. What we are really doing when we re-create the cosmos in ritual is to remind ourselves of its existence, to bring it fully into focus in our minds, and to give us a framework in which we can do our work. When we're not doing this and living in our normal lives, it may seem as though the cosmos has disappeared, but it hasn't – it is always there. Likewise, when we call on the Kindreds and our favorite deities, ancestors, or land spirits, They (usually) come to our call, especially if we have already formed relationships with Them. But when the ritual is over, They don't go away or disappear either. We just stop seeing and hearing Them. We call on a Gatekeeper to give us a hand in opening the Gates between the Worlds, and to help us get the attention of the Spirits, but it's all about our becoming focused and being able to experience the sacred and holy at the Sacred Center, *since it is actually always there.*

And this brings us to the Sacred Center.

To understand the ADF idea of the sacred center, we need to think about *orientation*. In the profane (normal, everyday) world we can have no fixed point in which to make sense of the world, no *center*. We get distracted and torn in our daily lives, moving forward (with any luck) through time towards our goals, even if they are only getting home to dinner and that refreshing drink. Here, life is like a stream.

At the Sacred Center, however, something that religion can provide, we may be totally in the center of our experience. Do you remember the idea of the sacred breaking through into ordinary reality

and the word to describe it (hierophany)? Well, only when the sacred breaks through into the profane can hierophany (the manifestation of the sacred and holy) occur. As Eliade says (21), "The hierophany reveals a fixed point, a center." And this center allows us to experience the sacred totally. This can be

a pretty difficult idea to wrap our heads around, but let me give you an example from my own life.

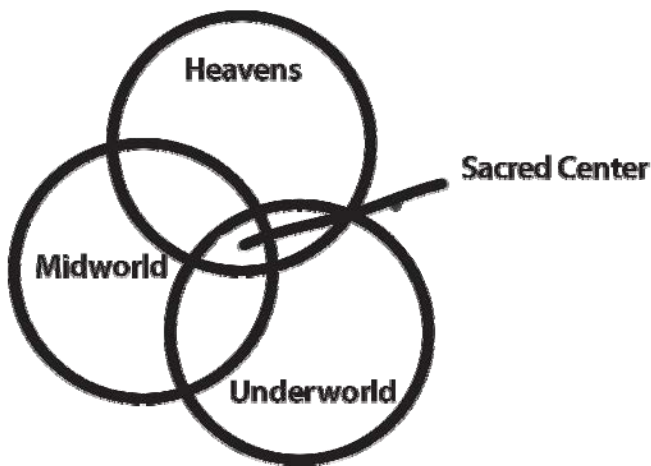
In southwest Wales there is a ruined castle called Carrig Cennan. It was built on top of a rocky outcrop that has a cave high up in the side of it. The castle builders enclosed the cave within the walls so it could be used as a place to store food and other things, being naturally chilly inside.

One winter day I walked up to the ruins with my cousin and found that we were the only ones there. I wanted to make an offering to the Earth Mother and Underworld Powers while I was there so that I could take home a pebble to be included in the stone circle I was building in Trout Lake. My cousin was afraid to go with me, so I went down in the dark, flashlight in hand, on my own.

The deeper I got into the cave, the spookier it felt. My hair began to stand on end and I was filled with a feeling of incredible awe and fear. I was not alone in there, and the forces seemed to be tremendous. By the time I got to the end to make my offering and find my pebble I was completely immersed in the feelings flooding into and through me. All other thoughts were banished from my mind, and all other possible places in the castle or in the world that I could have been instead at that moment didn't matter. It was as though they simply didn't exist. The space I was standing in was an example of Eliade's 'fixed point', that total center of my awed attention, the reality behind the normal. So this fixed point was the central axis of my orientation in time and space.

This may have been a dramatic example of being at the Center of the Worlds. But it is at this center where communication can occur between the

### Where the Three Worlds Touch





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Worlds, between people and our Sacred Dead, our Gods, and our Land Spirits.

If this is a bit mind-boggling and you are someone who likes to have an easy, three-dimensional image of the cosmos and the sacred center instead, then a simple way of looking at the cosmos is to think of it as three circles, all overlapping at one place. One circle could be the Heavens, another circle the Underworld, and the third circle the Midworld – our world. The place where they all overlap, where all three circles meet, would be the sacred center. Standing there, we would be in all three worlds at once, and be able to communicate easily within them.



*Rev. Kirk Thomas has been a member of ADF since 2001. He has completed the Dedicant Path, the Clergy*

*Training Program, the first circle of the Liturgists Guild Study Program, and was the first to complete the Initiate Program. He is active in the Welsh Kin and in the Scholars Guild. He currently serves as the Archdruid of ADF.*

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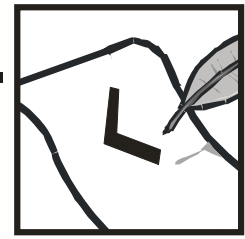
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# Motivators

by Maghnus na Mathanan



Each of us in our daily existence has confrontation with a motivator of one variety or another. For the service personnel it begins the day with reveille, for many of us it is the alarm clock, while for others it is simply the rising of the sun. These motivators occur so frequently that they become part and parcel of what we do by rote, but there are other motivators that we face that form a causal reaction that escorts us down trails that we might not ordinarily take. Many are familiar with the poem by Robert Frost, *The Road Not Taken*, which scholars will search through the eternities to find hidden meanings I am sure, but examining the poem as it is written there is a clear message I believe, especially at the conclusion.

*Two roads diverged in a wood, and I,  
I took the one less traveled by,  
And that has made all the difference.* (Frost, 141)

The question that I ask myself is what motivated the writer to choose the path he took when by his own admission:

*...both that morning equally lay  
In leaves no step had trodden black.* (Frost, 141)

Something other than the grassy less worn appearance prompted him to choose the path he eventually took. As Frost states, whatever the motivator may have been:

*...that has made all the difference.* (Frost, 141)

Motivators have a propensity for altering our lives for good or bad, joyous or distressing, and it is at that moment that we refine our personalities, often without being conscious of the fact. From every event we learn something, either consciously or

subconsciously, and that educative lesson can be a benefit if we acknowledge it or a detriment if we fail to consider it and the impact that it may have on our survival.



If one were to sit back and think on the motivators in their life they would acknowledge a variety of them. For instance, what makes a person attracted to another, or get married to another? Is it sex, lust, mental aptitude, sense of humor, joyful companionship, similar interests, friends, peer pressure, or a plethora of other 'reasons' too numerous to continue on with? On

the flip side what makes a person split from their partner? Again there are a multitude of incentives that might be listed. Every major change in our lives occurs as a result of a motivator.

Pause and think about what drew you to a Pagan lifestyle. Was it a fad? Was it a deep devotion or inclination towards a different religion? Was it initially done to shock someone else? Was it through an interest in ancestral life? Did you feel the need to connect with your ancestors? Perhaps a friend introduced you to it, or you saw a flyer about it somewhere. Whatever the reason, that motivator led you to where you are now, and again we have probably as many reasons as there are members of ADF. The point here though is to remember that something initiated the attraction that brought you to a point where you are now. That was the motivator.

Ask yourself what made you want to complete the Dedicant Program if you have, or what precludes

you taking it on? It is not necessary to be a member of ADF but it seems over the last few years since I have become a member that there is an increase in those finishing the study program. What made you have a desire to belong to a Guild, or take up the study programs such as Generalist or Initiate? What inducement made you wish to become a priest, or what was it that caused you to forgo that opportunity? In every choice made there is a motivator. For me, the most logical method of expanding my knowledge regarding ADF and *draiocht* in general was to embark on the study programs. They offered me a systematic structure to accomplish that goal. I joined several guilds because they interested me and I could commune with others of analogous concerns, in the process learning from them.

Rev. Kirk Thomas said in his Archdruid column in Oak Leaves, “Winter can be a time of contemplation, when we are less inclined to spend time outdoors due to the short days and long cold nights.” (Thomas, 2) He raises several important issues such as the impact we are making on the earth. What incentive do we individually feel to revolutionize or not modify our way of life? Rev. Thomas also astutely points out that, “As Druids, we claim to follow a religion of nature and the natural world, but how many of us are actually doing that in practice?” (Thomas, 2) So what motivator in your life is preventing or assisting you in living your religion more absolutely? It seems that quite often we can easily find rationales for what we choose not to indulge in yet it takes less effort, albeit usually more finances, to coincide with our beliefs. Have you explored the entire gamut of resources available to us and still discovered that the cost outweighs the benefits? Too often we look at the bigger picture and conclude that we cannot make a difference as Rev. Thomas states, but he resumes asserting that as a group we can, and should, make a difference.

As difficult as it may be for some us, what is preventing us from living all of the Nine Virtues every day of the week? What motivator is active in our life that makes us resistant to one of the very basics of ADF philosophy? As mentioned above some of us struggle with Piety every day, this is not unusual in any religion that we examine. But how much more difficult is it to live the virtue of Hospitality? What motivates us to help others, to be pleasant or objectionable to others less fortunate, thinking be-

fore we denigrate or praise others for their thoughts or accomplishments? We should all treat others as we would expect others to treat our brothers, sisters, mothers, fathers, and ourselves. Many of us are familiar with the supposed ‘Golden Rule’ but as *draiocht* our standard is more inclusive in that we offer ourselves and possessions to all visitors. This standard includes how we address others in print, e-mail, or speech, something that many times is overlooked.

Since joining ADF I have made a concentrated effort to live the Nine Virtues in every aspect of my life every day. Unsurprisingly it is not easy but when accomplished life and activity becomes much more pleasant. Relationships with others become more meaningful and inestimable. It actually becomes easier every day, something that is true of all repetitive actions. I do not consider myself a standard of excellence by any means but I can honestly say that my sixty odd years on this earth have taught me many things and it is indeed a truism that it takes less effort to be pleasant than to be malevolent. I wonder what motivator makes us susceptible to derision, castigation and denigration of others. What reward is received by such behavior? I am reminded of the quote by Mark Twain regarding such people:

*Keep away from people who try to belittle your ambitions. Small people always do that, but the really great make you feel that you, too, can become great. (Twain)*

Which camp do you fall into? Examination of one’s self is often the harshest critique that we can impose. In the Book of Nine Moons, Ian Corrigan puts the student through an exercise that is more revealing that some may wish. It is entitled *Seelie and Unseelie Mirrors* and is based upon, “...the Scots terms “seelie” – pretty and “unseelie” – not

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**SAMANTHA NOLL**

*on completing the Dedecant Program*

pretty.” (Corrigan, 41) Indeed, the pretty and not pretty are revealed if one is honest with themselves. “Begin by listing three things about yourself that you consider beautiful, harmonious or attractive. Then list three things that you consider ugly, confused or unpleasant. Write a paragraph or two on each item.” (Corrigan, 41) The absolute beauty of this exercise lies in the repetition and evaluation as time progresses and I would recommend all to try it, you may be surprised at what is revealed!

Four of the most powerful motivators for many of us are; greed, love, hate, and fear.

**Greed:** is camouflaged by many synonyms that make this motivator more palatable to our sensitivities and enable us to rationalize our behaviors. Such words include but by no means are limited to; envy, desire, want, need, craving, yearning, longing, and wishing.

**Love:** is a feel good motivator that sadly is misappropriated in a variety of ways. A few choices for love are; adore, worship, fondness, devotion, passion, ardor, find irresistible, and have a weakness for. Again, these are by no means are limited to the above alone but are merely samples.

**Hate:** is not something that we have to look hard for in finding as a motivator. Throughout history it has been given as the reason for many actions and behaviors in a more appetizing forms such as: revulsion, disgust, loathe, dislike, and odium, to identify but a few of the less extreme.

**Fear:** is a word that we all have experienced to lesser or greater degrees throughout our lives. Dread, fright, concern, anxiety, be scared of, be terrified of, be afraid of, are all synonyms for this motivator as well as many more that are numerous enough to fill a page.

Contemplation and introspection of our lives will reveal how often these motivators have intruded upon us. Many of us are in the midst of conflict with these motivators every day and they play a very large part of the decisions and behaviors that affect us and our very survival it seems.

Our lives are full of motivators, some good and some not so delightful. It behooves each of us to examine what it is in our lives that we are not satisfied with or that friends have indicated needs changing. Determine what the motivators are for that behavior and go about adjusting or modifying the behavior, trait, or habit to conform to what you believe it should be. As guideline refer to the Nine Virtues and work towards implementing them more fully into your life. You will be surprised at the difference that can make.

*You were born with potential.*

*You were born with goodness and trust.*

*You were born with ideals and dreams.*

*You were born with greatness.*

*You were born with wings.*

*You are not meant for crawling, so don't.*

*You have wings.*

*Learn to use them and fly.* (Rumi)



*Maghnus na Mathanan has been a member of ADF for almost four years and is a solitary member by choice. He has completed his DP, and Generalist Study Program, Naturalist Study Program and is also Scribe of the Naturalist Guild. He is a member of the Order of the Crane and the Order of Bardic Alchemy as well as several other Guilds.*

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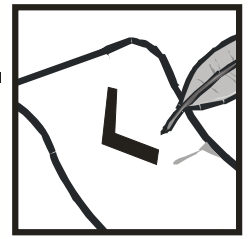
Twain, Mark. GoodReads Great Quotes. Web. 11/8/2012 <[http://www.goodreads.com/quotes/tag/greatness?auto\\_login\\_attempted=true](http://www.goodreads.com/quotes/tag/greatness?auto_login_attempted=true)>



# DP Essay

## Nature Awareness

by Victoria Laughlin



I originally had written an essay for the nature awareness requirement of the Dedicant's Path (DP) that discussed the fact that I don't feel like I have a spiritual connection to nature and this is due to medication and mental health issues. My DP mentor helped me recognize that a spiritual connection doesn't necessarily mean that I "can hear the voices of the trees," as she put it. I realized that I do have a spiritual connection to nature, even though I wasn't defining it as such. Up to this point, I was defining "spiritual connection" as some sort of mind-blowing and profound experience like having visions or being able to communicate directly with the Earth Mother. Now I realize that my spiritual connection with nature has a more subtle presence in my life, but it is definitely there.

A few weeks back, when the temperature was below freezing and there was a fair amount of snow on the ground, I saw a feral cat scampering quickly through the back yard. I instantly grew sad because I realized the poor creature was looking for a warm shelter. I might have even cried a bit, though I can't remember. I so wished I could have helped it in some way.



Another example of this emotional connection to animals occurred just last night, when there was a story about videos captured by cameras on the dashboards of cars in Russia providing a form of entertainment. One of these videos showed a truck, hauling cows, coming from the opposite direction and veering in front of the car recording. The truck tipped over, and since the top of the container was open, the cows spilled out onto the roadway. I sincerely hoped that the cows weren't seriously hurt, either from falling onto the road or from being hit by traffic.

The only way to explain this intense emotional connection to these animals would be my awareness of the changing seasons, my awareness of the tides of the sun and moon, noticing the animals and plants around me, and my love of spending time outside in the sun in warmer months. It doesn't hurt that I make offerings to the Nature Spirits during longer rituals (not devotionals).

To maintain this connection, I recycle when I can. This is made easy at home by recycling pickup every other week by the same company that picks up the garbage every week. This service is provided at no additional charge. The recycling pickup takes cardboard, and plastics numbered 1 and 2, though I wish they also took glass. The recycling can gets pretty full sometimes, even without glass recycling! My family also recycles paper. When a large pile of paper has been collected, we load it in the trunk of my mom's car and take it to the grocery, which has a large paper recycling bin in the parking lot. In addition, I pick up trash that I happen to see while camping or at the bus stop and dispose of it properly. I know that when I do these things, I won't save the entire Earth Mother on my own. However, I am making my local "piece" of the Earth Mother a better place for the Nature Spirits in my area. That is something worth celebrating.



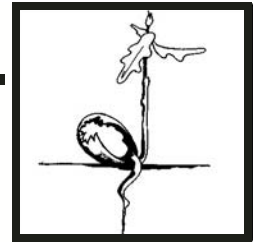
*Victoria Laughlin joined ADF in November 2011. She recently ran for Member's Advocate (election results pending as of the printing of this issue), and was nearing the end of her DP work as this piece was submitted.*



# Little Acorns

## Prayers for Children

*edited by Melissa Hill*



Here are a collection of prayers written by our members specifically for our children. Children in particular need simple rituals to mark the daily wheel. Simply lighting a candle at dinner or the giving of a bit of oatmeal at an altar before school can create a sense of ritual and continuity in the busy lives of our families. We also have a trance induction written by our very own Jan Avende as she works with the challenges of becoming a new mother. As always, if there are questions or comments feel free to e-mail at <raisingdruids@gmail.com>. Thanks, and enjoy!

### School Prayer

*by Kathleen Pezza*

Lady Brigit shining bright,  
Help me learn to read and write,  
Help me listen and be still,  
Help me with my adding skill,  
Help me be a caring friend  
From now until today's end.

### Bedtime Prayer

*by Bridgette Adkins*

Now I lay me down to sleep  
I pray the Kindreds safe will keep  
Me from harm and all bad dreams  
Brought by seen and the unseen  
So be it.

### Lullaby

*by Melissa Hill*

May the gods and the goddesses bless you  
May the spirits of the ancestors bless you  
May the fairies and the animals bless you  
and keep you safe tonight.

### Sleeping Stone Devotional

*by Janet Furr-Kalpakoff*

Starting at the age of three, my son had nightmares and night-terrors. We developed a bedtime ritual (adapted from our Closing of the House ritual) that

also continues today. He is now twelve years old.

At bedtime, he takes his special stone (sleeping stone) from under his pillow. We both rub our hands together briskly to pull Earth energy into them for magical purposes. Then my son holds the stone between his two hands and I place my hands around his...so that we are both "charging" the stone. We then say his bedtime prayer together...

Hestia, goddess of Hearth and Home,  
We thank you and ask you to watch over Ben,  
Protect him and keep him safe,  
Lock all bad dreams in his sleeping stone,  
So only good dreams get through.  
So be it!

Then Ben places his sleeping stone under his pillow and goes to bed. Once a month (full moon), we place the sleeping stone outside overnight to cleanse it. We purify it with sage before returning it to its place under his pillow. He has 2 temporary sleeping stones (one that travels with us on trips) that he uses in place of the other when it is being cleansed.

### Trance Induction for Joyful Pregnancy

*by Jan Avende*

Sit or stand with your feet parallel and firmly planted in the Earth, about six inches apart. Keep your knees slightly bent. Looking straight ahead, close your eyes, and relax. Rest your hands on your belly with the fingers and thumbs held close together. Your index fingers are about two inches apart, pointing towards your navel, gently cradling your baby. Hold your arms away from your body, elbows sticking out, with your shoulders back. Your posture is good. You're comfortable, smiling inside, and cradling your baby. Let a feeling of calm wash over you.

\*pause\*

Focus on your breath. Take a deep breath in, hold it for a moment, and then exhale. Again, breathe in deeply, pause for a moment, and then ex-

hale. Once more, breathe in deeply, pause for a moment, and then exhale.

Feel your body begin to relax. Begin with your cradle. Take a breath and feel your palms on your belly. Exhale as you let the tension release from your hands and wrists. Take a breath and feel your arms extending out from your body. Exhale and release the tension in your shoulders.

Now feel your spine extend from the base of your skull all the way down to your tailbone. Take a breath and feel roots extend into the earth, growing into your Mother. Now exhale and release the tension in your back. Let it flow down into the Earth. Focus once again on your breathing and feel with each inhale your connection to the Earth grow. Feel with each exhale your tension flowing away.

\*pause\*

As your tension flows away feel this release also in your womb. Feel your baby as she is given more freedom to move, as less pressure is placed on her. Feel her tension lessen as well.

\*pause\*

Focus now on your heartbeat. Feel as your pulse beats within your fingertips. Feel as your pulse beats within your belly. Feel as your pulse beats within your chest. Feel as your pulse beats with the Earth Mother.

Let your breathing relax as you focus on your heartbeat. Listen to the faint beating within your ears. Listen as this beating becomes louder. This is how your baby hears your heart. This is her connection to you. She is soothed within your womb as you are soothed by the Earth around you. Listen to the steady thump-thump, and feel that connection between the Earth, and you, and your baby.

\*pause\*

You tensions now eased, and a connection established, think now on the joy of your baby. Think on the joy in her creation. Think on the joy of her inside you now. Think on the joy that she will bring into the world with her. Think on the joy of raising her from infant to child to teen to adult. Think on the joy that she will bring to all the lives she touches.

\*pause\*

With these joys in mind, feel them as a warmth growing between your hands. Let this warmth pulse with your heartbeat, and with each breath grow stronger. Let the warmth fill the space between your hands, spreading across your belly.

Now, let that warmth begin to seep down into your womb. Let your joys fall across your baby so that she too can feel the ecstasy that she encompasses. Let the warmth of outrun joys pulse through her as easily as your heartbeat does.



Feel the love, and joy, and warmth as it fills you and your baby together. Spend some time focusing on these thoughts. How do they make you feel? How do they make your baby feel?

\*210 beats/minute drumming\*

Begin to once again concentrate on your body. Listen for your heartbeat, pulsing through you and your baby with love and joy.

\*pause\*

Feel your fingertips, warm now with that joy pulsing through them, as they gently rest on your belly. Feel your arms as they extend out from your body. Let your posture relax as you wiggle your fingers and toes. Perhaps you roll your shoulders or neck, bringing yourself back to your body.

Take a deep breath and let this breath of the Mother rejuvenate you. Exhale, and let the energy you've pooled within yourself seep back into the Earth. Again, breathe in deeply, pause for a moment, and then exhale, coming back into yourself. Once more, breathe in deeply, pause for a moment, and then exhale. Let the last of the excess energy flow back into the Earth.

\*pause\*

Open your eyes and let your arms fall to your sides as you come firmly back to your body.

[**Note:** this trance induction can be seen on YouTube at: <[www.youtube.com/watch?v=\\_ul\\_JvNkj3Ic&feature=youtu.be](http://www.youtube.com/watch?v=_ul_JvNkj3Ic&feature=youtu.be)>]





# Book Review

by Thomas Brown



## The Book of Nine Moons:

### Lessons in Celtic Sorcery (First Edition)

By Rev. Ian Corrigan

(Privately Published) Tredara, Ohio 2010 (321 Pages)

<<http://www.lulu.com/us/en/shop/ian-corrigan/book-of-nine-moons/paperback/product-14595026.html>>

I came to know about the existence of the information contained in this book for the Initiate Path of Ar nDraiocht Fein from Rev. Kirk Thomas, ADF Archdruid, before it was ever in book form. Back when the idea was an outline, Archdruid Kirk received permission from the author, Rev. Ian Corrigan, for me to use the material for my IP training. Like the material, my hearth culture is Pan-Celtic. I am grateful since I felt overwhelmed with the IP exit standards and wondered how I would ever meet all the written requirements. Then the material arrived in book form. I quickly learned the specific purpose of this book, or so I thought. Rev. Corrigan does provide training in seership, trance, liturgical skills and magic for those on the Initiate Path over a nine month cycle through the phases of the moon. By extensively journaling the practicum work, I was able to complete the IP's written documentation requirements. I also learned that the *Nine Moons* does something amazingly practical and far more profound. It integrates a modern Pagan ethic of "knowing yourself" with ancient Scottish concepts of "seelie" and "unseelie" mirrors. This compelled me to truly examine my intentions and life before the gods and spirits. It is a working book for progressive discipline and training in the magico-religious functions of ADF.

He begins the book with a humble introduction and explanation of his intentions. I liked the introduction because it outlined the training I was about to undertake and gave advice on how to approach the material. He also makes clear "the boundaries of Druidic spirituality" from his experience. These concepts fit well with those us who follow modern models based on our interpretations of ancient ideas. The introduction also advised on materials that would be needed in this training such as the

wand and blessing cup. Each chapter is book in and of itself; starting with the new moon, then the sixth night, the full moon and then the last quarter. He begins each chapter with a discussion of the work and attempts to address the magical approach to self and objects. Since it is written for one embarking

on the Initiate Path, the training allows one to work trance, magic, seership and ritual within ADF without the burden of the organizational responsibilities such as that of clergy. The material becomes deeply personal. The author has a unique way of presenting facts and opinions as suggestions and allows intuition to take root. At times I found the approach chaotic, confusing and redundant but quickly learned his agenda with various "ah ha" moments. For those using the practicum work of the *Nine Moons* I recommend keeping to the retreats days which focuses wholly on the work and ritual preparations.

Once one gets close to business, the new moons will always involve an outline for trance work. This is the work of the wise of building powerful imagery and rooted in the original lore and customs of ADF. In the first few chapters, Rev. Corrigan is concerned with consecration rites of self - like preparing the Hallows, a rite of uncrossing, and hallowing a talisman of protection at the sixth night of the moon. The full moon rites concern liturgy, and religious pursuits of spirit art such as doing the first blessing rite, a rite of offering and an audience with the Earth Mother and Gatekeeper. These are important steps to follow and initiate the foundations for further work. A fire is well lit and the work adds to the ADF tradition of Druidry.

By the fourth moon, the work is building momentum from previous material. The work has the would-be sorcerer moving towards magical acts of



preparing for ritual and consecrating rituals tools, and healing with the Two-Powers. At the full moons, rites are meant to attune to the ancient dead, the land spirits, and then calling an ancestral teacher. This work of building alliances finishes out the first six moons. Trance work at the new moons culminates in the "Complete 19 Working" (189-193). This work continues through seventh, eighth and ninth moon.

The phases in the seventh moon focus on specific magical acts and begin to coalesce the previous six months of active work. Inner shrine work is developed, creating a talisman of bounty is performed, and calling a familiar lead sums up the work. One is now in the final phases of the training learning to do the Work of the Wise. The eighth moon structure has the sorcerer meeting the allies, performing spirit work with a pendulum, scrying with the Cauldron of Blessing for vision for working with an ally, and finally a convocation rite. The ninth moon veers away from practicum that is structured and allows the Celtic Sorcerer to choose the work appropriate for the phases of the moon. This final chapter contains several rites of worship and provides a foundation for a working sorcerer with ADF. Rev. Corrigan says about "The Path Ahead" that "these basic skills provide opportunity for further work and growth in several directions...The work ahead is to both utilize natural inclinations [for]...talents and develop weaker areas by practice" (268).

Any drawbacks to this course of training are rooted in a lack of resources and references. But that doesn't hinder the book's worth. The focus makes it specific to a Celtic hearth culture, but could easily be adapted for any Indo-European culture (although further study would be required). The strength of this book's actual work makes any confusion or frustration I felt with the author's style of writing and teaching completely worthwhile. Applying common sense and critical thinking the training provided led me to the required and recommended reading sections from IP syllabus which balanced out the need for scholarship. The bene-

fit was that at the end of this training I was well prepared to write, with confidence, the requirements of practical experiences in trance work, various modes of magic, skills of seership and divination, as well how those skills are used in ADF liturgical operations. All the necessary topics were progressively covered in the work of every moon. As a matter of significance, I could perform every aspect of the Order of Ritual, knew why the steps were important, and passed that skill and information onto others; thus doing the Work of the Wise. I recommend *The Book of Nine Moons* for anyone working through the Initiate Path of ADF who wants to gain the foundations for trance, divination, magic and liturgy as a true Celtic Sorcerer.



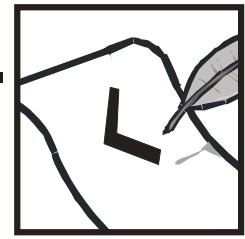
*Thomas Brown has been a prisoner member of ADF since October 2009. Keeping an oath to atone for mistakes and other harms created throughout his life, he is often considered a "not-entirely-appreciated-source-of-agitation" for advancing the interests and rights of Pagan Ways for himself and others in his restricted environment. A path filled with sources of humility and minor sources of pride in his efforts for personal spiritual renewal.*





## Working in a Multi-hearth Culture Grove

by Maria Stoy



Since its inception, Sassafras Grove has been “multi-hearth cultural”. In its beginning the grove high days focused strongly on seasonal themes and the deities appropriate to those themes. As the grove grew, more members developed their own hearth practices and formed close relationships with beings in their particular pantheon. Currently we have members working with the Irish, Welsh, Norse, Anglo-Saxon, Greek, Roman and Vedic cultures in their personal practices. To celebrate our 20<sup>th</sup> anniversary year, we decided to dedicate our monthly, public blessing rites to each of the hearth cultures represented in our grove, and to have members who work most closely with each culture lead those rites. Although no one in the grove works primarily with a Slavic heath culture, we decided to include it. A majority of members have some Slavic ancestry and Pittsburgh has a strong history of Eastern European immigration, so we felt it important to include it in our ritual cycle.

We decided who would lead which rite at our January meeting and scheduled them in a way that allowed each ritualist enough time to do the work they needed to do. Some of the ritualists have been leading ADF rites for ten years. For others it was only the second or third public rite they facilitated. More experienced liturgists were available to those with less experience to help make sure they were not only following Core Order of Ritual, but also that they were accomplishing what they wanted to with the ritual.

We began with a general Kindreds rite, giving us all an opportunity to honor ancestors, nature spirits and deities with whom we work regularly and who have a special place in our hearts and homes. At each successive ritual we learned more about each other’s practice and the deities and heroes of cul-

tures we may not have known much about. We also learned that we have a grove filled with amazing bards and liturgists. Each ritualist wrote the text for the rites they led, and the range of styles reflected in the prayers and invocations was inspiring. In a grove with so many strong personalities, it can be easy for the quieter voices to be lost. Working on these rituals gave each person the chance to shine, to share what they do in private practice with the rest of us, and to take the lead, knowing that they were supported by the grove.



I had the opportunity to lead the Slavic rite and got my first real opportunity to work with the beings of that culture. As I researched, I began to include the beings I wanted to call in the blessing rite in rituals at my home hearth, making offerings, asking for omens and developing my own relationship with them before introducing them to the grove. As I began writing, I solidified my understanding of these beings, calling on them for inspiration in creating the rite.

As we came to the end of the year, I was happy that we took this opportunity to celebrate the diversity of our grove. It gave more liturgists an opportunity to share their inspiration, talent and magic with us in a safe and supportive environment. It gave us the space to work with and develop relationships with beings we may not have approached before. It proved that, although our personal practices vary, we are united by our common practice of ADF liturgy.



*Hailing from Sassafras Grove, ADF, Maria Stoy has been a member of ADF since 2001. She has served ADF as the Dedicant Preceptor and currently serves as the Preceptor of the Bardic Guild, and is a winner of the Wellspring Bardic Chair.*



# *Harvest Nights Gathering*

*Camp Bonnie Brae  
Otis, MA*

*October 18-20 2013*

*Lake views, wooded trails, huge gathering room with big fireplace, meal plan included  
vegan & gluten free options available  
(potluck for Friday night dinner),  
Saturday night ritual.*



# Poetry

## Blue Shine Moon

by Rev. Jean 'Drum' Pagano



Blue Shine Moon  
As we look up  
Through the clouds,  
And what is revealed?

The silence of the forest,  
Enveloping,  
Holding close the sounds,  
The light,  
The breath,  
And all movement  
Captive to the light,  
That blue light,  
That shines

Blue Shine Moon  
As we look ahead  
Through the darkness  
And what is revealed?  
The silence of discovery,



Revealing,  
As touch,  
And sound,  
And taste,  
Feel in the blue light,  
Blue becomes the movement,  
Deep the waters flow

Blue Shine Moon  
As we look at each other  
Through the dark and azure night  
And what is revealed?

The light surrounds us,  
And binds us together:  
Fit inside of each other's lives  
Fit inside of each other's bodies,  
Blessed by the power of love  
And blue light



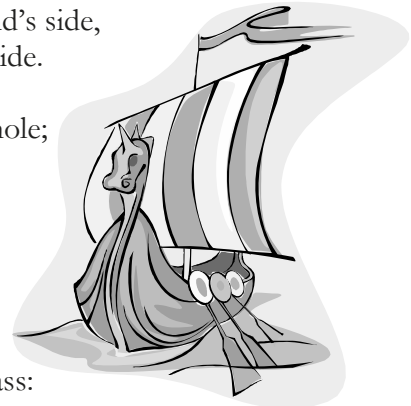
# Poetry

## The Alfar

by Jennifer Lawrence



No prancing point-winged pastel pixies, we!  
But warriors of the land, both wild and free!  
With sword and spear, we fight at Volund's side,  
And with bright Freyr's forces we shall ride.  
There is no jotun, ettin, wylm, or troll  
That comes away from battle with us whole;  
Of our halls' hospitality, skalds sing;  
Our mead is fit for hero, Aes, or king.  
Across the farthest borders we can see  
Our foes as endless as the ocean's tide  
And ready as the spider's jaws, we bide  
To scythe them all away for Hela's fee.  
Our fighters number as the blades of grass:  
And while we stand, no foe shall ever pass.





# Prayer

## Prayer to Nantosuelta

by Hester Butler-Ehle



Gracious Nantosuelta, holder of the home,  
abundance is your blessing, contentment is your gift.  
Well-crowned goddess, draped in fine raiment, garlanded  
in gold, in you we see the riches of the world.  
We know you, goddess, as we know honey  
on the tongue, as we know warm grass on bare feet;  
you are as heady, goddess, as the sweet new wine.  
The dove is yours, Nantosuelta, white as milk,  
fragile and free; yours too, O goddess, is the raven,  
yours too the way of that coal-black bird. Nantosuelta,  
in arm you bear the plentiful horn, in hand you grasp  
the chalice; for your gifts I honor you, O goddess.



# Poetry

## The Gates

by Chelly Couvrette



Logs lie together,  
arranged and not tossed.  
A spark lights the tinder,  
A flame begins to roar.  
The logs are engulfed,  
in the flames as they burn,  
to lift our offerings to the kindred.  
A gate to the gods.

A shaft into the earth,  
the trickle of a spring comes forth.  
Soon the shaft is filled,  
with the waters from below.  
The cool magnetic waters,  
which sink down into the earth,  
to take our offerings to the kindred.  
A gate to the dead.

The tree stands tall,  
at the centre of the worlds.  
roots in the underworld,  
down in the earth.  
crown in the upper world,  
up in the sky.

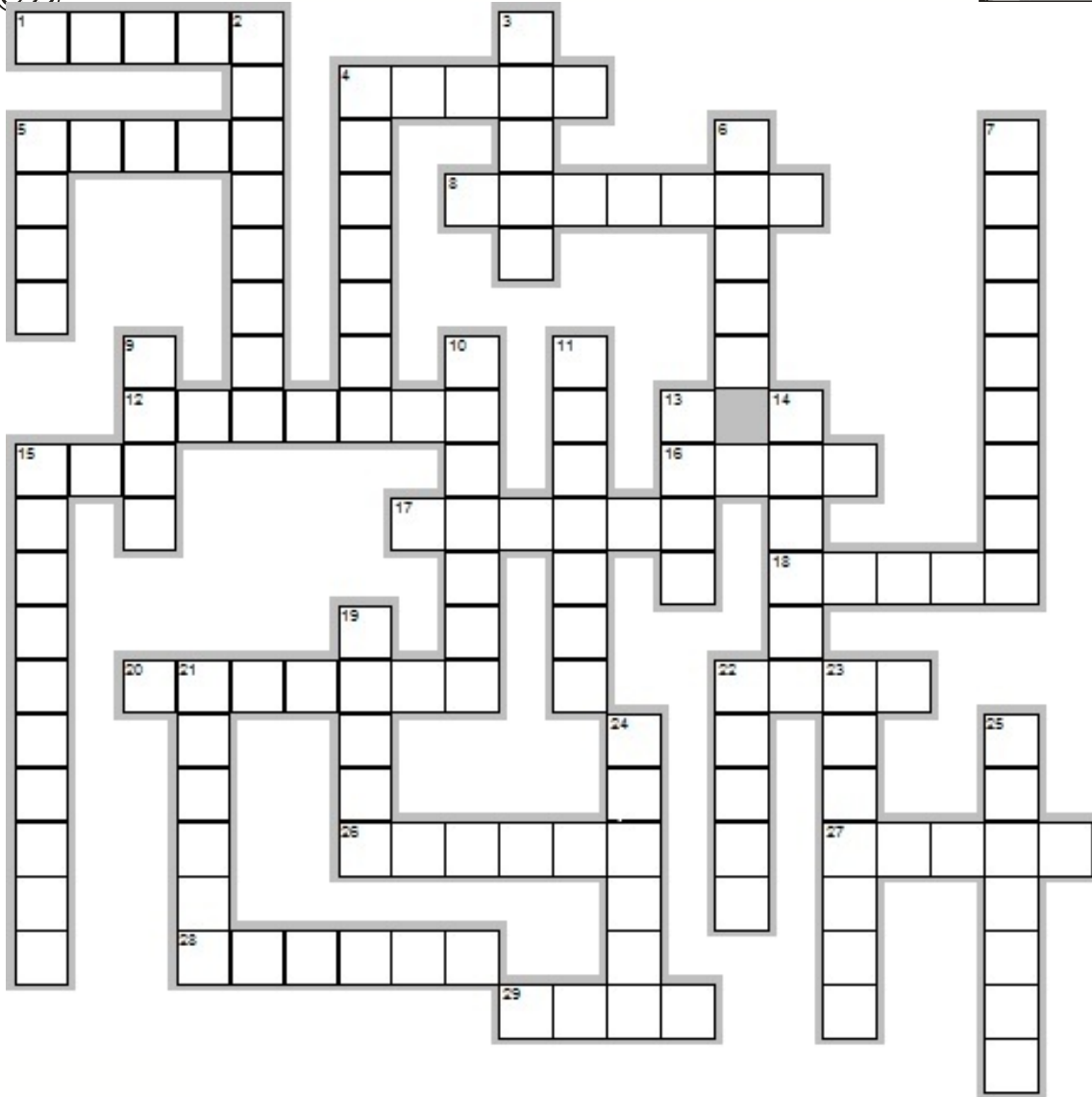
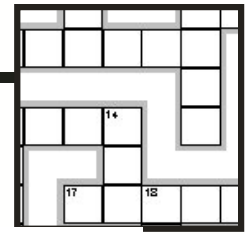
To let us travel to the lands of the Kindred.  
A bridge between the worlds.





# Crossword Puzzle

## World Gods *by Chris :)*



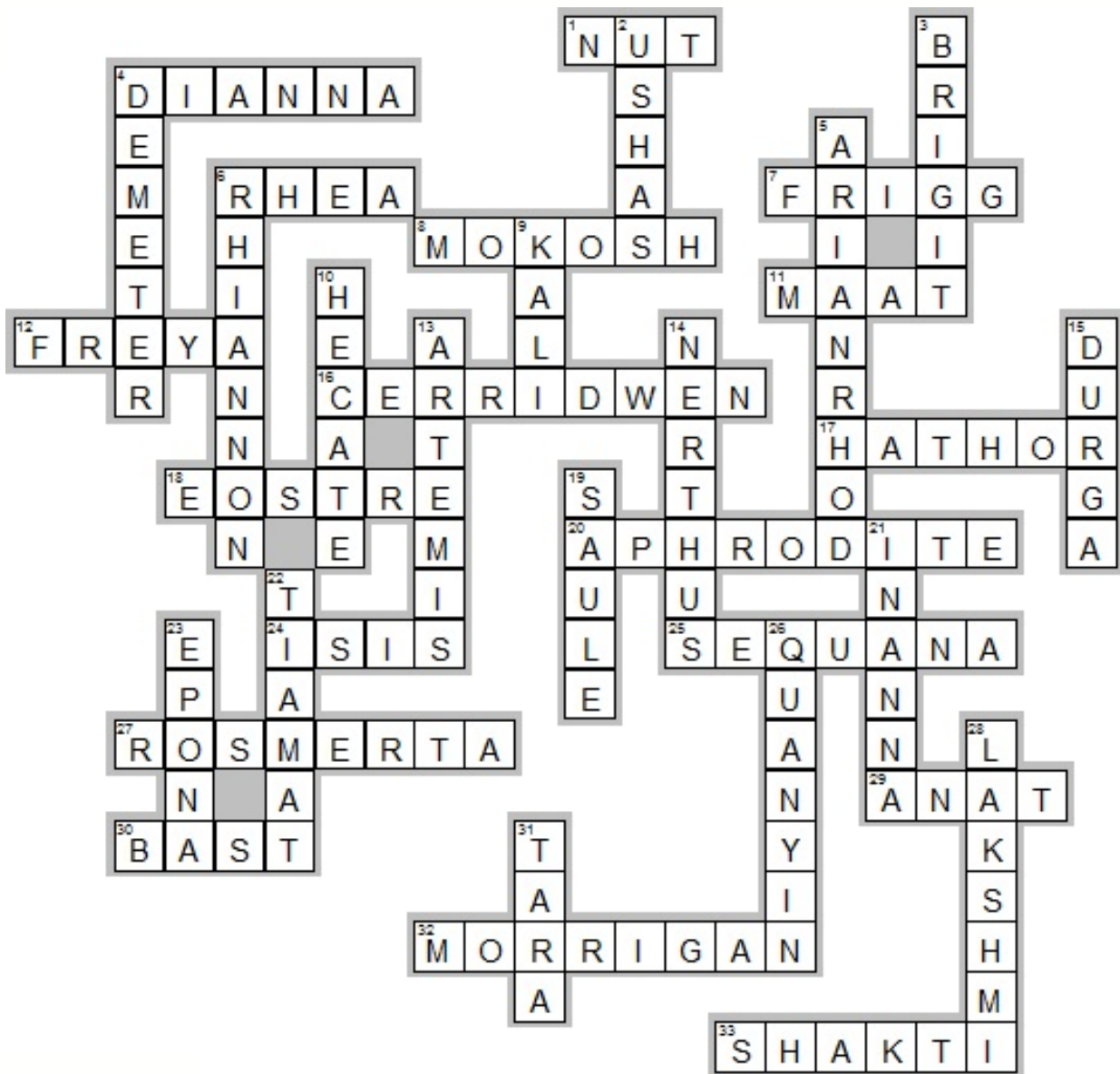
## Across

- |                                       |   |
|---------------------------------------|---|
| 1. Vedic God of war                   | 18. King of the Greek underworld                              |
| 4. Slavic thunder God                 | 20. Roman God of wine   |
| 5. Haitian messenger God              | 22. Canaanite storm lord.                                     |
| 8. Persian God of friendship          | 26. Messenger of the Greek Gods                               |
| 12. This Hindu God rides a mouse      | 27. His decapitated head advises Odin                         |
| 15. He is known for his pipes         | 28. This Slavic God was the instigator of monogamous marriage |
| 16. King of the Aesir                 | 29. Ruler of Olympus  |
| 17. This Babylonian God killed Tiamat |   |

# Down

2. Welsh God of agriculture
3. Roman God of love
4. Baltic sky God
5. Lamhfhada aka
6. Roman God of gateways
7. Celtic horned God
9. This Vedic God is the acceptor of sacrifices
10. Gaulish thunder God
11. He killed Pryderi in single combat
13. He stole Freyja's necklace
14. Zoroastrian God of oaths and contracts
15. Fire thief
19. Egyptian God of wisdom and writing
21. Egyptian guardian of the dead
22. His death began Ragnarok
23. Armenian father of all the Gods
24. Hindu lord of truth
25. Celtic God of smith craft

# Last Issue's Puzzle Key





# News and Announcements



## Dedicant Path Completions

### Jeremy Baer

Solitary  
December 2012

### Member #6603

Ad Astra Grove, ADF  
December 2012

### Amy Fleming (Phoenix Rose)

Cedarlight Grove, ADF  
December 2012

### Stella Caughell

Solitary  
January 2013

### Gray

Silver Branch Golden Horn Grove, ADF  
February 2013

### Samantha Noll

Solitary  
February 2013

### Leona Oigheag

Solitary  
February 2013

### Patricia Allen (Brighde)

Sierra Madrone Grove, ADF  
February 2013

### Sean MacDhai

Solitary  
March 2013

### Jennifer Lawrence

Solitary  
March 2013

### Christopher Godwin (Sean O'Dea)

Solitary  
March 2013

### Victoria Laughlin

Solitary  
March 2013

## Clergy Announcements

The Clergy council is pleased to announce the elevation to the rank of Consecrated Priest to Ayliah "Amber" Cannon.

## New Protogroves & Grove Approvals

### Daoine dhen Tamais Protogrove

Wallacetown, Ontario Canada  
Founded: February 1, 2013

### Northern Rivers Protogrove

Philadelphia, NY  
Founded: February 1, 2013

### Whispering Lake Grove

Erie, PA  
Full Charter: February 1, 2013

### Cedar Stone Protogrove

Cookeville TN  
Founded: March 5, 2013

~ Congratulations to all ~

## Upcoming Events

### Gaia Gathering Pagan Conference

Gatineau, Quebec Canada  
May 17-20, 2013  
<[info@gaiagathering.ca](mailto:info@gaiagathering.ca)>

### Wellspring Gathering

Brushwood Folklore Center, Sherman NY  
May 23-27 2013  
<[www.adf.org/events/wellspring/](http://www.adf.org/events/wellspring/)>

### Druidpalooza

San Diego, CA  
July 12-14, 2013  
<[www.coastoakgrove.com](http://www.coastoakgrove.com)>

### Lughnassadh Peace Fair & Warrior Games

Tredara Retreat Center, Madison, OH  
August 2-4, 2013  
<[www.adf.org/events/wellspring/](http://www.adf.org/events/wellspring/)>

### Summerland

Yellow Springs, OH  
August 15-18, 2013  
<[www.6thnight.org](http://www.6thnight.org)>

### Midnight Flame Festival

Chain O'Lakes Campground, Bellaire, MI  
September 5-8, 2013  
<[www.grovemidnightsun.org/midnightflame.html](http://www.grovemidnightsun.org/midnightflame.html)>  
visit <[www.adf.org/events](http://www.adf.org/events)> for further information



# Contributors List



## Art

Holly Bird  
*Lithasblot*

Melissa Hill  
Cover: *Willow Tree Spirit*

## Articles

Rev. John 'Fox' Adelman  
*Holy Fire in the Indo-European World*

Maghnus na Mathanan  
*Motivators*

Rev Jean 'Drum' Pagano  
*Are the Gods Responsible for Natural Disasters?*

Maria Stoy  
*Working in a Multi-Hearth Culture Grove*

Rev. Kirk Thomas  
*Recreating the Cosmos and the Sacred Center of the Worlds*

## Columns

Jeremy Baer  
Book Review: *Gods and Worshipers in the Viking Germanic World*

Thomas Brown  
Book Review: *The Book of Nine Moons: Lessons in Celtic Sorcery*

Nick Egelhoff  
Movie Review: *Huldafólk 102*

Melissa Hill, Bridgette Adkins, Jan Avende, Janet Furr-Kalpakoff & Rev. Kathleen Pezza  
Little Acorns: *Prayers for Children & a Pregnancy Trance Induction*

Victoria Laughlin  
DP Essay: *Nature Awareness*

Maria Stoy  
SIG Column: *Bardic Guild Study Program*

## Crossword

Chris :)  
*World Gods*

## Bardic

Hester Butler-Ehle  
Prayer: *Prayer to Nantosuelta*

Chelly Couvrette  
Poetry: *The Gates*

Jennifer Lawrence  
Prayer: *The Alfár*

Rev. Jean 'Drum' Pagano  
Poetry: *Blue Shine Moon*

∞ Special thanks to all our Contributors, without whom, *OakLeaves* could not be what it is! ∞

## From the Outgoing Editor-in-Chief

Since 2008 it has been my pleasure to serve OakLeaves, first as Managing Editor and then as Editor-in-Chief. I have seen this publication through a change in ownership of the printer, rising postal costs (which were offset by changing the book size, as suggested by the new print shop owner), new staff members (all of whom have been a pleasure to work with), and now finally color covers (also thanks to our current printer).

Joining the staff this issue, please welcome Bill Thomas, who is now retired, but always wanted to get into publishing and is now realizing that life-long dream. Melissa Hill is changing her role by taking over LaDawn's Layout Director position (please congratulate LaDawn S. on landing a paying job that has taken her away from OakLeaves volunteering). Next issue, please welcome Missy Burchfield as the new Editor-in-Chief (now that she will no longer be Members Advocate of ADF). I will be continuing in the Publications Department focusing more on the ADF Books and the rest of the Chronicler's Office duties. Thank you all for everything and I leave you in Excellent hands!

—Steph Gooch  
Deputy Chronicler, ADF



# ADF Directory



**Note:** the ADF Annual Elections will be over just as this journal comes to print. Thus, some of these officers will change. Please visit [www.adf.org](http://www.adf.org) for more up-to-date information. A revised list will be printed in the Fall 2013 issue.

## The Mother Grove

**Archdruid**

**Vice-Archdruid**

**Treasurer**

**Secretary**

**Members Advocate**

**Chief of the Council of Regional Druids**

**Chief of the Council of Senior Druids**

**Non-Officer Director**

**Non-Officer Director**

**Non-Officer Director**

**Non-Officer Director**

Rev. Kirk S. Thomas

Rev. Jean 'Drum' Pagano

Sara Blackwelder

Rev. Robb Lewis

Melissa 'Missy' Burchfield

Sharon Gorbacz

Flip Rutledge

Rev. Francesca Hedrick

Rev. Sean Harbaugh

Rev. Susan Parker-Wyndham

Rev. Barbara Wright

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[ceorua@gmail.com](mailto:ceorua@gmail.com)

## Additional Leadership Positions

**Administrator**

**Archdruid Emeritus**

**Archdruid Emeritus**

**Archdruid Emeritus**

**Archdruid Emeritus**

**Chronicler**

**Public Relations Director**

**Information Manager**

**Listmaster and Moderator**

**Preceptor**

**Store Manager**

**Webmaster**

Selene Tawny

Rev. Isaac Bonewits

Rev. Ian Corrigan

Rev. John 'Fox' Adelman

Rev. Robert 'Skip' Ellison

Peg Glosser/Steph Gooch (Deputy)

RavenSea

Rev. Rob Lewis

Rev. Jean 'Drum' Pagano

Crystal Groves

Rev. Jean 'Drum' Pagano

Rev. Robb Lewis

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[adf-store@adf.org](mailto:adf-store@adf.org)

[adf-webmaster@adf.org](mailto:adf-webmaster@adf.org)

## Committees

**Clergy Council**

**Council of Lore**

**Grove Coordinating Committee**

**Grove Organizing Committee**

**Prisoner Relations Committee**

Chair: Rev. Kirk S. Thomas

Chair: Rev. Crystal Groves

Chair: Rev. Caryn MacLuan

Chair: Aigeann

Chair: Rev. Barbara Wright

[adf-archdruid@adf.org](mailto:adf-archdruid@adf.org)

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[adf-goc-chair@adf.org](mailto:adf-goc-chair@adf.org)

[adf-prison-ministry@adf.org](mailto: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>

[www.adf.org/groups/groups-list.html](http://www.adf.org/groups/groups-list.html)



# Submission Guidelines



Oak Leaves welcomes submissions of artwork, articles, poetry, letters to the editor, and anything else that might be of interest to our Druid 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. Also: please include a brief ADF-related bio for all articles and essays.

We will also accept electronic submissions on CD, sent to:

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

Written submissions should be sent in one of the following formats: MS Word (doc/docx), Rich Text Format (rtf), or Text Format (txt) . Submitted materials will not be returned to the sender.

## 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, tiff, 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:



- Deadiron, Viking metal band, #1 on Cleveland's ReverbNation Metal charts
- Awen, ADF's Celtic duo from Stone Creed Grove
- Muruga Booker & the Cosmic Hoedown Band
  - Badal Roy, master tabla artist & teacher
- Waking Dream audience interactive performance art specializing in giant puppetry
- Pyrosonic multi-media fire performance show (see more performing acts on the website)

- Rev. Ian Corrigan Archdruid Emeritus, ADF
- Paul Garbanzo juggler, fire performer and MC (The Flying Karamazov Brothers)
  - Oberon Zell-Ravenheart, co-founder of the Church of All Worlds
- Louis Martinie, ritual drumming teacher (New Orleans VooDoo Spiritual Temple)
  - Onca O'Leary, performer-teacher of belly-dance, torch-songs, and stagecraft (see many more presenters on the website)

## 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

ADF'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 • Children's Program

Grand Symbol

Much, 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 ADF Members; \$45 Non-ADF members,

(Pre-register by Paypal at [www.stonecreed.org/wellspring.php](http://www.stonecreed.org/wellspring.php))

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