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Pour the waters, raise the cup

Strength and Love now fill us up



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OAK LEAVES

Journal of Ár nDraíocht Féin The Quarterly

Winter 2014 ~ Issue No. 67

C. MARVEL



Table of Contents

Features

<i>Oathmaking at Yuletide</i> by Lauren Neuman and Ryan Styskel.....	4
<i>A Norse Oracle Ritual and Meditation</i> by Mike Kaan.....	7
<i>Insights from the Red Pen: Deconstructing Exit Standard Prompts</i> by Rev. Jenni Hunt.....	8
<i>The Truth about Hades</i> by Rev. Robert Henderson.....	11
<i>Free Tools for Starting Protogroves</i> by Rev. Crystal Groves.....	14
<i>Nine Pagan Virtues</i> by Aislinn.....	19
<i>Brewing and Religion 1</i> by Jay Foulds.....	22
<i>Animism and Polytheism: The Intersections</i> (Book Reviews) by Michael Hardy.....	28
<i>Charming of the Plough Compilation</i> by Laine Delaney.....	30

Columns

Archdruid: <i>The Flames of Unity</i> by Rev. Kirk Thomas.....	2
<i>Ian's Little Room—A Personal Column on Magic Arts</i> by Ian Corrigan.....	36

Departments

ADF News.....	39
Crossword Puzzle:.....	40
Directory.....	42

Arts

Poetry: <i>To the Earth Mother at Winter Solstice</i> by Tara Loughborough.....	3
Poetry: <i>A Solstice Poem</i> by WK Baldwin IV.....	6
Poetry: <i>Morning Song</i> by Wayne Keysor.....	10
Poetry: <i>Nine Days: An Offering to Odin</i> by Sandra Yost.....	13
Poetry: <i>Goodnight Prayer (A Poem for little Acorns)</i> by Grey Catsidhe.....	13
Music: <i>Flames of Unity</i> by Carraig (Peter Coughlin).....	25
Music: <i>A Tribute to Ratatosk</i> by Gretchen Persbacker and Rev. Melissa Burchfield.....	26
Poetry: <i>Midwinter</i> by Lauri (Lankelly) Brothers.....	35
Poetry: <i>Wheel of the Year Gatekeeper Invocation and Gateway Opening</i> by Maria Stoy.....	35
Poetry: <i>A Prayer to Ingvi</i> by Shirl Sazynski.....	35

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Oak Leaves is published quarterly by Ár nDraíocht Féin: A Druid Fellowship. Subscription rate is \$25 for 4 issues for non-ADF members, \$20 for 4 issues for ADF members payable in U.S. funds. Please allow six to eight weeks for new subscriptions to begin.

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Cover:
Winter Solstice
by
Christina Marvel

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Reciprocity and Disease

As we head towards the solstices we might take a moment to think about extremes a bit. In the north, the sun is reaching its lowest and darkest point, while in the south the sun is reaching to the height of its glory. Both are part of the Great Wheel, and both are welcome in their way. These may be extremes in our year, but they're a normal part of life. They will pass in time.

When faced with other extremes it's good to stay centered and remember what our values are. At the moment the world is facing a terrible epidemic. Ebola has spread widely through a number of West African countries and has even reached Europe and America. Fear is taking hold in many places, and painful death has suddenly become very real. Two extremes here may be seen as caregivers heavily suited in protective clothing on one hand, and terrified and isolated victims of the disease on the other.

We are a religion of reciprocity, and this means that we act together as individuals and as a community to help one another, giving and receiving in joy and fellowship. When we are ill, our family and friends feed us chicken soup and rub our backs and help us feel better. This is part of who we are, and typical of our reciprocal relationships. But Ebola is a disease that attacks our basic humanity – it spreads by touch alone. We all touch one another - it's a part of giving and receiving love, attention, and support, and this terrible disease spreads through that touch. Only with protective clothing and masks can medical professionals safely handle these patients, and the patients can only see their helpers as frightening figures in something like space suits, instead of the compassionate people they really are inside those suits.

This is not the first time ill and dying people have been faced with such a fate. Back in the mid-1980's a new disease, AIDS, was showing up everywhere. For a while no one had any idea how it was spread, and health care workers suited up then just like they do now in case AIDS might be an airborne infection. I remember those days. Visitors had to be gowned and masked to see their dying loved ones, if they were allowed in to see them at all. I remember the horror in our eyes above our masked faces, and the fear on the faces of the ill. Giving comfort to the dying was about as difficult as it could be, as the masks we wore hid our expressions so that only our eyes could be seen. Luckily, AIDS turned out to be difficult to get, and the panicky responses of the doctors, nurses, and visitors faded away. Of course, for a long time a diagnosis of AIDS was practically a death sentence, so the

fear remained. But at least it became easier to show our very real compassion to our loved ones.

Now we have Ebola spreading out of West Africa, something not believed possible before. Nations are doing their best to isolate the disease until it can burn itself out (this time) but there is no guarantee that it, or something else, won't return again someday.

It must be terrible to be deathly ill and confronted by folks dressed completely in protective clothing as they try to care for us. The simple extremes of the precautions that have to be taken with Ebola must be terrifying. But we must not let our fear get in the way of our compassion. Those of us called to care for the sick, family, friends, or professionals, must protect ourselves by all means. But regardless of how we feel, we must not give in to our fear but show compassion and, yes, even affection. Comfort must be given when possible, as it is so badly needed. And this fits in perfectly with reciprocity, with **ghostis*.

The argument could be made that there need not be a duty of reciprocity towards those we don't know and don't already have a relationship with. We don't owe them anything, we might say. But reciprocity is greater than that. It is more than just our immediate circle of friends and family. Who's to know if that ill person might survive the disease? Who's to know if someday in the future we may enter into some kind of reciprocal relationship with that person? How can we know what the future brings? What if someday our positions are reversed and the survivor is now taking care of us? This is all part of the social contract. We must behave as though we are in a reciprocal relationship with everyone until or unless events prove otherwise. We just can't know in advance what will happen.

Caring for these patients is an effort that requires cooperation on all levels. At The Ohio State University Wexner Medical Center in Columbus, Ohio, among many other institutions across the country, laboratory personnel have been asked to volunteer to be "bedside testing personnel" for patients suspected of carrying Ebola, in addition to all the physicians and nursing staff caring for these patients. In an effort to keep the blood products of these patients isolated from everyone else, the lab techs who volunteer will do Point-of-Care testing for these patients. The techs will be going up to the hospital rooms of suspected patients to make their blood films, stain them, and look at them under a microscope right there instead of carrying them down to the lab in addition to the routine bedside testing protocols for chemistries and blood gases already in place. This will cut down on the chances of the infection spreading, but it also exposes the techs to the possibility of becoming infected themselves. They do this because it's the right thing to do. They are

maintaining reciprocity and **ghostis* with the victims, and by extension, with society as a whole.

Those of us who are deathly ill may be filled with fear, but we must also remember that we, too, have a duty in reciprocity not to spread this terrible contagion to others. We must realize that even though we feel frightened and alone, and even if our helpers look scary and inhuman, they are doing their best to help and aid us. We have a two-way street of responsibility and care, and if we are to survive calamities of this kind in the future, we must never forget reciprocity - reciprocity with the spirits, and reciprocity with each other.

May the gods shield us all from such terrible plagues, may the spirits of the Midworld keep to the old bargain, and may our ancestors uphold us in wisdom and love.

**Ghostis!* So be it.

-Rev. Kirk S. Thomas
Archdruid, ADF

To the Earth Mother at Winter Solstice *by Tara Loughborough*

Earth Mother, beloved, our home of blue,
We gather here to worship you.
We cherish dearly your warm embrace,
Our Sacred Home in the cold of space.

Your bright blue sky and endless seas,
Your lands of green, home to the trees.
Sea, sky, and land to call our home,
You form our flesh, our blood and bone.

As we tilt back into the sun's rays,
We await the longer, warmer days,
When your greener Self will make some room,
For all that frolics, swims and blooms.

Until then, we revere the cold!
With hearts that are strong, brave and bold.
We'll rest within our land of snow,
Until it's time to sprout and grow.

Our fates both lie in human hands,
We pray we might yet heal your lands.
We ask, dear Mother, if we may,
Make this place sacred for today.



Oathmaking at Yuletide

By Lauren Neuman and Ryan Styskel

The season is Yule. Outside the air is crisp and cold, and stars shine brightly in the sky, reflecting off the fresh white snow. Inside, by a roaring fire, a group gathers in celebration of the return of the sun. A large, fragrant evergreen stands in the corner, twinkling with white lights and radiant red ribbons and berries. The group of nine gathers around, companionship clear in their mannerisms. One woman steps up to lead them in song, followed by an opening invitation to make and seal oaths on the sacred boar, here in the presence of the community and the Gods. After a few moments of contemplation and discussion, she presents them with the pigs.

Oaths have long been important to community. We see their importance to this day, from the oath to speak true in court to oaths of office to marriage vows (oaths). Meriam-Webster defines oaths as:

a (1) : a solemn usually formal calling upon God or a god to witness to the truth of what one says or to witness that one sincerely intends to do what one says (2) : a solemn attestation of the truth or inviolability of one's words

b : something (as a promise) corroborated by an oath

This definition divides oaths into two categories, oaths declaring that what is said is true, and oaths as a promise to make what is said true.

Ancient Precedents

We see the importance of oaths in much of recorded history. From the Romans we have the Oath-stone 'Iuppiter Lapis' (Bailey, 1907). In the Sagas of the Norse we find evidence of the swearing upon Oath-rings, as mentioned in the Eyrbyggja Saga and the Kjalnesinga Saga. Here we see the oath made by swearing by or on the precious ring. The upholding of an oath was important in ancient times. Beyond any legal or

spiritual punishment that may come from a broken oath, a person's reputation and social standing would be greatly harmed from failure to uphold an oath. Reputation was as, if not more, important then as it is now, and to have a reputation as an oath-breaker was not a good thing.

In addition to the aforementioned social penalties, there were also legal and spiritual penalties to be paid. For example, in Roman trials both parties in dispute would risk money on the oath of their truth. In the *Voluspa* we are told that one of the

few specific things that would send someone to Nifelhel.

In the Norse traditions, it is Vár, one of Frigga's handmaidens, whose role is, specifically, to be the upholder of oaths.

In modern practice, oaths are often sworn upon a ring or hammer, but in many Scandinavian countries, marzipan pigs are still given and eaten at Yule for good luck in the new year.

In the *Gylfaginning* we are told that:

"The ninth is Vár; She listens to the vows and compacts made by men and women with each other; for this reason such agreements are called várar. She takes vengeance on those who break their vows."

Tyr, who sacrificed his hand in the fulfillment of an oath, is also strongly associated with oaths and fairness or justice.

Though oaths were made throughout the year, it was during Yuletide that vows were made for the coming year. In the *Helgakviða Hjörvarfssonar* we see an example of this Yuletide ceremony, which includes the swearing of oaths upon a sacrificial boar. We see a version of this in our modern practice of New Year's Resolutions.

Modern Practice

In our modern practice, oaths still are seen as important. Secular society still places

importance on oaths, as mentioned earlier. Within our communities, we will often know people from their reputation first. One of our main virtues in ADF is integrity, which places great importance upon the keeping of one's word. Oaths are also a large part of ADF's study and religious practice. ADF Dedicants seal their work with an oath to follow the old ways, and ADF Priests make oaths at their ordinations.

In modern practice, oaths are can be sworn upon a ring or hammer, but in many Scandinavian countries, marzipan pigs are still given and eaten at Yule for good luck in the new year. Marzipan pigs make a good modern stand –in for oath making, especially in an age when sacrificing animals is neither practical nor legal. Making these marzipan pigs is a fun craft for families (or anyone really) and they're easily used as a “boar” to make your Yule oaths upon, followed by “sacrificing” them to be part of the community feast.

This recipe, from Ozark Pagan Mamma, is a great and tasty way to make your marzipan pigs (gluten-free!).

To make the marzipan, you will need:

- 1 1/2 to 2 cups almond flour
- 1 1/2 to 2 cups powdered sugar (plus more for kneading)
- 1 egg white
- 1/4 teaspoon almond extract
- a few drops of red or pink food coloring (optional)

Begin by blending almond flour and powdered sugar in a food processor. Start with 1 1/2 cups of each, and add up to 2 cups top get to a nice, clay-like consistency that isn't too moist. Next, add egg white, extract and food coloring (if using) while food processor is running. Process a bit longer until the mixture forms a doughy ball. Take out and knead on a surface spread with powdered sugar. After the marzipan is kneaded well, you can begin shaping.

Make little fat sausage shapes for the body, indented in the middle to differentiate head from body. Shape little triangles for ears. Push into the pig's head and indent inside of ear at the same time with a skewer or toothpick. If the marzipan isn't

moist enough to stick, dab on a little water. Make a flattened circle and indent nostrils with the toothpick. Poke holes for eyes. Feet are just rolled lumps of the marzipan. Roll out a little curly-cue tail.

This batch makes 8-10 small pigs, depending on how large you make them.

Oath making Ceremony

Many modern practices include feasts that can easily be tailored to include oath making. With the strong connection between oaths and Yule, here is a sample ceremony you might use. In an ADF ritual, this portion would be considered part of the “Workings” section of the Core Order, but it can easily be tailored to be a freestanding ceremony on its own.

You will need a marzipan pig for each oath maker, plus one additional for the sacrificial boar.

Leader: We stand at the turning of the year, when the sun returns to the sky and we begin the preparations for the next year's work. This time of the year is sacred, and it is an auspicious time to make oaths. We stand together as a community for this sacrifice, ready to uphold each other and guide each other as we make sacred our oaths to the Gods, to the community, and to the land itself.

Each Participant who wishes to do so makes an oath, followed by asking for the community's support in upholding that oath for the rest of the year. If desired, participants can write down the oaths they wish to make (so they are not making them extemporaneously). Go around the group, with each person who wishes to make an oath being given the opportunity to do so. After each oath, the Oath Maker will pose the following questions to the community.

Oath Maker: I have made my oath, and I ask that you all hear and support me to fulfill it. Do you stand witness to my oath making?

Other Participants: We do!

Oath Maker: And will you uphold me and help me to fulfill my oath?

Other Participants: We will!

When everyone is finished, the leader seals the oaths with a sacrifice, and the community feasts on the pigs.

Leader: So be it! Let the oaths we have made stand true, and may our wyrd be ever strengthened by the bonds we make to each other, to the Gods, and to the land. *Place sacrificial pig into the fire or offering bowl.* By this sacrifice our oaths are sealed. Let us feast on the boars and may we find good tidings for the next year.

Oaths made, each person in the group takes their boar, sacrificing one to the Gods through the fire, and eating the rest as part of the community feast. Together they have strengthened the bonds of their group and sealed their promises to each other and to the Gods for the next year. They will work with each other to uphold their oaths, and as the year passes, will help each other be accountable to the oaths that they have made. After the pigs are consumed, a horn of mead is passed around, and toasts are made to the New Year, to the return of the sun, and to the ever present blessings of the Kindreds.

Author Bio:

Ryan Styskel and Lauren Neuman are the dynamic duo who lead the Protogrove of the Live Oaks' weekly study group. Lauren has completed her Dedicant work and is now working on the Clergy Training Program, while Ryan is poised to make his Dedicant Oath at Yule this year! Together they work in the Northern Hearth, taking their inspiration from the various Germanic and Scandinavian peoples and transforming the lore into modern practice.

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Yule by Rob Steiner



A Solstice Poem

by WK Baldwin IV

The Darkest Night has come at last.
We've watched as it arrived
the darkness crawling, deepening both within and
without.

But Hark!
Now the Longest Night has come
what next?

Only the growing of the Light
Brightening the World
As the Sun is reborn.

She will strengthen,
She will brighten,
And before long
She will bring with her the spring.

So take heart this Yuletide Eve.
Celebrate and enjoy the rebirth of the sun.
For as the year grows and strengthens,
May you and yours do the same.



A Norse Oracle Ritual and Meditation

By Mike Kaan

This small ritual is geared towards the Norse hearth culture, but it can be modified for another hearth. Also note that this ritual does not include offerings, as I have a separate ritual I conduct weekly in which I sacrifice to the Kindreds. This ritual can be adapted to include offerings in addition to the oracle working if one so chooses. Special thanks go to Jeremy Baer for the Three Realms invocation.

Start with 3 Complete Breaths to calm and focus the mind.

"I come seeking counsel with the Three Kindreds. I come seeking wisdom from the runes."

"Hail to the Fire, from which the worlds were born and to which they shall return. Sacred Fire, burn within me!"

[Place a hand (safely!) near the Fire and feel its warmth.]

"Hail to the Well, for within the deep pools lie wisdom and fate. Sacred Well, flow within me!"

[Place a finger in the Well and feel the cool water.]

"Hail to Yggdrasil, the World Tree, to which all the worlds are connected. Sacred Tree, grow within me!"

[Touch the tree with both hands, feeling your connection to the cosmos.]

"Fire and Ice met in the Yawning Gap and the giant Ymir was born. Odin, Vili, and Ve slew the giant. From Ymir's blood came the Sea, from his skin the Land, and from his skull the Sky. Hail to Odin and his brothers for the creation of the world!"

[Optional: At this point, one might form the inner grove in their mind's eye, with the Hallows forming before you and the Three Realms manifesting around you and beyond.]

"Hail Mighty Ancestors! Your blood is my blood and you guide me from beyond the shadow of this world. Be with me in my rite!"

"Hail Noble Land Wights! Spirits of forest and field, you guide me along the forest road. Be with me in my rite!"

"Hail Gods and Goddesses of the Aesir and Vanir! You guide me by the light of wisdom from your homes in Asgard. Be with me in my rite!"

[Optional: As each of the Kindreds are invited, you may wish to visualize them approaching your inner grove, ready to give you their advice.]

"Three Kindreds, I come to you for your wise counsel. My question is this: _____?"

[Let the question linger for a moment and then take up the runes.]

"Hail Odin, All-Father, Ruler of Asgard! Nine nights you hung from Yggdrasil for the secrets of the runes. Let the Kindreds speak to me. What wisdom do they share?"

[Pull one rune, 3, or 9, depending on the spread you wish to use. Then, breathe deep and meditate on the runes, divining their meaning in relation to the question asked. You could visualize the literal meaning of the runes and their application within your inner grove or you could repeat them as a mantra. You may try any kind of method that works for you in absorbing the message the Kindreds provide.]

"The Kindreds have spoken and have shared their wisdom."

"Hail to the Gods, the Landwights, and the Ancestors. Thank you for your presence and counsel. May you depart in peace."

[Optional: To complete the visualization, you may envision the Kindreds departing, with the inner grove being filled with the mists which return you to the present moment.]

"I go forth with the wisdom of the Kindreds. So be it!"

Author Bio:

Mike has been a member of ADF since December 2012. He is a student of the Dedicant Path and a member of the Germanic Kin, Eldr ok Iss.



Insights from the Red Pen

Deconstructing Exit Standard Prompts

By Rev. Jenni Hunt

Research and writing may be simple tasks for those who have Advanced Placement, college, and graduate work under their belts. However, lots of folks lack such background. Others may have last used those skills decades ago, or the electronic nature of research and documentation has changed so much that they feel lost. Whatever the reason, if you feel daunted by the task of research, critical analysis, and academic writing, this column is for you.

The Exit Standard Prompt

One of the first tasks you must undertake when you approach an exit standard in any study program is to examine closely the actual writing prompt. These are the steps to breaking down the prompt to make sure you understand and address the entire exit standard.

1. Read through the prompt at least twice. Copy and paste it if you must, but typing or hand writing it yourself is likely to help you understand it better.
2. Use a highlighter, an outline, and/or whatever else might work for you to mark up the text.
3. Determine the general topic of the prompt.
4. Circle or highlight all the verbs. What is the prompt asking you to do? (“List,” “discuss,” “explain,” “describe,” “summarize”). Sometimes, the syntax (the word order and construction of the sentence) can make this challenging. (See the DP example below.)
5. Find the key words for each verb. What is the predicate (the action part of the sentence) for each verb? (“summarize the five contexts of sacrifice,” “describe ... the influences that have shaped it”
6. Follow each predicate to its end, watching for multiple objects. Sometimes it’s easy to miss part of the question when it asks for

more than one thing. (“the effect of sacrifice *on the cosmos and the participants*”)

7. Look for information that points you to a particular idea or source. Often a prompt will suggest or even require a specific source.
8. Consider alternatives. Sometimes the prompt provides an example that may be helpful, but is only one option; there may be others.

Here are a few examples from different study programs to illustrate this process:

Example from the Dedicant Program:

An essay focusing on the Dedicant’s understanding of the meaning of the “Two Powers” meditation or other form of ‘grounding and centering’ as used in meditation and ritual. This account should include impressions and insights that the Dedicant gained from practical experience. (300 words minimum)

This prompt is actually more complex than it might seem. First, be aware that it asks you to **write an essay**. Essays have thesis statements, some sort of organizational structure, and conclusions. (Essay organization is a topic I’ll try to cover another time. Meanwhile, if you’re not sure how to write and organize an essay, consult Purdue’s Online Writing Lab at <https://owl.english.purdue.edu/owl/resource/685/01/>. It is an excellent resource.)

- The topic for this essay is your **understanding** of the “Two Powers” meditation *or other form of ‘grounding and centering’* – here you have an alternate option.
- Verbs and verb forms include “understanding,” “used,” and “include.”
- How do you **understand** the meditation? This is a vague, so do your best to explain the purpose of the meditation and how it works.
- How do you **use** it in *meditation and ritual*?

There are two “uses” you have to address here!

- **Include** the impressions and insights you gained from practical experience. Again, there are two objects the verb. Include both!
- The word count for this essay is 300 words, which is roughly a typed page of writing. Do not include in your word count any titles, subtitles, or citations.

Example from Cosmology:

Summarize each of the five contexts of sacrifice in Rev. Thomas's "The Nature of Sacrifice" paper in your own words. Explain the effect of sacrifice on the cosmos and on the participants. (100 words min. for each context, 150 words min. for effect.)

- The topic of this essay is sacrifice.
- The first verb is **summarize** (in your own words!) and the second **explain**.
- What you **summarize** is fairly straightforward, the “five contexts of sacrifice.”
- What you **explain** is “the effect of sacrifice on the cosmos **and** the participants. Implied is the participants **of a ritual**. There are two topics to explain here!
- The source is provided, Rev. Kirk Thomas’s “Nature of Sacrifice” (conveniently hyperlinked in the resources). Right away, you know that you will need to include this source in your list of works cited at the end of the course, so you might as well go ahead and put it there now. (Documenting sources will be covered in a future column.)
- Where this prompt gets a bit tricky is in the word count at the end. The prompt asks for 100 words for each of the five contexts (under the verb “summarize”) and 150 words for the effect (under the verb “explain”). Your submission for this exit standard will likely be six paragraphs long.

Example from Indo-European Studies 1:

Choose one Indo-European culture and describe briefly the influences that have shaped it and distinguish it from other Indo-European derived cultures. Examples include migration, contact with other cultures, and changes in religion, language, and political factors. Is

there any sense in which this culture can be said to have stopped being an Indo-European culture? (minimum 300 words)

- The topic of this essay one Indo-European culture.
- Verbs include “choose,” “describe,” and “distinguish.” The prompt also asks a direct question in which you have to provide analysis.
- **Choose** one IE culture. This seems easy; you just have to study one culture, right? Wrong.
- **Describe** the influences that have shaped it. Note the plural of **influences**. When the prompt uses a plural without a specific number, assume three. If you provide only one or two influences, your submission will probably be returned.
- **Distinguish** it from other IE-derived cultures. Here you realize you need to research other cultures in order to make comparisons. Again, there is a plural noun in **cultures**. If you compare your chosen culture with only one other culture, your submission is likely to be returned. Compare it with at least two other cultures.
- Examples are provided. You can write about as many or whatever examples you choose, but to make it easy on yourself, you can use the four examples provided:
 - Migration
 - Contact with other cultures
 - Changes in religion, language, and
 - Political factors
- Note: some reviewers might expect your essay to address these four examples specifically. Be prepared to defend your examples if you use alternative influences.
- The entire essay requires a minimum of 300 words. As difficult as this exit standard appears, 300 words really isn’t bad. Write three or four brief paragraphs describing and contrasting each influence.

Write one paragraph about how the main culture you chose has (or could be considered at

some point to have) stopped being Indo-European.

Example from Indo-European Mythology 1:

Discuss how the following seven elements of ADF's cosmology are (or are not) reflected in the myths of two different Indo-European cultures. For this question, please use the same two cultures as a basis of comparison for the entire question. (minimum 100 words each)

- *Upperworld*
 - *Middeworld*
 - *Divisions of Middeworld (e.g., 4 Quarters, 3 Triads, 8 Sections)*
 - *Nether/Underworld*
 - *Fire*
 - *Well*
 - *Tree*
- The topic of this essay is two Indo-European cultures.
 - The main verb is “discuss,” but when you analyze the prompt more fully, you probably realize is asking you to compare **or** contrast the two cultures on several points. In most compare-contrast essays, you are expected to both compare **and** contrast, but the words “are (or are not)” indicate you need to either compare or contrast.
 - For each of the seven subtopics, the word count is 100 words, roughly a paragraph.
 - Note that while there are three different options suggested for the “Divisions of the Middeworld,” you might discuss an alternative division. Of course, your reviewer may be looking specifically for one of these three divisions. If you write about an alternative, take care to describe it as a credible Indo-European division.

Deconstructing the prompt is the first and most important step in tackling an exit standard, regardless of the study program. Skipping this step may cause you to be confused about the prompt, to respond to incompletely, or to alert you to alternate choices that may make it easier for you to write your response.

Author Bio:

Rev. Jenni Hunt lives and writes in central Ohio as she works to serve the Kindreds, the Folk, and the Land.



Morning's Song

by Wayne Keysor

How I love the morning,
when the solid, gray blanket of twilight gives way,

grudgingly at first,
but then with increasing resignation,

until suddenly,
with a magnificent shrug, the whole world is transformed.

Golden fire leaps
from the heavens, and pours down over the
muffled shapes below,

until the cup of world
is filled once again to overflowing, ablaze with
inner fire,

so common, so startling;
heart of flame that is finally, exquisitely, manifest
to the eyes.

And in that moment,
the world starts anew, rising from the ashes
of the old,

carried aloft
on shimmering wings of red and gold and pink,

singing to us as it soars:

this is the day to hold someone you love;
this is the day to dance upon the green earth;
this is the day to do better,
to be something different;
this is the day, O my children!



The Truth about Hades -

By Rev. Robert Henderson

While I do watch a fair amount of television, somehow or another I'd managed to miss every episode of the History Channel's new "Clash of the Gods" series. I'd heard about it from Gen and a few other folks in my Grove, and a few people on the e-mail list for ADF's Hellenic Kin had mentioned it, with mixed opinions. Well, "mixed" until the airing of the episode about Hades a few weeks ago, which prompted Gen to send me a message at 1:30 AM containing more obscenities than I've ever heard out of her in one sitting. And the other folks who had liked the earlier episodes were a lot more hesitant in their praise for that one. So a few days later, I watched it for myself.

I can say a few nice things about the accuracy of this episode: Despite what I was expecting, I did like the effect of the weird contact lenses on the actors playing the gods. They're often described in the ancient tales as having shining eyes and I thought that worked. The "voodoo doll" description was accurate too, check out Fritz Graf's [Magic in the Ancient World](#) if you want to learn more. And the segment about Orpheus was decent, though I'd have preferred a little more discussion about what happened to Orpheus after the Eurydice incident, and the importance of the Orphic cult in the ancient world, and how it influenced the concept of the human soul (*psyche*) and the afterlife. (Burkert, p. 296-301)

But overall, the scholarship on this was terrible. Over the years, I've heard very mixed reviews of the History Channel's accuracy in its programming, and now that I've suffered through this episode, I can see why. From least annoying to me, to most:

"There were no temples to Hades in the ancient world, because they were so afraid of him."

Close to true. Hades certainly wasn't the most popular kid in the metaphorical Olympus High School, and wouldn't have won any popularity contests. But there was at least one temple to him and Persephone that we know of. (It was easy enough for me to find on Google)

<http://gogreece.about.com/od/weirdgreece/ig/Nekromanteion/>

<http://www.greeceathensaegeainfo.com/destinations-greece-nekromanteion.htm>

(Also see Burkert, p. 114-115) As for how they felt about Hades, I'll return to that a bit later.

"There were no pieces of art dedicated to Hades, because they were so afraid of him."

Wrong. Again, he wasn't as popular as the other gods, but there are several vase paintings of him dating back to the pre-Hellenistic era. The Hades page at theoi.com has several images of classical vases featuring Hades and Persephone as rulers of the Underworld. Several of these feature Hades holding a cornucopia, showing us that the ancient Greeks associated him with the "wealth of the earth" in the form of growing crops, as well as metals and gems. (Theoi, "Hades God Of")

"The Greeks never made offerings to Hades or Persephone, because they were so afraid of them."

Wrong. In addition to the temple mentioned above, many temples had altars for making offerings to them, often the grave site of a hero. (Burkert, p. 202) And since Hades was ruler of the earth, he had dominion over the metals and gems found within, so artisans who worked with those substances would make offerings to him for help in their vocations.

"The myth of Persephone staying with Hades for three months was the Greeks' way of explaining why they couldn't grow crops in the winter."

That would be a possibility - if this was a myth from northern Europe. In Greece, as in most of the Mediterranean, crops are planted in the fall and grown in the winter; otherwise the summer heat would damage them. (Burkert, p. 160) I suppose that one could try to justify it as an explanation of why they couldn't grow crops in the summer, but then the show's visuals of wind and snow wouldn't make much sense.

"Most ancient Greeks didn't practice infanticide, so that's why Kronos eating his children was so abhorrent to them, because infanticide was abhorrent to them."

This statement was so absurd; I had to reverse the video file on my laptop to make sure I'd heard it correctly. A woman named Kristina Milnor, apparently not just a professor at Barnard College but head of the Classics Department there, said that. And I've spent

much time since seeing that wondering how anyone who thinks that has a degree, never mind a professorship. Of course the Greeks practiced infanticide. The Spartans actually had their city council vote on whether a newborn baby would be allowed to live, and the rejects either became slaves or just got thrown into a pit called the Apothetai, "place of throwaways". The Athenians left that decision to the father, who had up to seven days to decide whether to let their child live or die. Those who were thrown away were left out in the wilderness outside the city, where the Fates might spare them by letting someone save and adopt them. (Zaidman and Pantel, p. 64-65) This tradition of infant exposure features prominently in many Greek myths, including the well-known legend of Oedipus, who was himself left by his parents in an exposure ritual, and then taken in by his adoptive parents, later to kill his real father and marry his birth-mother.



Untitled 1 by Judith O'Grady

No, the eating of children was abhorrent to the ancient Greeks not because it was infanticide, but because it was cannibalism.

I can think of no better way to refute Milnor's claim than to quote:

The historical Greeks considered barbarous the practice of adult and child sacrifice. However, exposure of newborns was widely practiced in ancient Greece. In Greece the decision to expose a child was typically the father's, although in Sparta the decision was made by a group of elders. Exposure was the preferred method of disposal, as that act in itself was not murder; moreover, the exposed child technically had a chance of being rescued by the gods or any passersby. This very situation was a recurring motif in Greek mythology. (Wikipedia)

That's right. Wikipedia got it right, and Milnor didn't.

Even more frustrating to me personally, though, were the constant references to Christianity throughout this episode (and the other episodes in the series, according to Gen and others I've talked to). Why do the series creators have to keep comparing Hades to Satan? Why do they actually cite the Book of Revelations and claim that it applies to Greek Gods? And I'm told that in an earlier episode, they claimed that the worship of Zeus was kind of like monotheism, and prepared the Greeks for the coming of Christianity. This makes no sense to me. Even the Greeks didn't think that Zeus was omnipotent, being subject to the will of the Fates - and yet Zeus could occasionally thwart their will to save a

mortal. (Theoi, "Moirai") Nobody's really omnipotent in the ancient Hellenic worldview.

And yet some of my fellow Hellenic Kin members said on the mailing list that even if the content was inaccurate, that it's just good that the stories of our gods and our Ancestors of Spirit are being shown on TV. With respect to my Kinmates, no. No, it's not good. I don't worry much about what other people say about my gods, I figure that the gods are powerful enough to take care of themselves, and if they're not, then I need to go find some new gods. But spreading such lies and half-truths about the ways of the ancients doesn't honor them, and it certainly doesn't help us modern Neo-Pagans who are trying to explain our ways to our families and friends and neighbors. Yes, I know I complained last year in my blog about people overreacting to a comment from Kathy Lee Gifford. But nobody thinks that Kathy Lee Gifford is an expert on classical studies. Lots of people will trust what professors on a History Channel program say.

And I really think that this harms our ability to practice our tradition and share it with others. If we're lucky, people will tell us that they believe these lies, and we can try to tell them the truth about what the ancients did and believe. If we're not lucky, they won't ask and they'll go right on believing that Hades was universally despised by the ancient people that told his stories and honored him and, yes, built temples to him. While I don't consider myself a particular devotee of Lord Aidonius (one of Hades' many names, meaning "lord of the invisible"), I've always found it fascinating that the Greeks could envision a god who was both Olympian (brother of Hestia, Demeter, Hera, Poseidon and Zeus) and Chthonic (master of the depths of the earth and all within it) at the same time, combining within himself something of each kind of deity. As

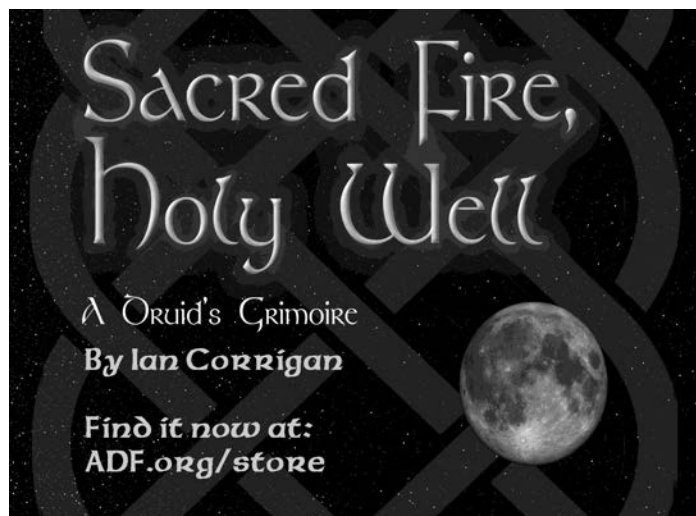
Burkert notes on p.203 of *Greek Religion*: "The contours of the everlasting Olympian figures provided a standard and a sense of direction; and yet in the reality of the cult their dark counterparts were retained in such a way that superficiality was avoided." In trying to understand Hades and his place in the ancient world, we modern practitioners may find a better sense of how the Greeks viewed their gods, their gods' place in the cosmos, and their own place in the world, and in so doing learn something about our new tradition and about ourselves.

Author Bio:

Rev. Rob Henderson is the Senior Druid of Shining Lakes Grove, ADF. He joined ADF in 1996 and has completed the First Circle of the Clergy Training Program. He is also involved with the Hellenic Kin and the Liturgists' Guild.

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Nine Days: An Offering to Odin

by Sandra Yost

Nine days I hung on that tree
 Nine days to Me from Me
 Nine days no taste of mead
 Nine days with me.

Nine days wyrd is the well
 Nine days I was under it's spell
 Nine days but who can tell
 Nine days with me.

Nine days with screams in the night
 Nine days I used my might
 Nine days I remembered the light
 Nine days with me.

Nine days wisdom to find
 Nine days the runes in my mind
 Nine days I'm no longer blind
 Nine days with me.

Nine days I fell to the ground
 Nine days I rose from the mound
 Nine days I heard no sound
 Nine days with me.



Goodnight Prayer

(A poem for Little Acorns)

by: Grey Catsidhe

Goodnight moon and goodnight sun
 Goodnight every Shining One

Goodnight lake and goodnight pond
 Goodnight loved ones from beyond

Goodnight Earth and goodnight tree
 Goodnight nature all 'round me



Free Tools for Starting ProtoGroves

By Rev. Crystal Groves

Having been involved in the largest Grove in ADF for over a decade, and the fact that CedarLight Grove, ADF owns its own building with all the glorious expenses that come with it, I've had to experiment with ways to save us money.

There are many tools out there that can help the organizational running of your Grove or Protogrove for little to no expense. I will try to highlight some of my favorites, and encourage you to share any additional tools by e-mailing me at crystal.groves.adf@gmail.com so I can keep this list of resources updated for our young groups.

Your Grove Web Presence

Website:

WordPress - By far my most favorite platform for creating a website is WordPress. There are two types of WordPress sites you can create. A self-hosted WordPress site, which means you pay for server space and install WordPress on it, or WordPress hosted, which means you sign up for a WordPress.com account where they control the web server.

The Wordpress.com account is free entirely, and still allows you to heavily customize your website to suit your needs. White Hawthorn ProtoGrove, ADF uses it for their website: <https://whitehawthorncomo.wordpress.com>. The capabilities of WordPress cover almost anything you need, including events calendars, picture and document uploads, edit or adding new pages, blogs and news updates, etc.

My Grove uses the self-hosted option, because I donate the hosting fee each year for the server. This gives us much more authority on what we can customize, but this is not always the best option for folks that are new or short on funds. Shared web servers aren't expensive by any means, but in the interest of saving money, I would start out with the free set-up at Wordpress.com first. and eventually you can migrate over to a self-hosted option as your group grows.

Cost: Free - \$15/month

Weebly - Weebly is another free web creation set-up, where your site is hosted on their servers, and they let you customize the majority of the look of your website including links, text, images, and even upload documents. Grove of the Seven Hills, ADF uses it for their website here: <http://sevenhillsadf.weebly.com> and it allows them to login and make updates on the fly as needed.

Cost: Free

Social Media and Marketing:

I wrote a section in the Leadership Manual for Marketing your Grove which will go into much more detail on the best methods for marketing your subgroup. I also teach a workshop at festivals (and may eventually turn it into another OL article) on Grove Fundraising, which will cover another aspect of helping your Grove to grow. But here I will cover some basic free tools for marketing and putting your Grove on social media outlets to help spread the word.

Nearly all social media is free, and it is always a benefit from a marketing stand-point to have your subgroup accessible on all popular mediums. These include Facebook and Twitter most specifically.

HootSuite - Maintaining your social media accounts can be done through a free Hootsuite account that you can set up other administrators or post to, with the ability to revoke access as needed. The free version of Hootsuite does only allow a limited number of social accounts for you to update through its interface, but generally your group only needs a few main social media networks anyway.

Cost: Free for up to 5 social streams.

Witchvox - Witchvox is still a popular medium for having your group listed in the one place where people are looking for groups like yours. You still have to weed through the inquiries to make sure you are receiving "leads" that best suite your group. However, since Witchvox is still a free listing, it's always a benefit to list your group, events, and services on this still popular site.

Cost: Free unless you want to sponsor them for a front-page listing

Photo Sharing - If you haven't seen The Magical Druid's photos pasted around on Facebook, then you haven't really been Facebooking. A very popular method for getting some free advertising is to create content that people want to share. This includes creating images that speak a heart-felt message accompanied by some sort of visual queue to garner attention. This can be done through Facebook, Flickr, or Google's Picasa and then spread around on your own social networking feeds.

Cost: Free

Grove Discussion

Facebook Groups (<https://www.facebook.com/browsegroups/>) - Facebook groups are one of the more popular and easy ways to set up a way for your Grove members to talk with each other online. The only problem I have with it is that you can't archive any of the information, and there is no search functionality. So if you have any discussions you want to save, be sure to save them in a Google doc to reference later.

WordPress (<http://bbpress.org/>) - There are forum plugins for WordPress, if you set up a WordPress website, that let you store everything on your website without the need for a third-party service. These may require a technologically savvy person to set-up, but if you can operate most computer programs, you can probably set up your own forums on a WordPress website.

Simple Machines

(<http://www.simplemachines.org/>) - This is a free open-source old-school message board software that we use at CedarLight. You would need a server to install and store the message board on, but it is a very powerful tool for setting up discussion forums and organizing them for your group.

Google Groups (<https://groups.google.com/forum/>) - If e-mail lists are more your style, Google Groups is a popular option over the old Yahoo Groups that seem to lose messages to the wind. With a google account, you can create as many groups as you like and invite members to discuss topics. You can also archive and search through messages to find important information

unlike a Facebook group.

Your Grove Office

Phone

The best way to get a phone number for your Grove has always been through Google Voice (<http://google.com/voice>). Associating one single google account for your Grove and using it to administer the various tools that Google provides is the best way to help organize your business.

Unfortunately, as of writing this article, Google Voice has run out of numbers from what I can tell. Whether or not they will procure new numbers I do not know. It does not hurt to keep checking. Until then there don't seem to be any other viable "Free" tools for phone numbers, but you can always use a reasonably price tool like Skype (\$2/month) to set up a phone number for your group.

Cost: Free

There are many tools out there that can help the organizational running of your Grove or Protogrove for little to no expense. I will try to highlight some of my favorites, and encourage you to share any additional tools by e-mailing me at crystal.groves.adf@gmail.com.

Office Software - The two most popular free office suites are Google Docs and Open Office. I have used both extensively, but prefer Google Docs (currently called Google Drive: <http://google.com/drive>) because of the ability to edit from whatever location I have internet access rather than waiting till I get home to access an Open Office document.

The additional benefit that Google Drive has over Open Office (<http://openoffice.org>) is the auto-save option and the ability to create various file types easily out of your document.

Open Office has the ability to create more formatted documents, which Google Drive does not have. So if you need to create a brochure or print business cards, you are better off using Open Office.

Cost: Free

Calendar and Reminders

Having an event calendar and reminders is an important thing to display on your website. Really the best method for this is through Google Calendars, simply because they are easy to display on your website, easy to update, and you can have multiple calendars for multiple sets of people.



Winter by Chelly Courvette

For instance, you can have a public event calendar for open events, or a private event calendar for only members to see. You can also have a board calendar and set up recurring events with e-mail reminders sent to the board that let you know when a bill is due or when a meeting is happening. You simply have to be diligent in keeping it updated and accurate. <http://google.com/calendar>

Cost: Free

Photo Editing

If you need a way to edit photos for marketing purposes, there are several options out there for people who can't afford Photoshop.

Pixlr (<http://pixlr.com>) is one method I have used when I needed a quick photo edit, resizing, or wording. It's entirely web-based so there is no program install that needs to happen. You simply use their editor, open your image, make your edits, and then save the new photo on your computer. This is what I generally recommend especially for people trying to place photos in their study program documentation for submission, since the SPTracker limits you to 1MB per submission.

Gimp (<http://www.gimp.org>) is another popular photo editing software that requires a download and installation. It's supposedly a lot like Photoshop in

its abilities, but if you are used to Photoshop, then it will take some adjusting to get used to the new interface.

Cost: Free

Member Management

There has not been a decent Member Management software that I have found for keeping track of your members and updating your rosters easily. There are tools that you can use for free, but they aren't an all-in-one deal that I was hoping for.

Spreadsheets - You can use a spreadsheet on Open Office or Google Drive to keep track of membership information such as name, address, phone number, ADF#, e-mail, etc. This is a method I've used for many years, but the spreadsheet can grow quickly depending on what fields you want to track (such as rituals attended, etc).

Google Contacts (<https://mail.google.com/mail/u/0/#contacts>) - If you have a central group google account, then you have access to gmail and the contacts fields. This is a great way for everyone on your board to have access to membership information and phone numbers. You can add additional fields such as join date and notes, but unlike spreadsheets you cannot sort your membership list by these special fields.

Wordpress Plugins (<https://wordpress.org/plugins/membership/>) - There are plenty of plugins that allow you to track membership information within Wordpress if you decide to build your website out in Wordpress. You can even accept paypal payments through your website for membership renewals, workshop fees, event fees, etc. However this is a little more tricky to set-up, and not something anyone off the street can set up easily. If you have a technologically savvy person in your group, this is definitely a great (and probably preferred) method for keeping track of membership information.

Wild Apricot (<http://wildapricot.com>) - If you are interested in a paid version that does all of the above, Wild Apricot is a reasonable non-profit membership management software that allows you to accept payments for membership renewal and events through their interface, and integrate that into your website (or even lets you create your website through their interface, instead). The cost is \$25/month and there are video tutorials on setting up custom fields and integrating with your website for member management.

Cost: Free - \$25/month

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<https://www.thegamecrafter.com/designers/ian-corrigan>

Ian's Cafe Press Shop: features t-shirts, ritual items, banners, and more (and... uh... Cthulhu)

<http://www.cafepress.com/tredara>

File Storage

Google Drive (<http://drive.google.com>) - A standard google account gives you 15 gigs worth of storage on Google Drive. You can set up folders to organize files, give various types of access to members or administrators, all for free. This is a very popular method for organizing, storing, and creating digital files. It's also a good way to store important documents and receipts for future use.

Dropbox (<https://db.tt/MEGrZaOD>) - Dropbox gives you up to 10 gigs free for signing up for an account, and then additional gigs for referring new members. It is very much like drive in that it allows you to upload either through their web interface, or through a program you download onto your computer that you drag and drop files into. For a small fee of \$9/month, you can get up a terabyte of space for file storage, which will be great for video, photo, and media storage.

Task Management

Asana (<http://asana.com>) - Asana is my preferred free project management software if you want a way to keep track of your "todo list" and have e-mail reminders set up and organize the tasks by project. You can have up to 15 members in your

account before you have to start paying, which is plenty for most BODs.

Cost: Free up to 15 members

Grove E-Mail

Gmail (<http://gmail.com>) - This is pretty much the easiest way to have one focal e-mail point to funnel all of your e-mail to. You can distribute the login to the various board members, or alternatively just set up "filters" so that any e-mail that comes in is also forwarded to all of the board members instantly.

Cost: Free

Your Grove Finances

Keeping detailed and accurate documentation of your group finances is a necessity, and is now being audited by ADF to make sure each quarter your finances are balancing out. There are some tools out there that can help you keep things in check for free.

Microsoft Money - Microsoft retired the Microsoft Money suite a few years ago, but not before releasing a free "Sunshine" version of the software. This is my preferred method of money tracking because it is a very good program, provides you with detailed reports, graphs, and lets you set up your monthly bill

information. The reporting alone is very popular with me just for the annual tax receipts I have to do for all those who donate financial or in-kind donations to CedarLight Grove, ADF. I also prefer it because you are storing your information off-line, and not on a third-party server. <http://moneydrain.net/money-tip-make-use-of-free/>.

Cost: Free

Mint.com - Mint.com is one of the more popular financial tracking software, but the information is stored on their secure cloud. It lets you set up reminders when bills are due, graph out your transactions, pay through their website (which is convenient if you have members far away that are paying your bills) and lets your administrators have access to view reports as needed.

Cost: Free

Paypal - Obviously Paypal is a very popular method for keeping track of money, and for accepting credit card payments online or through their free reader attachment. You can set up an account easily, attach it to your group bank account, and then start sending

and receiving payments for a nominal fee of 2.9% plus 30 cents per transaction. You can even set up regular subscription payments so members can “set it and forget it” if you want to encourage those types of donations as well.

Cost: Free but with transaction fees

There are plenty more tools out there to help you accomplish what you need. The best thing to do is look for “open source” software, which means it is publicly available for people to use and for developers to improve upon. Check out sites like Liferhacker (<http://liferhacker.com>) which often posts blog posts about the best software for certain uses.

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Crystal Groves is a former Senior Druid Emeritus for CedarLight Grove, ADF in Baltimore Maryland and is a Priest of ADF. She now serves as pursewarden and all-around financial guru. For ADF she serves as the Preceptor, social media helper, and registrar for the Naturalists Guild. She follows a Norse Pantheon but honors Athena as her patron. In the mundane world she is a web developer, project manager, and blogger.

Rev. Robert (Skip) Ellison

Archdruid Emeritus of Ár nDraíocht Féin is pleased to announce the latest book from his publishing company - **Dragon's Keep Publishing!**



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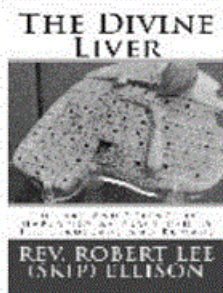
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Nine Pagan Virtues

By Aislinn

In mainstream society you hear the words moral and ethics thrown around with open-ended meaning, never fully defining one or the other or simply confusing the meanings with each other. However, in a world where everyone is so worried about having a sound moral back ground or living an ethical life, what does one really know of being virtuous? According to the Merriam-Webster dictionary a virtue is moral excellence. Something that can be defined as being 'good', 'morally sound', or is seen as a principle (Virtue). The word virtue comes from the Greek word 'aretê', and was considered by the Hellens to be one of the key ingredients of living a pious life. There are many virtues that could make for a virtuous Pagan life, but in this essay I am going to be directing my attention on nine specific virtues: wisdom, piety, vision, courage, integrity, perseverance, hospitality, moderation, and fertility.

Wisdom is the ability to use knowledge to formulate well thought out perceptions of people and situations to make the right decision and understand why (Wisdom). Wisdom comes from knowledge and experiences. Let us look at the origin of the word to better understand its meaning.

Wisdom is derived from the Greek word, 'Sophia', and personifies as the Goddess Metis and Athena. The Greeks valued wisdom as one of the most important virtues and felt that it was the means to understanding life and how the universe was suppose to work and function; this can be seen through the teachings of Plato, Socrates, and Aristotle. After all it was Plato and Socrates who said, "Philosophy was the love of wisdom," and Aristotle who defined wisdom as, "The understanding of causes; knowing why things are a certain way." So if these two statements are to be considered true then, wisdom was the principle around which the Greeks molded their lives, actions, and thoughts. It was through their reverence of wisdom that we have come to know and understand the field of philosophy.

*Prayer is indeed good, but
While calling on the Gods a
Man should himself lend a hand.*
—Hippocrates

Piety is derived from the Latin word 'Pietas.' Piety is the reverence and the devotion that we owe to the Gods through offerings, hymns, prayers, and ritual. When we hold ritual or light a candle with intent in mind, it shows that we are willing to put work into the working and that we are willing to meet the God halfway. By keeping ritual and high days we are keeping the traditions alive and we are honoring all that the Gods have taught and blessed us with.

Piety is not only an act but also a way of life. When honoring the Gods we are sending our love and devotion to change our lives. When piety is something that is practiced daily it eventually becomes a part of us and strengthens the bonds that we have with the divine.

Vision can be thought of as perception. It is much more than what we see in the world around us, it is the ability to look past ourselves and see the world for what and how it truly is. It is about seeing the 'bigger picture', and how we fit into it. When we are truly able to look past ourselves then we are able to look at others for whom they are and with unbiased compassion in our eyes. We are able to notice the patterns and effects that our thoughts and actions take on the world around us, and look past things that are only seen for face value see the varying shades of complexity that makes them whole.

Courage is the ability to act accordingly against something when you know that is wrong, even if those around you are not willing to do the same. Courage is having the strength to stand up for what you believe in even if that means that you are standing alone. Courage is not always the easiest of virtues to live by, because it is one that will push you to your limits. It is about standing for what is right, what is noble, and what should be done.



Our ancestors understood the burden of courage and as the daunting task of living a courageous life. We can see such in myths, often tragedies, portraying the trials and tribulations of heroes and all they go through in order to act with virtue. Sometimes the road will be filled with impossible tasks, but because of the courage of these heroes they are able to prevail and stand beside what they knew to be right and just.

The word integrity comes from the Latin word 'integer', whole or complete. Integrity is a virtue that measures a person's character. It is about keeping your word and living out the oaths that you make to the Kindred. Integrity demands honesty considering it is about living by your word and your oaths. It is about seeing yourself for who you are, accepting it, and living up to what you make yourself out to be, it is as the Delphic maxim says: Know Thyself. When you live your life not compromising your integrity you allow yourselves to live up to your own standards. To live a life of integrity you must be honest, respectful, true to your word, and true to yourself.

Perseverance is the ability to push through a situation despite all the obstacles that seem to block the way. It's about putting one foot in front of the other and keeping your focus on the goal. Perseverance is fueled by our willpower and drive and allows us to obtain things that may seem impossible. Furthermore, perseverance is the ability to push forward without reinforcement, being able to keep going without encouragement or incentive. Each time we push through and keep going we fuel and feed the flames of our will. Each task we accomplish conditions and helps to prepare us for the next task to complete. The more we overcome, the more driven we allow ourselves to be.

Hospitality is derived from the Latin word 'hospes', and means to 'to have power.' It is an act rather than an ability. Hospitality allows and demands us to be gracious and accommodating to guests. When we invite someone into our home we reflect the hospitality of our hearth deities and should always be gracious and mindful of this fact, keep in mind that we are responsible for our guests while they are present in our home (Pagan Book of Prayers). Always be aware of who is in your home. Hospitality, however, goes both ways. Where we should always be attentive to those that we

entertain, they in return should give back to the flow and functioning of the hosts or the house itself. Guest should not over stay their welcome, be considerate, not take without giving, and always present a gift for a gift. Always remember though, to be truly hospitable we should give without questioning what we shall be receiving in return, it is our hospitable ways that keep us humble.

Moderation is not about depriving yourself of something that you want; it is about limiting those things so that you are being reasonable. Have you ever heard the expression, "Too much of a good thing can be a bad things?" Let's contemplate this statement in a spiritual context. Let us say for instance you buy ever single book that you can obtain discussing Paganism. Next you read and pour yourself into countless pages of notes yet you never allow yourself the time to actually practice the things that you are learning, would you say that you are being balanced in your life? Through the practice of moderation we are able to find a medium of mundane and spiritual practices that allows us to live a balanced life.

When most people hear the word fertility, the first thing they usually think about is reproduction. However, fertility is about more than just sexual behavior, where are this is one role of fertility it does not symbolize the meaning of the word as a whole. If you take the (re) off of the word reproduction you are left with the word production or to produce. To me this is the real meaning of the word fertility; it can also be seen as the use of your skills and abilities to manifest thoughts into a physical outcome.

On the opposite side of the spectrum fertility can also be applied to the inner workings of our minds, bodies, and spirit. Planting the seeds of growth in our mind allows our thought to grow and flourish themselves as new creative ideas; taking in, and supplying things that our bodies need and allows us to live a healthy and hearty life.

There are thousands of other virtues that one could live by and apply to their spiritual growth. I have only covered nine of these virtues, but you can see how if applied to your life they will not only allow us to life a full Pagan life, but they also allow us to live a noble and honorable life. There will be times that we will not live up to these virtues, as humans we will make mistakes, but if we put our minds to it there is nothing we cannot

achieve. Through the practice of wisdom, piety, vision, courage, integrity, perseverance, hospitality, moderation, and fertility we can make this earth and our time spent on her a wonderful and bountiful place.

Author Bio:

Aisslinn has been a member of ADF since March of 2012. His Dedicant Path was approved in Febuary of '14, and since then he has been working through the Seers Guild and Liturgists Guild Study Programs. He is a current member of the Oi Asproi Koukouwayies Kin as well as a member of the DEO Order. He is also a current student of the Cherry Hill Seminary Insight classes. Aisslinn is striving to be an integral part of the modern pagan movement through his work and dedication to scholarship and to the Kindreds.

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*Cedarsong Grove
would like to congratulate:
The Reverend Missy Burchfield
on becoming an Ordained Priest
and
Jeff Jakeway on becoming the
new Senior Druid of Cedarsong.
Also, we would like to thank
Rev. Melissa Hill for her years of
service to the grove.*



Brewing and Religion 1

By Jay Foulds

Greece

Wine has been brewed in Greece for thousands of years. Indeed, it predates recorded history. Its origins are unknown, how it came to Greece is unknown. Perhaps it journeyed from Babylon or Egypt with traders. According to Soviet archaeologists in Georgia, the oldest cultivated grape is from around 5000BC. (Johnson p17) Therefore, the Greeks have been doing this wine thing for a little while now. We know that their wine reached most of Europe via the various trade routes of ancient Europe.

(<http://www.vinetalk.com/wine-in-ancient-greece/>)

The ancient method of making wine does seem a little unpolished to us now. They took the grapes, trod on them and poured the mixture into an amphora and then sealed the amphora, leaving a small hole to allow the gas to escape (it only takes one explosion to learn this one). Once the fermentation was done they would pour the resulting wine into a Crater (a vase of pottery or bronze essentially). From the Crater they would scoop out the wine with a Kythos (a dipper or spoon) and pour it into a Kylix, a shallow two-handed cup. We do not know how much they filtered the wine they made. (Johnson p17) It is unlikely that they filtered as much as we do now. It is interesting that they did not think wine should be drunk undiluted. It was a firm belief in Ancient Greece that water should be added to all wine. This is what the Crater allowed them to do, mix the wine with the required amount of water. (Johnson p44)

We know that the Ancient Greeks used wine as an offering in ritual. It is interesting to note that it was one of the acceptable offerings to the Dead. (Johnson p17) I have used wine as an offering in ritual myself. It was the main offering to Zeus and Hera in a ritual celebrating their marriage, pouring each a glass of a nice red wine that I enjoy and

placing it on the altar for them as part of the ritual. Later that day I poured it out in the garden. I have also used wine and other alcohols as a libation when around the fire at a festival. I have always thought that these offerings were accepted. [The Story of Wine](#) by Hugh Johnson

<http://www.vinetalk.com/wine-in-ancient-greece/>

British Isles

The British Isles are famous most of all for their beer. Okay, and for Scotch. And Irish Whiskey. But we're talking about beer right now. Stout, IPA, Brown Ale, Porters, all of them had their start in this Celtic stronghold. Beer here dates back thousands of years, much as wine does in Greece. Today beers from this region are amongst the most famous in the world. Exactly when and how it was introduced to the Isles is unknown. We do know that it was before the Romans visited during their world tour.

Next, we come to mead, where Bee vomit meets microscopic fungi resulting in a fantastic ambrosia that all will want you to share. It is possibly the oldest fermented drink known to the world. How it was discovered is unknown however, legend and myth give us many answers. The most popular explanation being that the Gods gifted humanity with this holy beverage. Perhaps this explains its use as an offering to the Dead and to the Gods in so many cultures around the world. Regardless of the reason, this is one of its homes. The Celtic people were known to make and drink mead. Their techniques have been lost over time. However, the mythology they left us speaks of mead repeatedly. It is known to have been brewed continuously since that time, waxing and waning in popularity over the centuries, but never completely dying out. Currently it is returning to prominence, both in the British Isles and North America.

As for using Beer and Mead in ritual as offerings, I have never had it turned down. Beer is an offering I have often seen given to the Outsiders at festivals. It is also an excellent choice for an

offering to the Ancestors. Anyone who has offered to Thor is aware of Beer as an offering option. So obviously, it is appropriate when choosing offerings for the Gods as well. Mead is just as versatile an offering. Generally, when I offer mead it is as a libation out of my horn around the fire. It is only over the last year or two that I have used alcohol as an offering. It is something that I am slowly growing into. It has taken some mental adjustment as part of me has always questioned what appeared at first glance to be throwing away perfectly good alcohol. Viewing it as a sacred act required education and a mental adjustment.

<http://www.realbeer.com/edu/mead/giftofgods.php>

Hellenic myths about wine

Greek myths about wine, the discovery of it, and how to make it, all center around Dionysus, God of the vine, joy and theater. He is also god of madness. An interesting pair, wine and madness make. In most myths Dionysus is driven mad by Hera and wanders the world introducing the grape vine and its child, wine, to all and sundry. Theoi.com gives us this list of myths about Dionysus and wine:

Pseudo-Apollodorus, Bibliotheca 2. 29 (trans. Aldrich) (Greek mythographer C2nd A.D.):

"Hermes took him [the infant Dionysos] to the Nymphai of Asian Nysa . . . [in his youth] Dionysos was the discoverer of the grapevine. After Hera inflicted madness upon him, he wandered over Aigyptos (Egypt) and Syria [introducing the vine]."

Diodorus Siculus, Library of History 4. 2. 3 (trans. Oldfather) (Greek historian C1st B.C.):

"After he [Dionysos] had received his rearing by the Nymphai in Nysa, they say, he made the discovery of wine and taught mankind how to cultivate the vine."

Oppian, Cynegetica 4. 230 (trans. Mair) (Greek poet C3rd A.D.):

"When Dionysos was now come to boyhood, he

played with the other children; he would cut a fennel stalk and smite the hard rocks, and from their wounds they poured for the god sweet liquor."

Pseudo-Hyginus, Fabulae 130 (trans. Grant) (Roman mythographer C2nd A.D.):

"Father Liber [Dionysos] went out to visit men in order to demonstrate the sweetness and pleasantness of his fruit . . . he gave a skin full of wine as a gift and bade them spread the use of it in all the other lands."

Nonnus, Dionysiaca 12. 330 ff (trans. Rouse) (Greek epic C5th A.D.):

"When Bakkhos saw the [wild] grapes with a bellyful of red juice, he bethought him of an oracle which prophetic Rheia had spoken long ago. He dug into the rock, he hollowed out a pit in the stone with the sharp prongs of his earth-burrowing pick, and he smoothed the sides of the deepening hold and made an excavation like a winepress [and made the first ever batch of wine]."

Nonnus, Dionysiaca 12. 394 ff:

"After the revels over his [Dionysos'] sweet fruit [wine newly discovered by the young god], Dionysos proudly entered the cave of Kybeleid goddess Rheia [his foster mother], waving bunches of grapes in his flower loving hand, and taught Maionia the vigil of his feast."

Nonnus, Dionysiaca 13. 470 ff:

"The grape-growing land of Bakkhos, where the vine god first mixed wine for Mother Rheia in a brimming cup, and named the city Kerassai, the Mixings [in Lydia]."

(<http://www.theoi.com/Olympios/DionysosMyths2.html>)

In many of the myths surrounding Dionysus and his gift of wine people are driven mad by his gift, someone is killed, and Dionysus punishes those who kill that person before moving on to repeat the pattern somewhere else. This reinforces the need for individuals to show moderation in their

It was a firm belief in Ancient Greece that water should be added to all wine.



Untitled 2 By Judith O'Grady
consumption of wine. It is a moral lesson on the dangers of not doing so.

When we contrast the Norse myth of Odin's theft of mead, we see some interesting things. First is that Odin is stealing mead from the Jötunn and bringing it to Asgard. From Asgard it eventually makes it to Midgard. It was not his to begin with, a difference, as wine was Dionysus's invention. Odin would not have had it to give, if he had not stolen it. Also interesting is the lack of warning within the Norse myth on the dangers of drinking, which is an aspect of the Greek myths surrounding wine. The deaths of numerous people within the myth prior to Odin's theft of the mead is similar, but occur in a different place during the story when you compare it with the Greek myths on wine. There are numerous differences and similarities between the two myths, however they tell of two rather different origins for a drinkable fermented beverage.

(http://en.wikipedia.org/wiki/Mead_of_poetry)

It is difficult to separate the Roman and Greek myths from each other. This is no different when it comes to the myths around wine and the origins there of. Dionysus and Bacchus are difficult to separate in myth; at least so far that is what I am finding. They seem to have been combined to the

point where some would argue they are different names for the same God, not a debate I wish to get into. I have been unable to find any myths that are different for Bacchus as to the invention of wine.

Hellenic myths about the invention of wine and its gifting to humanity by Dionysus contain a warning with them about the dangers of over indulging. They warn us that the actions we perform under the influence of Dionysus's gift must be answered for, regardless of what those actions are and whom we answer to, in the myth it is Dionysus that confronts those who must be punished. It is possible that the social rules of drinking have a

direct relationship with this fact. Although it is difficult to tell, which one came first, did the myth give rise to the rules, or are the rules the reason the myth was formulated in the first place? An interesting question to talk about over a glass of wine, but ultimately the important message is the same: moderation in drinking, or pay the price.

Author Bio:

Jay Foulds has been a member of ADF since the Ferryman finally convinced him, after 20 years of trying, to attend the Kaleidoscope Gathering in '09. He finished his DP in 2012. He followed this up with DEO Seeker level completion and Brewers Guild Study Program First Circle completion. He is a member of the Hellenic Kin, the Brewers Guild, the Demeter and Eleusinian Order and occasionally edits for Missy and Bill. Currently he is putting his procrastination training to good use and has yet to start one of the study programs he has eyed, or had someone encourage him to enter into. On the other hand this means his wife's cats can sit on his lap again since he's hibernating until the evil white stuff filling his yard goes away, and not moving all that much since he's not working on anything... yet. Really. He'll start something... Soonish. Honest...



Music within ADF

Contributors: Peter Coughlin, Gretchen Persbacher

A Tune for the Flames of Unity Charm

In a recent issue of *Oak Leaves*, the Archdruid called upon us all to connect our ritual fires to the Hearth of ADF by chanting the charm, “Kindled from the Great Flame/Kept by prudent skill,/Join with our common Hearth/That these flames be one!” I immediately began working with this incantation and, very quickly, a tune emerged. After using it in my personal work for several weeks, I introduced the tune to my grove, Inis Úll - Apple Isle. We sang it as we lit our Bealtaine fire (actually a candle; wood-burning fires are not allowed where we hold our rites) and it seemed to have a very positive effect. I’m honored to be able to share my melodic contribution with the community. Please feel free to use, share and adapt it in anyway you deem fit!

I like to sing through the charm three times as I light my fire. When repeating, I find it most effective to wrap around to the beginning without

lengthening the last note, pausing, or even taking a breath. Where to breathe? After “Great Flame” works best; sneaking in a quick breath after “common Hearth” is another option. My apologies if the changes in meter strike anyone as confusing; it’s simply the way the tune revealed itself to me - really! If you keep your beats even, it actually flows along smoothly.

I’d love to hear from anyone who puts the tune to use. Feel free to write me with comments, criticisms or questions at muspc@aol.com.

Author’s bio:

Carraig (Peter Coughlin) is a writer, musician and private music teacher living in New York City. Formerly, he was editor of Sheet Music Magazine as well as a music editor and writer for other musically related publications. He is currently Senior Druid of Inis Úll - Apple Isle Grove, ADF and is working through the CTP-Prelim at a pace slower than a dilly-dallying oak.

Flames of Unity

Lyrics by the ADF Clergy Council
Tune by Carraig (Peter Coughlin)

Kin - dled from the Great Flame Kept by pru - dent skill, ___

Join ___ with our com - mon Hearth That these flames be one!

A Tribute to Ratatosk

Gretchen Persbacher
Melissa Burchfield

Voice

I chit-ter-and I chat-ter and I scit-ter and I scamp-er I
swish my tail as I go rac-ing by I know you must be think-ing that this
sil-ly squirrel's been drink-ing but tru-ly this is just a nat-ural high Rac ing
up and down the World Tree it keeps me aw-fully bu-sy I have to find my fun a-long the
way So I make a lit-tle mis-chief just to add a lit-tle int-erest re-
mem-ber that we squirrels do love to play That old worm he gets quite grump-y nib-bling
roots be-neath the World Tree but still I try to make that dra-gon smile and that
Ea-gle can get snot-ty look-ing down on ev-ery bo-dy so I tweak him just a bit once in a
while I may seem aw-fully small to you but I have a great big job to do and my

role is not the ea - si - est to play you might think I'm cross or cal - lous but the

truth is I bring ba - lance and some le - vi - ty to bright-en up your day So

if you choose to join me on my wild and wi - ly jour - ney you'll

learn a squirrel's a great friend to be had Hard work-ing and hard play-ing is the

way to live I'm say-ing and a lit-tle cha-os is-n't all that bad! Lit tle cha - os is-n't that

bad!

Tribute to Ratatosk

by: Gretchen Persbacker

The lyrics of this song were inspired by Ratatosk. One day, I found myself thinking about him racing up and down the World Tree, his journey a never-ending labor, and yet one imbued with a sense of play. The words and rhythm just seemed to flow, and after I got it all down on paper, it seemed like it should be a song. But I don't write music, so my Grovemate, Rev. Robb Lewis, suggested that I reach out to Missy Burchfield to see if she would be willing to try setting my poem to music. Missy rose to the challenge and came up with exactly the sort of melody I'd imagined: bouncy, enthusiastic, and joyous!

Now, a quick explanation as to why my thoughts were focused on this particular entity: Quite some time ago, Robb called out to Ratatosk to serve as Gatekeeper for one of our Grove's Rituals. Ever since then, The Great Squirrely One (our special title for him) made his presence

known to us both as a Grove and as individuals, and we soon found ourselves developing a special relationship with him.

Following one of our all-night vigils to initiate new "folk of the Grove," we invited Ratatosk to be our Grove Patron. He accepted, and the rest, as they say, is history. We have even acquired an "idol" of our beloved squirrel (a stuffed animal/puppet) that is given a special place at our rites.

Ratatosk reminds us that no matter how busy we are, it is important to make time for play, and that we should always look for the joy in life and celebrate it.

Gretchen Persbacker has been a member of ADF since 2000 and is currently Senior Druid of Tear of the Cloud Grove based in Albany, NY. She lives in Delmar, NY with her husband Chris, their dog, Dakota and their cat, Samantha. Gretchen has always had creative inclinations and enjoys writing, sewing, drawing, painting and other crafty endeavors whenever she can find the time.

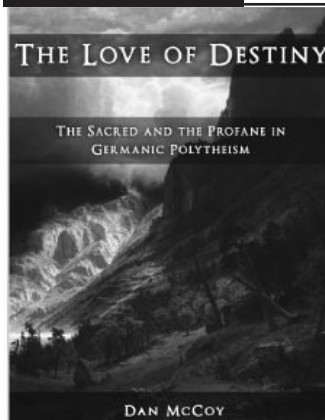


Animism and Polytheism: The Intersection

A review of *The Wakeful World* and *The Love of Destiny*

Book Reviews

By: Michael Hardy



The Love of Destiny: The Sacred and the Profane in Germanic Polytheism

Dan McCoy

CreateSpace Independent Publishing Platform
2013

ISBN: 978-14927-615-56

one's view of the world, noting that the number of deities in which a person believes is really the least

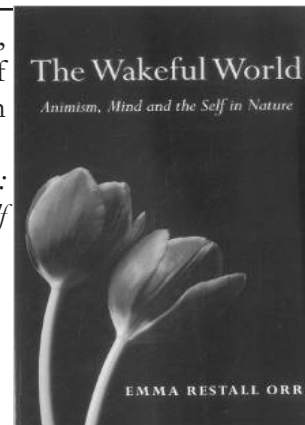
The Wakeful World: Animism, Mind, and the Self in Nature

Emma Restall Orr

Moon Books

2012

ISBN: 978-17809-940-79



At its most basic, polytheism can be defined simply as the belief in many gods. Likewise, at its most basic, animism can be defined as the idea that plants, animals, natural objects and the universe itself have souls.

Both of these definitions are correct – more or less --but they are also simplistic. Two recent books illuminate the richer meanings of these concepts, and how they might intersect in a way that provides a coherent, sound philosophical basis for practicing polytheists.

In *The Wakeful World*, Emma Restall Orr seeks a deeper meaning of animism. She approaches the topic methodically, building a case one step at a time, focusing by turns on spirit, matter, consciousness and the self. On each topic, she explains and engages with the various philosophical ideas that have shaped our view of body, mind and spirit over the centuries. Her goal is to examine each aspect of existence that shapes a worldview in some detail before putting it all together in the final chapters.

She largely succeeds, but the result is a challenging book. Some prior knowledge of the history of philosophy will help, but it is accessible to the patient reader even without that.

In *The Love of Destiny*, Dan McCoy explores the effect of an animistic approach to polytheism on

important aspect. Monotheism, with its idea of a lawgiving God who is separate from nature, leads to a moralistic view of life, while, McCoy argues, polytheism engenders a sacral approach. “The sacred is not remote from the world; it is the very essence of the world,” he writes (21).

The dualistic world view, articulated in detail by Renee Descartes in the eighteenth century, has dominated Western culture for centuries (Orr 73). To Descartes, man has a soul, but all of nature is essentially mechanical. Plants, animals and natural processes are simply machines of various kinds, operating without thought or motive. Even the human body is a mechanism, or a set of mechanisms, while the soul is a distinct, non-material entity.

“The comprehensive efficacy of Descartes’ thesis was based upon the principle distinction between body and soul,” she writes. “Once the God-given substance of thought had been removed, what was left was empty. The spirits of the wildwood, the personality of a dog or horse, the heavy presence of a thunderstorm, the striving growth of the barley, the irrational and thoughtless urgency of human love-making, all were no more than the clunking of levers and gears in nature’s various array of mindless machines” (74).

This Cartesian dualism contrasts with another prominent philosophy: materialism. Materialism is not dualistic, holding that all that exists is made of

the same kind of stuff. However, materialism arrives at that view by jettisoning the spiritual dimension altogether, where Orr seeks to integrate spiritual and material, mind and matter (Orr 104). In Orr's animism, "Mind and matter are not, nor do they ever become, separate substances: they are merely different states of nature's essence" (269).

A related philosophy that animism also rejects is Platonic idealism, the notion that all that we perceive is only an approximation of an ideal version of that object, existing as an archetype (McCoy 31). The material world was a subjective experience of untrustworthy senses, while the world of ideas was perfection (31-32). This was later reflected in the Christian idea of an after-death paradise, where this world is "heaven's second-rate hand-me-down" as singer-songwriter Peter Mayer puts it in the song "Holy Now."

Within an animistic polytheism, then, the gods are part of the same substance as all of the rest of existence. McCoy treats this aspect of the philosophy in greater detail than does Orr, drawing on Germanic/Norse mythology. In the Norse creation story, the universe is literally made from a body, namely the slain giant Ymir. The gods, and other powerful beings, frequently take on the form of animals. The names of the gods, in many cases, derive directly from aspects of the cosmos or natural phenomena. "The elements are permeated with divinity to the point that they are truly the flesh of the gods" (McCoy 49-50).

As animism implies a web of existence, everything connected to everything else, everything of the same substance of everything else, so does the Germanic concept of fate, or *wyrd*, suggest a web of connections. It is in the final section of his book that McCoy's title comes into focus., McCoy brings these ideas together in synthesis. The interconnections of existence, the interconnections of relation – human to human, human to nonhuman, nonhuman to nonhuman, human to divine – and the unique place that each of us occupies within those webs serve to shape our destinies. We are who we are specifically because of our place in the grand web that, mythologically speaking, the Norns weave for us.

McCoy writes: "Destiny works to fulfill the archetypal myths of the land, the Eternal Circle of

birth, life, death and rebirth. Our lives have meaning and purpose by virtue of their being swept up in this greater rhythm" (70).

While animism is hardly the only philosophical basis for polytheism, Orr's book makes clear that it can be a powerful foundation. McCoy's interest lies in unpacking the meaning of myth and the shaping of destiny, with animism more assumed than explained. Both are worth the time to read.

Author Bio:

Michael Hardy is a member of CedarLight Grove, Baltimore. He completed his Dedicant Program in 2013, and has also completed the Clergy Training Preliminary courses.

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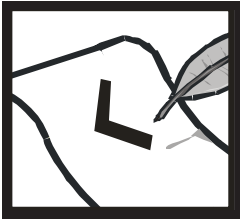
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Skadi by Rev. Melissa Hill





Charming of the Plough Compilation

By: Laine Delaney

Introduction

The tale of Skirnismal is one that is often considered problematic to Pagans and Heathens of modern sensibilities. At first glance (and in the minds of many) it is a tale about a man who spies a woman that he desires, and who sends his best friend to go and intimidate her into meeting with him. When I was first told about the story, that is the impression that I had as well.

Around the time I wrote this rite I was reciting it daily (albeit in an English translation, Hollander's) as an offering to Freyr. As the words became familiar to me and the characters reached out from the tale and touched my life, my understanding of it changed significantly. I fell in love with the tale and decided that I would use it as the basis for the Charming of the Plough rite that I performed for the 2013 vernal equinox.

Freyr sees Gerda from afar while sitting on Hlithskjalf, a seat in Odhinn's hall where all worlds can be seen. He immediately desires her and asks Skirnir, who is his friend from childhood and bondsman to go bear the message of his love to her. He gives her his blade, "swings itself if wise is he who wields it" and his horse to help him jump "over the weird ring of flickering flame" which surrounds Jotunheim in this lay. Skirnir makes haste to the hall of Gymir (Gerda's father), defeats his guards, and then is invited in to Gerda's hall. He tells her of Freyr's love for her. He then offers her Draupnir, the ever-reproducing golden armband as a gift, which she scoffs at as her father's hall is full of gold. He threatens her with his sword, which does not impress her. He draws out a wand he carved and threatens her with a dire series of curses, delivered by the drawing of three Thurs (Thurisaz) runes.

Gerda's response does not seem to indicate fear. She hails him, ignoring his curses, and offers him mead in a crystal chalice. She then tells him that Freyr must wait for nine days and nights in the forest of Barri, a place well-known as a lover's glade, if he wants her attention. Skirnir drinks of the chalice and

returns to provide Freyr with the news. Freyr bemoans what seems like an endless wait before he can meet the woman with whom he has fallen in love, but prepares to undertake the trial.

My own understanding of the events recorded in the lay suggest a trial of patience - a hot-headed hero goes forth to bribe or intimidate a woman into meeting his good friend, and she rebuffs him. She forces Freyr to wait to meet with her, for lust rises and can burn out rapidly like fire but love and partnership is a thing to be earned with patience and hard work. In doing as she does, Gerda shows that she will neither be bribed nor threatened into love, and shows a position of strength by demanding Freyr's patience and devotion.

As such I chose to honor this tale and its three main actors: Freyr, the golden Van (nature god) of harvest, rain and sunshine, called the strong one; Gerda, powerful, wise, and beautiful Jotun (giantess), associated with gardening by some; and Skirnir, Freyr's good friend and servant. Skirnir makes claim that he is "neither Alf am I, nor of Aesir come, nor wise Van" suggesting that he may be a human hero, which in my opinion puts him among the Mighty Dead in ADF cosmology.

May the seeds of your future and the tools of your hands and minds be blessed with the passion of flame and the patience of ice in this upcoming year. Hail to Freyr, Hail to Gerda, Hail to Skirnir!

Purification

Light herb bundle, and say:

"Pure and holy spirit of the herbs, sweet and powerful cleansers, good ally, banish from us and this place all harmful energies, entities, and wills, and let it be pure and clean and ready for our holy rite!"

Walk around perimeter with bundle, thank the spirits of the herbs, extinguish bundle.

Hold up the water, and say:

"Pure and holy spirits of the water, life-giving and cleansing, banish from us and this place all harmful

energies, entities and wills, and wash us clean and pure that we may be ready for our holy rite!"

Walk around perimeter with water, asperge participants and space, thank the spirit of the water, place water back on altar.

Initiating the Rite

Ring Bell Nine Times

Drum, asperge and smudge people as they enter.

"Greetings! The People of the Shining Valley welcome you to our gathering tonight for the rite of the Charming of the Plough, where we prepare for the coming Spring. Tonight we look around us at the frozen land, sky, and waters and dream of what is to come. May the Ancestors, the Spirits of Nature, and the Gods be welcome here and bless our rite!"

Perform the Two Powers Meditation

Honoring the Earth Mother

"Mother Nerthus who lies below, sleeping softly under snow, dreaming of bright days to come, accept our gifts, oh Mighty One!"

Pour grain in circle on ground/altar. Other participants kiss their hands and touch the earth.

"We make offering to you, Nerthus, Mother Earth from who the life of our bodies springs. Accept our offerings. We love you, Earth Mother."

Statement of Purpose

"The ground is frozen solid, the sere air sears us with cold and draws the warmth and water from all around it. Locked into the ice, locked into the cold, sleeping, dreaming, are the seeds. Tonight we honor the Gods and spirits and ask for their blessings for the sleeping, dreaming seeds within the ground and within us, that they may grow healthy and strong, that they may grow tall and straight, that they may grow in harmony with one another and the world around them. All of us have seeds within us, though, seeds of possibility and potential, and tonight we ask for blessings for them and for the forces that nurture them and bring them to fruition. In old times this is the night that the plough would be blessed as well, and though we do not use ploughs as often in these days we all have tools that are of value to us."

Recreating the Cosmos

Water is poured into the well.

"At the base of the tree sits the Well of the Wyrd, the depths, from which all fate arises. The Well of the Wyrd is where the Norns sit, watching and weaving, making possibility into probability into actuality, and dreams into substance. Awaken within the waters of our well, Well of the Wyrd, and be our gateway into ultimate potential. Goodly Norns, lend us the water of your well in our rite, and be kind to us in the weaving of our fate."

Oil is given to the well.

"Hail to the Norns!"

The fire is lit.

"Before us lies the flame, the eternal altar which carries our words and wills to the Upper Worlds. Thor maintains such an altar, a forge made of iron, whose flame is never extinguished. Awaken within our fire, flames of the Altar of Thor, and be our link to the eternal order of the cosmos and the high halls of the Gods above. Powerful Thor, Mighty Thunder lend us your eternal flame for our rite, and protect us and keep us safe."

Drop accelerant into fire.

"Hail Thor!"

"Before us in body and before us in time lies the tree. Beyond us in body and beyond us in time lies the tree. Its branches and roots reach out through all worlds, above and below, and through us and all parts of us, connecting all things together, entwining, entangling all of reality."

This tree before us and beyond us and within us is Yggdrasil, which touches and links all the worlds and all within them, the living pillar and axis of the universe. Awaken within this tree, Yggdrasil, and be a gateway to all worlds for us and those we call hence tonight."

Water is given to the tree, and the triskel is drawn before it, sanctifying it.

Opening the Gates

"On Sleipnir you ride, you who know all worlds. Yggdrasil is your steed. Grimmir you are high, and Har, and Hroptatyr, and tonight we call on you as Odhinn, All-Father! Accept this offering we provide to you, and aid us in flinging open the gates between worlds!"

Provide offering for Odhinn.

Valknut is drawn before the tree.

“May the gates to the worlds be flung wide, that our prayers and offerings may reach the Gods, spirits, and ancestors, and their words and blessings reach us!”

Inviting the Three Kindreds

“From the halls of the Gods in their various Realms, both above and below, we call you, Honored Ancestors, Mighty Dead. Ancestors of blood and of spirit, mound-folk and guardians, we call you here. Honor us by joining us in this rite and blessing us with your presence. Accept this offering.”

Pour offering for Ancestors.

“From Alfheim and Svartalrheim and about us in Midgard we call to the spirits of nature, the elves, the dwarves, the spirits of bird and beast, of tree and grass, of water, wind and stone and all of the elements. Noble Ones, Wild Ones, spirits of nature, honor us by joining us in this rite and blessing it with your presence. Accept this offering.”

Place offering for Noble Ones.

“From your shining halls above in Vanarheim and Asgard, we call out to the beloved Gods, the Aesir and the Vanir. Any who hear the call and wish to come, we welcome and make offering to you! Shining Ones, who guide us and aid us and help us to become greater than what we are, honor us by joining us in this rite and blessing it with your presence. Accept this offering.”

Place offering for the Aesir and Vanir.

“Now is the time for any who have a personal patron or deity or spirit that they wish to honor to go forward and make your invitation and offering.”

Allow time for this.

Key Offerings

“The gates have been opened, and the Kindred invited. Now is the time for our honored guests to be called to.

Tonight we invite into this space with us Freyr and Gerda, and Freyr’s friend and bondsman Skirnir. Freyr, also known as Ingvi, is one among the Vanir, the Gods of Nature. He is the lord of life and fertility, master of green things, and shares the keys to Alfheim with his sister. He is also lord of the mounds, where the dead are buried, and tied to the male ancestors of one’s line. Gerda is his wife, from among the Jotuns, the giants. She is a Goddess of the

Earth and reckoned most beautiful among her kind. Their story is a romance that was told among the northern people, contrasting his longing with her restraint.

Lord Freyr, Shining One, laughing lord of the wild, god of the green and the gold, face of sunshine and bringer of rain, brother of Freya and son of Njord, come tonight to attend our rite in your honor. Come in peace and be welcome! Hail Freyr!

Lady Gerda of the Gleaming Arms, loveliest among the Giant-Kin, Earth-Goddess, daughter of Gymir, come tonight to attend our rite in your honor. Come in peace and be welcome. Hail Gerda!

Skirnir, friend and ally of Freyr, wielder of his shining sword, rider on his swift steed, wise crafter of wands and magic, come tonight and attend our rite in your honor. Come in peace and be welcome. Hail Skirnir!”

Participants sit and pass the mead and bread amongst themselves as they sing the song (below) together. As each holds the mead or bread they contemplate the song and the potential within each of them, and the seeds that they hope will grow in the soon-to-be budding spring.

Prayer of Sacrifice

“Bright Freyr, Gracious Gerda, Clever Skirnir, we make offering to you! Accept our words, our warmth, our deeds, and our gifts, may they nourish and gladden you! Hail Freyr! Hail Gerda! Hail Skirnir!”

(Offer wine and bread).

Omen

“Now let us consult the runes concerning our sacrifice.”

(Draw rune and interpret. Proceed accordingly.)

“Now let us ask the Gods what blessings they will share with us tonight.”

(Draw three runes for use in Calling for the Blessings.)

Calling for the Blessings

“Good Gods, we have brought to you our sacrifices freely and gladly given. Before you we set these waters and ask that you confer your blessings upon them. Shine your light and your power and your strength into them, and through them we will anoint the tools of our hands and minds, the seeds we intend to plant, and our own bodies and souls.”

Hallowing the Blessings

Raise water/mead in salute. Hail deities. Trace runes, and perform rune-galdr.

Affirmation of the Blessings

Pour water into cups for individual participants. Ask if they accept the blessings as you do so, seek emotive confirmation from them.

“Feel the power within the water flow into your bodies and souls, merging with you, drawing you closer to the Gods and empowering you.”

Asperge the tools and seeds as well. Perform appropriate visualization and recite blessings.

Thanking the Beings

“Freyr, Golden God, we thank you! Hail Freyr!

Gerda, Gracious Goddess, we thank you! Hail Gerda!”

Skirnir, devoted friend, we thank you! Hail Skirnir!

Ancestors, Nature Spirits, and Gods, we thank you! Hail to the Ancestors, Hail to the Spirits, Hail to the Gods!”

All: *“Hail to the Ancestors, Hail to the Spirits, Hail to the Gods!”*

Closing the Gates

“Odhinn Allfather, as you aided us in opening the gates, aid us now in closing them, that no wanton wights wend their ways hence.”

Draw valknut and close gates.

“May the Yggdrasil again be a branch, the flame again be a candle, and the well again be a bowl. We give thanks to Odhinn the Gatekeeper and rider of Yggdrasil, Mighty Thor and the Wise Norns! Hail Odhinn, Hail Thor, Hail the Norns!”

Thanking the Earth Mother

“Mother Nerthus who lies below, sleeping softly under snow, dreaming of bright days to come, accept our thanks, oh Mighty One!

Hail Nerthus!”

Kiss hands and kiss the Earth.

Closing the Rite

“And now the rite is at an end for each who goes or

stays. May all three Kindred be your friends and blessed be your days. I’ll hold you dearly in my heart, I’ll hold you in my mind. And should our branches grow apart, our roots will stay entwined.”

Ring Bell Nine Times

“So be it. It is done.”

Drum as people leave.



Charming of the Plough Song

(The song is to be sung in a slow, deep tone. All participants join in the chorus while one person is responsible for singing the verses).

Chorus:

****Sleeping Seed, Dreaming Weed**

Fill the form of future need.

Sleeping Seed, Dreaming Weed

Grow to fill the greatest need.

Frey spied Gerd from a height, likened her to gleaming light

Skirnir came, offered aid. Freyr gave him steed and blade.**

Freyr’s friend rode afar past lands of Gods and Alfar.

Leapt over wall of flame, into Jotunheim he came.

(Chorus)

To her hall Skirnir flew, Gymir’s guards with Frey’s blade slew.

Gerda’s maid called him in, entered hall of Giant-kin.

(Chorus)

Of Frey’s love, Skirnir told, offered her his gifts of gold.

Gerda scoffed at his gall, treasures filled her father’s hall.

(Chorus)

“Come with me” Skirnir bade “Or face Freyr’s

shining blade”

“If you harm Gymir’s get, father’s might will end your threat.”

(Chorus)

Skirnir drew forth his wand hoping that she’d soon respond.

Aimed at her, with a curse drew three times the rune of Thurs.

(Chorus)

Skirnir’s bids now were three. Gerd marked Frey’s sincerity.

Mead was brought by her maid, “Drink from crystal cup.” She bade.

(Chorus)

As Skirnir drank his fill Gerda told him of her will.

“In the woods, Frey shall wait, nine full days before our date.”

(Chorus)

Skirnir bowed, thanked the maid, mounted horse and sheathed his blade.

Bid farewell, off he rode, to his master’s bright abode.

(Chorus)

Freyr saw he’d returned, worry and hope in him burned.

Skirnir in saddle stood. “Tell me friend is your news good?”

(Chorus)

“Days and nights all of nine, in the forest you must pine.

Patience friend, you must learn, if her respect you would earn.”

(Chorus)

In Barri waited Frey, though it seemed a year each day.

In Barri, filled with mist, Gerd and Freyr made their tryst.

(Chorus)

Boldness and patience both in balance will gain you troth.

You need both ice and flame, if great things you seek to claim.

(Chorus)

Now the tale has been told, as it was in days of old. Wisdom gained, good words shared, through worlds and back we’ve fared.

(Chorus)

Author Bio:

Laine DeLaney has been a member of ADF for a little over a year now. She is a member of Shining Valley, a Pagan group based out of Rochester, New York, where she lives with her fiance, stepson, and three cats of varying shades of grey. She has been involved in Pagan circles in Western and Upstate New York for seventeen years, having found her start in British Traditional witchcraft and then moving to Eclectic Wicca and Heathenism, and Hellenic-Kemetic practice. She performs rune work and occasional oracular seidh as well as Reiki healing for those in need. Laine is an outspoken advocate for the transgender and LGBT community and has appeared on television, radio, and newspapers, and writes a monthly column and other articles for the local LGBT newspaper, the Empty Closet. She also contributes to the shared science fiction universe of Empyrean Dreams (www.empyreandreams.com).

Tatiba by Gerald Lambert





ADJ Member Poetry

By: Laurie (Lankelly) Brothers, Maria Stoy, Shirl Sazynski

Midwinter

by Laurie (Lankelly) Brothers

In my subtropical place
Could Yule ever be Yule?
No snow, no crunchy frost,
No bare stark trees
Reaching their branches to the Gods
Like dying men clutching at life,
No weasel tracks
Revealing the path of their nighttime forays
Into death and destruction,
No snow geese lighting up a partially frozen lake,
Beacons of hope and purity
On the darkness of the ice.

And yet, there are mild breezes here,
And bougainvillea blooming
In this shortest daylight of the year,
Lizards still bobbing their heads
And fanning their magnificent orange throats,
There are holly trees and pine trees,
And stately palms to adorn royally
With twinkling crystal lights,
And starry nights
To sit around a burning Yule log
Outside, with no frozen toes or runny noses.

And I come to the realization
That Yule is Yule, because it's in my heart,
And the Gods are the Gods,
The Sidhe are the Sidhe,
The Ancestors are the Ancestors,
No matter where.
They, too, are there, all within my heart.

Wheel of the Year Gatekeeper Invocation and Gateway Opening

by Maria Stoy

Sunna, grace-shine, glory of Elves,
Sun of the seasons, Bright bride of the heavens,
Fire on the waters, Awaken!
Hope of sailors, be our hope and guiding star.
Joy of those who journey be our joy and helpmate
As we walk between the worlds.
Cloud's shield, part the mists that divide us!
Accept our offering! Answer our call!
Day Star you conquer the darkest of nights

Sunna, open the gate!
Ice-Foe, you free frozen springs, frozen souls
Sunna, open the gate!
Sky-Fire pierce seed sound asleep in the furrow
Sunna, open the gate!
Fair-Wheel, your rays waken passion's release
Sunna, open the gate!
Ever-glow gladly arise in your glory
Sunna, open the gate!
Sunshine's kiss strengthens the fruits the fields
Sunna, open the gate!
All-Shining bring harvest safe home to the hall.
Sunna, open the gate
Elf-disk, you wait as the Hunt haunts the Wilds
Sunna, open the gate!
Day Star you conquer the darkest of nights
Sunna, open the gate!
Sunna, open the gate!
Sunna, open the gates!
The Gates are open!
The gates are open!

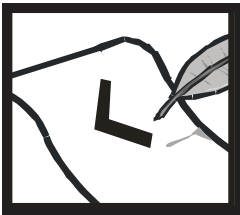
A Prayer to Ingvi

by Shirl Sazynski

I.
Because I could not kiss your lips
I kissed my lover instead;
Because he never danced with me
I dance with you instead,
here on the far side of midnight
where sun hides
and moon cannot be jealous.

II.
Young Lord,
holly-crowned
blood-drops strung among crisp leaves
as you bend your head
to accept them.

III.
I will tell you a secret, child:
Freyja's tears are not gold, but amber
blood of the World Tree.
She roamed the world once, it's true—
but not in search of Odin.



Jan's Little Room – A Personal Column on Magic Arts

by Ian Corrigan

Pagan Spirit Arte in Outline

I have been working to develop methods of spirit-contact in a Gaelic or northern mythic system, using both lore from northern folkways and the outlines passed from classical Greece and Rome in the grimoires. The result, so far, is *The Book of Summoning*. I'm sure that it isn't Gaelic enough for hard reconstructionists, but it is probably too gaelic to be workable by folks focused on other mythic systems without changes. I've had a couple of requests for notes on how the system might be reworked for other cultural models, so here we go with some. I dunno how focused this will be, though it is getting more than one draft.

1: The Pagan magical approach centers on the interaction between humans and spirits. While 'energy work' models appear in some Pagan systems, it is much more common for magicians to accomplish our work by making alliances and arrangements with specific spirit beings.

A: Animism: The magician often works with very down-to-earth spirits, those indwelling plants and stones, streams and hills and trees.

B: The Dead: The spirits of the Ancestors and, more broadly, of the human Dead are central to classical (and probably Indo-European) magical methods.

C: The Gods: Classical magic is often (even usually) performed under the patronage or presidency of one or more spirits of the class called 'deities'. These are conceived to be cosmic spirits of high power and wisdom, and specifically those who have been the friends and allies of mortals over the centuries. Some systems tend to put all magical work under a 'God of Magic', but special works under specific other gods are also common.

One of the primary tasks in approaching the spirit magic of a culture is to determine their categories of spirits, and understand the local and culturally



unique ideas surrounding them. While those working an IE system can probably deal with the Druidic Three Kindreds of Gods, Dead and Wights I don't know how well that transposes to a Semitic or Central Asian model. Also, the category of 'Wights' opens out into a vast mythological scape, from little plant dudes to mighty daemons of the stars.

In practice it can be quite difficult to discern the Landwights from the Dead. For much practical magic these categories become conflated as 'the Spirits'. Again, specific cultures will parse this in different ways, and knowing those specifics will allow the mage to customize the poetry and words of calling.

2: Several basic principles underlie all spirit-arte:

A. Reciprocity: The relationship between mortals and the spirits is one of give-and-take. The magician makes offerings and gains the aid of spirits; spirits aid mortals and gain the benefit of offerings. This applies from the smallest herb-imp to the gods themselves. Here folkloric methods are very valuable. Approaching the Spirits in the ways of their ancestors will only make them more likely to answer.

B. Hierarchy: The spirits are arranged by type, and are each and all part of a moving, flowing pattern in which the greater drives

the lesser and the lesser executes the will of the greater. Therefore the magician makes alliances with mighty powers, such as the gods, and by the gods meets the kings and queens of spirits, and by the sovereigns meets the knights and laborers of the Courts of Spirits.

- C. Authority: The magician is able to deal safely with the Spirits by developing a degree of personal strength, and thus of personal authority. This is of two kinds – personal power, derived from the talents deeds and skills of the magician, and borrowed power, gained by alliance with mighty beings.

3: There are several basic practices that seem nearly universal in Pagan spirit-arte:

- A. Sacrifice: The mystery of sacrifice is the giving of honor and offering to the spirits, and the receiving of aid and blessing in return. Every culture will have traditional methods of accomplishing this work. The magician must carefully create a model of personal sacrifice that she is fully competent at. It is proper to say that the spirit-arte mage must be able to function as a priest of his chosen system.

- B. Entrancement: Whether deliberate or unstated, when the spirits speak, consciousness is, and has been, altered. It is good for the magician to be able to alter awareness at will, the better to allow the voice and form of the spirits to appear.

- C. Alliance: The magician makes primary alliances with a short list of specific spirits, often beginning with a god, but including a variety of spirits. Cultural models will indicate what kinds of spirits commonly ally with magicians.

4: Several basic preparations precede formal work:

- A. The Magician's Shrine: A temple, glade, room, corner, dresser-top etc. is set aside, according to the magician's resources, to be used as the site of magical work. This is equipped with all the symbols and vessels

needed to work a full sacrifice in its tradition.

Incidentally, please note that I'm describing a 'high magic' paradigm here. I'm aware that folkloric spirit-arte manages without the trappings of temple and tools – mostly. However, folkloric systems usually rely on being able to snag bits from existing religious systems – holy water, candles, talismans, sneaking objects into saint's-day masses, etc. As Pagans we have no such luck, and so, where the old instructions say 'attend mass' or 'have a Mass of the Holy Ghost said', we must be prepared to work our own sacrifice, and get our own blessing. Thus, we need a temple and the skills of a ritual priest.

- B. Personal Tools of Power. In many European cultures these are especially a wand or scepter or, more recently, a sword or dagger. The notion here is a tool that represents the personal power – or

indwelling divinity, if you like – of the mage. The form of these will be determined by the culture at hand.

- C. Consecration and Activation Rites: All these things are properly blessed.

5: The magician develops personal power through preliminary rites.

- A. Purifications and Empowerments: A round of preliminary rites, including work to cleanse the magician of ill, and improve peace and luck.

- B. Regular worship of the Gods & Spirits: a steady round of offerings, seeking basic blessing and empowerment. A round of seasonal rites, attuning the magician to the land, (or stars, or whatever external cosmic power) is also worthwhile.

- C. Creation of a Talisman of Protection: The most immediate of the direct protections.

- D. Basic Convocation and Attunement Rites: In my system the spirits are attuned to as the Dead and the Landwights. Various ethnicities will have various categories. In any case specific 'Audience' rites should be

“The magician is able to deal safely with the Spirits by developing a degree of personal strength, and thus of personal authority. This is of two kinds – personal power, derived from the talents deeds and skills of the magician, and borrowed power, gained by alliance with mighty beings.”

devised, to introduce the mage to the spirits en masse. These will take the form of a formal sacrifice to the category (i.e. the Dead or the Sidhe, or whatever cultural terms make sense), with the intention of inducing the vision and voice of the convoked collective of those spirits. The mage seeks an Audience, in which the spirits see him and he sees the spirits.

6: The Magician makes alliances with specific ally spirits. Here the choices should be closely matched to the system in which the mage works. For Northerners alliances with the Dead and the Landwights seem completely proper. However, those broad categories have so many subsets and specific types that I found myself spending a chapter parsing them in my book. Research into cultural specifics is mandatory here. The goal is to find spirits that are partial to human alliance, while being powerful enough to be of help.

A. Outline of a Conjuring Rite:

- i) Establishment of Space; including preliminary purifications and protections
- ii) Engagement with the Otherworld – or with personal power and authority as the system conceives it.
- iii) Sacrifice to the God Proper to the Work. In initial alliance rites it is advisable to

place the work under the presidency of a deity. In most cultures a God of Magicians will be the proper choice, or a psychopomp or perhaps the traditional ‘King’ of a class of spirits, such as Freyr for the Alfar.

- iv) Calling to the Host of Spirits. The Spirits are convoked as in the Audience rites, and the mage proclaims willingness to make alliance. The Book of Summoning gives a method for ‘thinning the crowd’, asking those unwilling to depart. Offerings given, but also promised.
- v) Calling the Ally. The mage converses with the spirits (by rising in vision, in the book’s system) and an ally becomes available. If all goes well, the magician learns a name, a proper offering and a bit about the Ally’s nature.

7: Working With the Spirits. With the alliance(s) made the mage takes up maintenance work, devising a regular offering that keeps him in conversation with the allies, and allows the development of further alliances, and one-shot spirit workings as well.

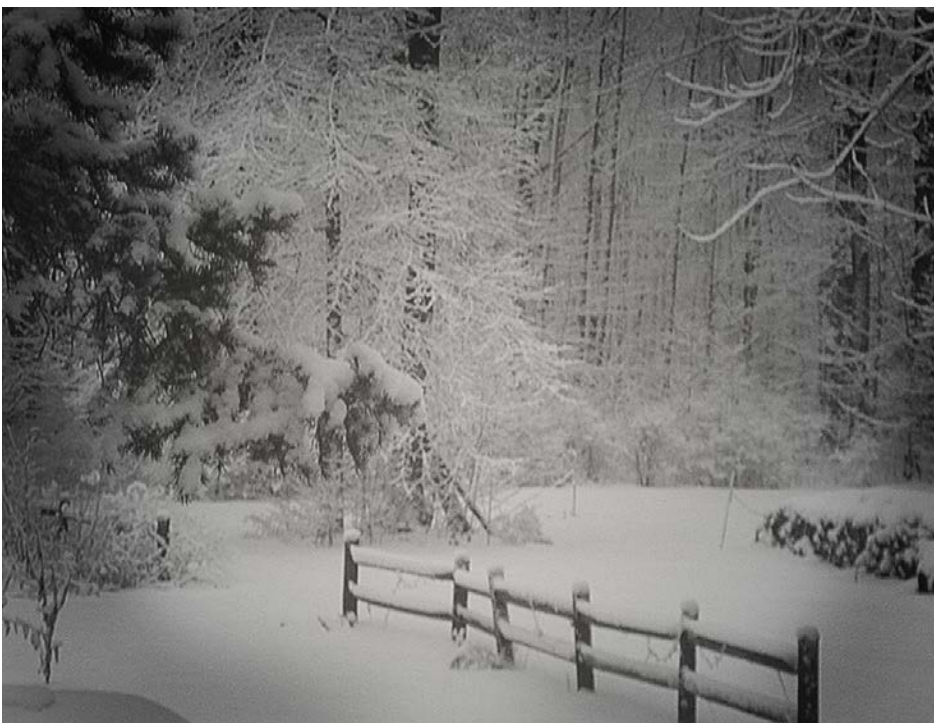
To summarize:

A. Know your system – the Gods and categories of Spirits, the nature of magical power and the ways of acquiring it, the forms of ritual worship and magic.

B. Gather your power – Purify the body and mind, focus your intention and gain the general blessing and goodwill of the Gods and Spirits.

C. Call the Spirits – make a place for them, offer them gifts and benefit, and deal with them in honor and trust.

I hope that is of some use to those who want to rework my Pagan Spirit Arte models for non-Celtic systems. May you be blessed in the work.



Imbolc 2014 by Rev. Ian Corrigan



News and Announcements

Dedicant Path Completions

Amber Ferreebee (Avelyn)

Solitary

Date completed: August 2014

Alena Jones

White River Protogrove, ADF

Date completed: August 2014

Member #7334

Solitary

Date completed: August 2014

Member #6200

Solitary

Date completed: August 2014

Laura Fuller (Snow)

Peregrine Falcon Protogrove, ADF

Date completed: September 2014

Member #2401

Ozark Druids Protogrove, ADF

Date completed: September 2014

Monica Shaner

Three Cranes Grove, ADF

Date completed: September 2014

Anthony Nelson

Three Cranes Grove, ADF

Date completed: October 2014

Program & Path Completions

Jennifer L. Gadd

Completed: Bardic Guild Study Program

Date completed: July 2014

Jan Avende

Completed: Initiates Program

Date completed: August 2014

Rev. Ayliah Cannon (Amber Cannon)

Completed: Generalists Study Program

Date completed: September 2014

Rev. Ayliah Cannon (Amber Cannon)

Completed: Initiates Program

Date completed: September 2014

Protogrove & Grove Approvals

Dancing Waters Protogrove, ADF

Onamia, Mn

Date founded: July 14, 2014

Manatee Oak Grove, ADF

Brandon, FL

Date of charter: July 2014

Lake of Oaks Grove, ADF

Ottawa, Ontario, Canada

Date of charter: August 2014

Chokecherry Protogrove, ADF

Denver, Co

Date founded: August 1, 2014

Clan of the Green Mother PG, ADF

Dippoldiswalde, Germany

Date founded: August 16, 2014

Adrana Protogrove, ADF

Gudensberg, Germany

Date founded: August 25, 2014

White River Protogrove, ADF

Indianapolis, IN

Date founded: August 25, 2014

Keepers of Earth Protogrove, ADF

St Petersburg, FL

Date founded: September 10, 2014

Peregrine Falcon Protogrove, ADF

Medford, WI

Date founded: September 27, 2014

~ Congratulations to all ! ~

Clergy Council Announcements:

The Order of Manannan

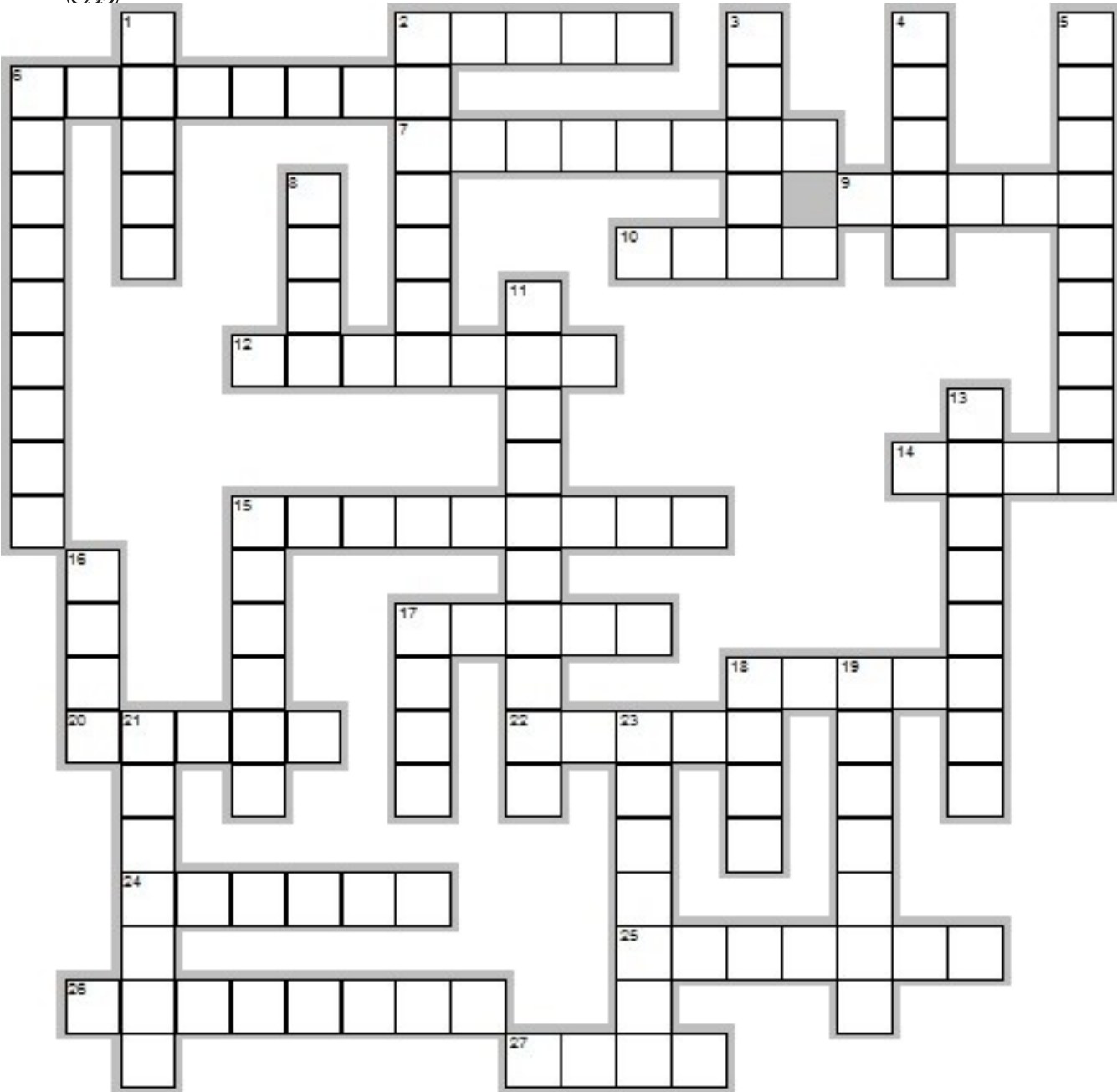
Date Founded: July 2014



Crossword Puzzle

Norse Mythology

By Chris:)



EnglishCrossword.com

Across

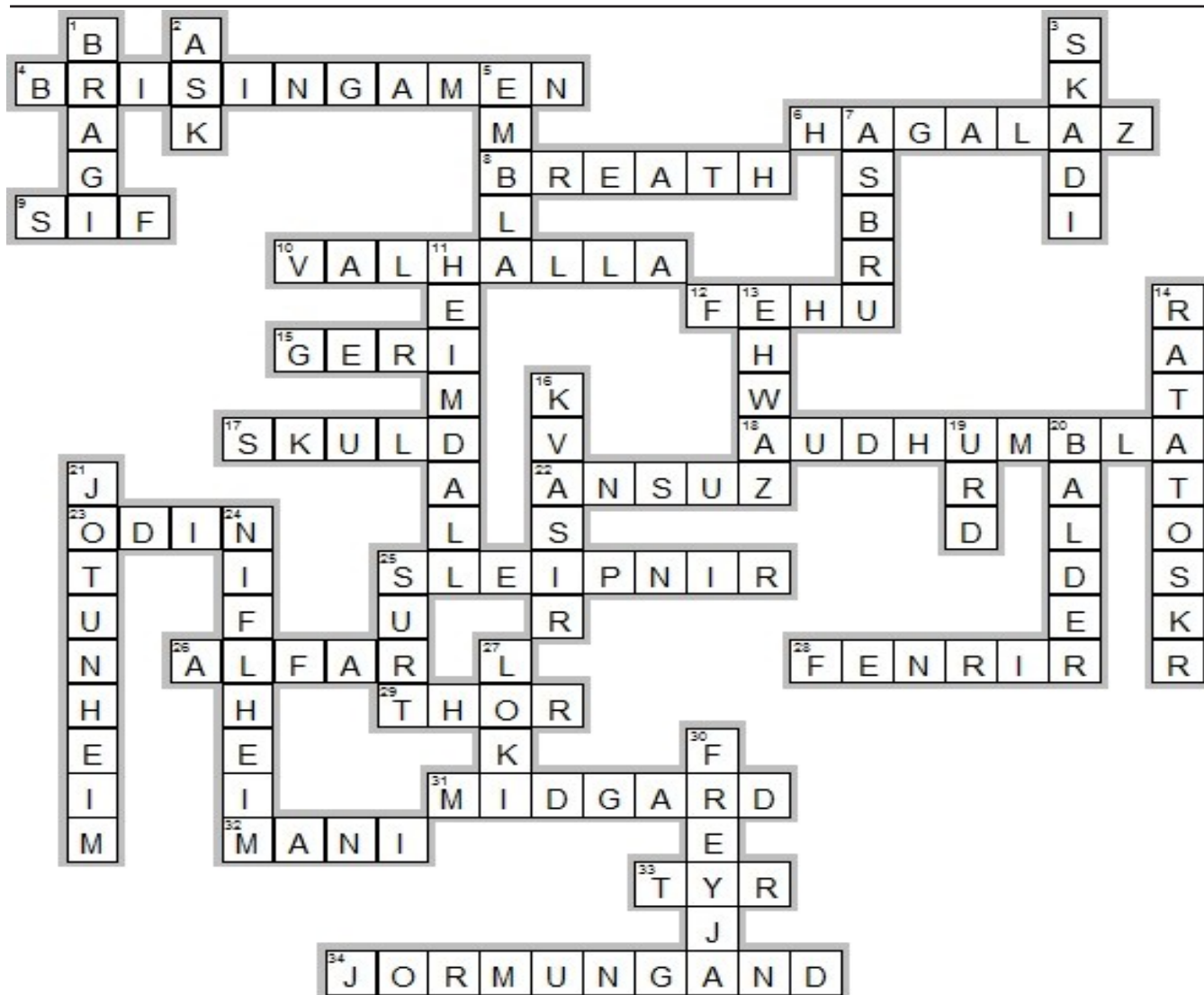
- | | |
|--|-----------------------------------|
| 2. Ode to a haggis poet (last) | 14. aka Samhildánach |
| 6. King of the red branch | 15. Flowerface aka (w) |
| 7. God of Agriculture (w) | 17. Son of Dian Cecht |
| 9. Lord of dyfed | 18. Porridge eating god |
| 10. He sailed to the isle of women (c) | 20. She & midir turned into swans |
| 12. Gaulish God of healing | 22. Tuatha King |

24. Most famous Celtic king
25. Welsh magician
26. He was chased down by Finn
27. Welsh mother goddess

Down

1. Boann was his mother
2. Daughter of Llyr (w)
3. Gallish goddess of fertility
4. He and Pwyll exchanged kingdoms for a year
5. Blue faced hag
6. Antlered God
8. Wife of Angus
11. Emer was his wife
13. These brothers were given tasks for killing Cain (last)
15. Wife to Bres
16. A lover of Manannan
17. He rested his feet in the laps of virgins
18. Irish Mother Goddess
19. Danna Smith
21. Gallic god of Thunder
23. Considered the first poet of Ireland

Last Issue Puzzle Key





ADF Directory



The Mother Grove

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Grove Coordinating Committee	Chair: Rev Caryn MacLuan	adf-gcc-chair@adf.org
Grove Organizing Committee	Chair: Aigeann	adf-goc-chair@adf.org
Prisoner Relations Committee	Chair: Rev Barbara Wright	adf-prison-ministry@adf.org

For information on **Regional Druids** please see the full listing at:
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For more information on **Groves, Guilds, Special Interest Groups (SIGs), and Kins**, please see the full listing at:
<<http://www.adf.org/groups/groups-list.html>>



Submission Guidelines



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

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.

Written submissions should be sent in one of the following formats: MS Word (doc/docx), Rich Text Format (rtf), or Text Format (txt).

While electronic submissions are preferred (and may be given priority for printing), readable hard-copy submissions may be sent to:

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

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 grayscale 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. Contact the Art Director to inquire whether hard copies of your art may be submitted, depending on scanner availability.

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
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The information on this form represents a:
 New Membership
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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 @ \$30/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>.

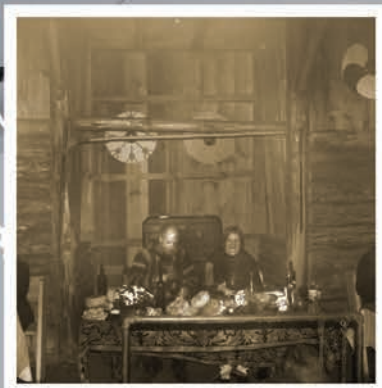
Under 18 Membership Waiver

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 _____

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Coll:

*Brown the wood
From deep within
The colour of earth*

*Briatharogam:
From the Briatharogam
of Mac ind Oe:
"Friend of nutshells"*

Quert:

*Green the fruit,
A choice of youth,
And one of beauty*

*Briatharogam:
From the Briatharogam
of Morainn mac Moin:
"Shelter of a lunatic"*