

OAK LEAVES

The Quarterly Journal of Ár nDraíocht Féin Spring 2018 ~ Issue No. 80



The Wellspring Gathering

May 24 - 28 2018

**At Tredara,
In Madison, OH**

"Working With the Spirits"

- Chris Godwin on Indo-European Folk Magic
- Rev. Melissa Hill on Valkyries & Swan Maidens
- Ian Corrigan on Pagan Conjuring
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- Mead Brewer's Competition • Artisan's Gallery and Judging
 - Warrior Guild Championships
- & The A.D.F. Annual Member's Meeting!

**Event cost inclusive of semi-developed camping and all program.
Food and all services are available within minutes of the site.**

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<http://stonecreed.org/wellspring>



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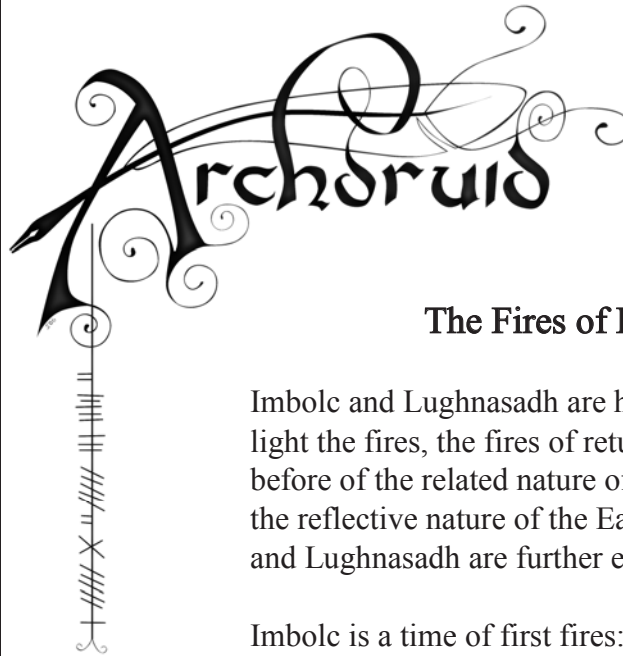
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Olivia Myers

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The Fires of Return

Imbolc and Lughnasadh are here. Once again, we light the fires, the fires of return. I have spoken before of the related nature of the High Days, of the reflective nature of the Earth Mother. Imbolc and Lughnasadh are further examples of this.

Imbolc is a time of first fires: the time of darkness which peaked at the Winter Solstice has turned. The days are slowly growing longer and it is about the time of Imbolc that we begin to see this change. We light candles to simulate the full sun that has been less visible in this darkest time of the year.

Lughnasadh is the time of the fire of late summer: while the days are slowly getting shorter, summer is in its full glory, coming closely on the heels of the Summer Solstice. The days of summer seem to stretch on forever. We light fires to mirror the bright, burning fires in the sky.

If we look to the Fire Festivals, we see that the flame intensifies as the year goes on. Yet, to highlight the balanced nature of things we see that the faint light of Samhain in the Northern Hemisphere is matched with the blazing Beltaine sun of the Southern Hemisphere. The growing



Photo: Chelly Couvrette



fires of Imbolc are met with the lessening fires of Lughnasadh: when taken in totality, the intensity of the fire remains constant.

If possible, our altars should have fire or the representation of fire on them. This could be candles, or electronic candles, or a picture of a fire, a representation of the sun, or a red stone like a red jasper or a carnelian. It is an interesting devotional exercise to either match the intensity of the given hemispheric festival, such as one candle for Samhain, two for Imbolc, three for Beltaine, and two for Lughnasadh, or complement the festival in the other hemisphere, with three candles for Samhain, one candle for Beltaine, and two each for Imbolc and Lughnasadh. Of course, these are candles, electronic candles, etc.

In a complementary altar setup with the fires, we add the fires from one hemisphere to the other to create a totality of fires. It is a different paradigm than typically is experienced. Up until this point, we have experienced and celebrated the festival that we are experiencing ourselves, like Imbolc in the Northern Hemisphere or Lughnasadh in the Southern one, and that was sufficient for our practice – and it still is. I do believe, however, that as an international organization and as members thereof, it behooves us to be aware that there is the equal and opposite celebration of the festival or High Day going on in the opposite hemi-

sphere. This brings us to a more complete understanding of what is going on with our other members and helps promote a more complex understanding of the Earth. By celebrating the festival at hand, we are working locally and really from ground level. By celebrating *both* High Days, our perspective changes from one at ground level to one looking down on the Earth from above.

Is this amplified understanding necessary for what we do? No, not at all. We may continue to practice as we always have, within the context of the here and now. I do believe, however, that as we try to appreciate both side of the High Days, it gives us an interesting perspective on how large the Earth really is and how we can celebrate one High Day in our hemisphere and while our opposite counterpart members are celebrating the other. Movement through the year becomes less a linear movement along a wheel and becomes more of a journey around a sphere. It helps our practice reach a greater dimension of understanding and perhaps brings us to a better appreciation of how two opposite things can happen at one time.

Blessings,
Rev. Jean “Drum” Pagano
Archdruid, ADF

Spring Issue of Oak Leaves

By Oak Leaves Editor-in-Chief Rev. G. R. Grove

Here in the Northern Hemisphere spring is on its way. The green threads of the crocus push up from the soil, sometimes wrapped in spring snow; sap greens the branches of the willow, and buds begin to swell on bare branches. Imbolc is the time for new life as the lambs are born, and as the days lengthen the geese begin their return to the north, their high voices calling like a small pack of hounds in the twilight sky.



Even in this time of new birth, we need also to remember those who have passed over to join the Ancient Wise. In October we suddenly lost our Office Manager, Hugh Hampton, memorialized on the facing page. His passing has made us realize how large a role he played in our organization. He is sorely missed.

In this issue we once again have articles showcasing a wide variety of experiences of Our Druidry. Pigeon provides us with a look at being pagan in the military. Dean Hallett gives us a brief history of paganism in Australia. Thomas Brown shares with us the happenings at Frog Stone Circle's Samhain celebration. Rev. Jean "Drum" Pagano shares observations of the Earth Mother and the diversity and unity of the Druid Orders from some of his travels. And I contribute a brief description of some of Ireland's stone circles

which I have been fortunate enough to visit.

We also have an article from Ian Corrigan on exciting proposals for a new style of recognition for members – the Hearth and Hearthkeeper. Rev. Francesca Hedrick contributes a Germanic ritual for Ostara (Spring Equinox). And our new Preceptor, Rev. Rowen Grove, shares with us some thoughts on her job. And last but hardly least, we

have a variety of poetry, two book reviews, and the puzzle.

This is the 80th issue of *Oak Leaves*. Our first issue was published in January of 1997 as a replacement for *Druid's Progress*, begun in 1984. Over the years it has gone through several changes in layout and personnel, but has established a strong tradition of information and entertainment thanks to the many contributions from ADF's members. Without those contributions we would not exist. If you are interested in writing for us, please send a query to me at oak-leaves@adf.org. I'm also interested in suggestions for new features. Like the spring sowing, new seeds can emerge – but first they need to be planted.

Joyous Imbolc / Lughnasadh to everyone!
Rev. G. R. "Gwernin" Grove

Hugh Hampton, We Remember You!

On Behalf of the Frog Stone Circle Prison Worship Group

By Thomas Brown

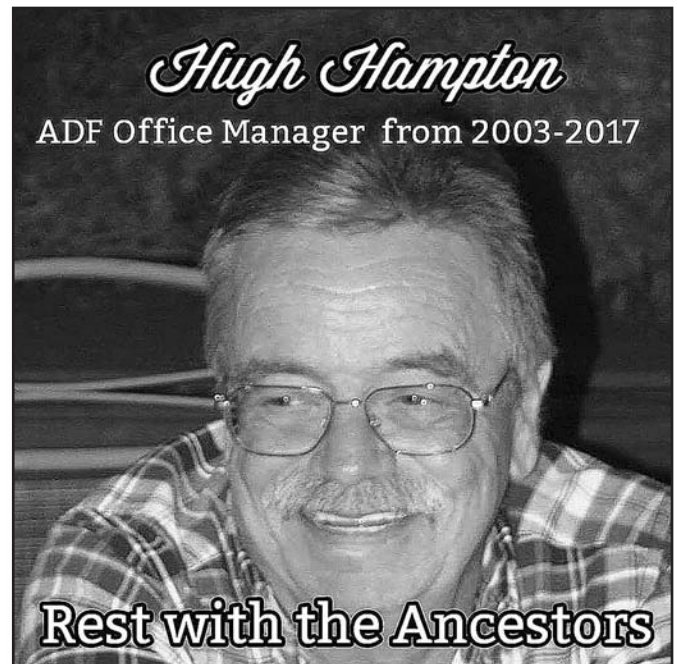
It is difficult to put into words the many years of correspondence which built fond memories of companionship for a person one has never met. But that is how Hugh Hampton, a valued friend and fellow Druid, was to the Frog Stone Circle Prison Worship Group – a valued friend and a fellow conspirator on the Druid's path. Let me tell the folk how Hugh impacted the quality of our lives.

My first interaction with Hugh was a letter informing me that a glitch had been fixed in processing Prisoner Memberships. If I wanted Oak Leaves, it would cost the regular subscription price and was not included in my membership fees. This was a good thing which allowed for a better way of processing and keeping track of prisoner members. A few years later this glitch helped solve a routing problem for paper ballots. It was Hugh who helped formulate several practices for prisoners to interact safely within ADF.

Then, over the years Hugh would become integral in processing new or renewing prisoner membership applications, fielding questions about book titles and study material pricing, and assisting with safely forwarding snail mail to and from various members of ADF. Prisoner members could nominate and vote in ADF elections because Hugh mailed us the info. His work behind the scenes allowed us to be included in ADF. Hugh always did right by us. He was a friend.

Hugh Hampton is among the ranks of Ancient Wise now. He was honest, direct and demonstrated compassion for others' personal happiness by his deeds and actions. He was unable to join us at our fire while in the Midworld, but now he is always welcomed at our fire as our newest Ancestor. Hail, Hugh Hampton, we remember you!

Hugh, we are forever grateful for your service and friendship. You impacted our lives in ways you could never imagine. Thank you. We will always remember you!



Fellow ADF Members and Friends,

It is with great sadness that I must inform you of the passing of our Office Manager, Hugh Hampton, who passed away suddenly at the age of 61. Hugh was a long time ADF Member and tireless Office Manager who could be found online seven days a week and at many different times of the day and night. Hugh became Office Manager on April 18, 2003 and has served with Distinction since that time. Hugh was awarded a number of service awards and was a helpful and friendly part of the ADF Office Team.

Please keep Hugh in your thoughts and prayers as he now joins the Ancestors.

May you be welcome with open arms,
As you welcomed those that came to you.
May you be greeted with the same care
As you greeted the many that came to you for help.
May the Ancestors make you welcome
As you made so many who came your way be welcomed.

Blessings,
Rev. Jean (Drum) Pagano
Archdruid, ADF

Being Pagan in the Military

By Pigeon

I'm at slight disadvantage in that I came to Paganism late into my military career. I spent most of my spiritual life agnostic, ironically thanks to growing up in a liberal church that encouraged critical thinking about one's spiritual practices. In turn, it was my military service—an organization often associated with conservative spiritual thinking—that fostered my spiritual evolution. Military service exposes you to new cultures, ideas, mores, and practices, both internationally and with fellow volunteers from all over the U.S. (and even foreign volunteers). Training and combat forge teamwork and friendship amongst people who would likely never interact otherwise, while deploying overseas encourages interaction with wildly diverse cultures. Indeed, the Liberal and Constructivist schools of international relations would argue cultural interaction fosters trust and encourage peace (Walt 1998). But that is a tale for another time.

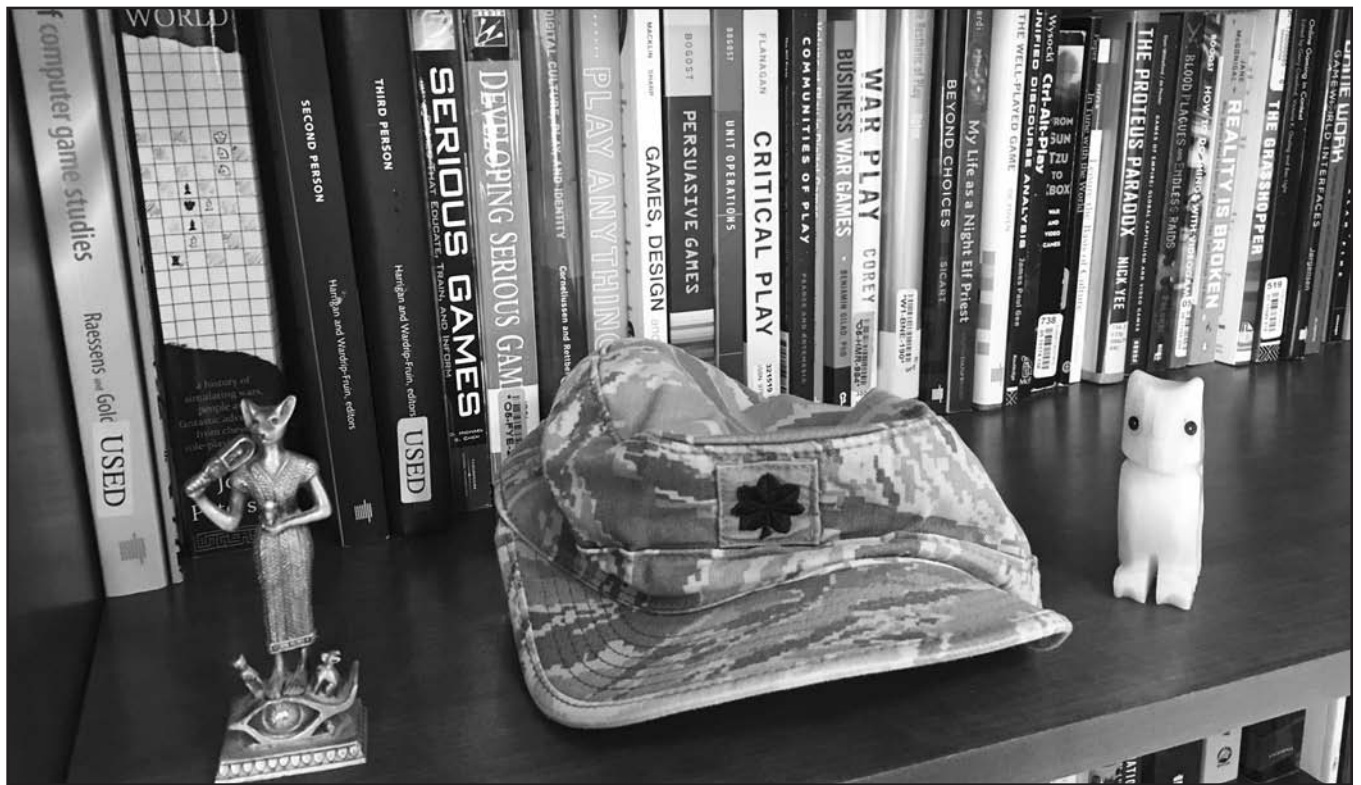
Moreover, symbols hold vastly different meanings depending on context. In *Our Own Druidry*, oak leaves inspire images of serene forests shadowing cool waters and warm fires. In the military, a black and silver oak leaf symbolizes my rank, supposedly since it represents my authorized span of control: as far as I can see while standing on a tree, or approximately 800 people. Being a Pagan lieutenant colonel is akin to being a mystical creature. We're discussed in tales and fable, but don't exist. I've never met a Pagan at my rank or higher. On the bright side, I have little worry about having my faith challenged to my face. Even better, my career is not at risk since I have no interest in being promoted to full colonel. However, my rank carries enough weight that I must remain cognizant of what I say out loud, as I cannot use my rank to influence a subordinate's religion or political affiliation.

I'm not so naive as to think this doesn't happen, and I do have permission to discuss my leanings

if asked privately or in a casual small group setting, and to keep several religious items on my person and in my office (that would be an owl pendant, an obsidian crystal ball, a carved owl, and a Bast statue I found in Afghanistan of all places). Even so, any remark carries the off-chance of inspiring absolute trust or fostering grave doubt (for example, I remember a 1-star general once casually quipping about an oddly-colored building, and much to his surprise and chagrin it was repainted within hours). For me personally, then, displaying my spirituality in uniform is more about being authentic than professing faith. Treat people of all ranks with respect, offer an ear to subordinates. Praise in public and punish in private. Use my rank powers for good and don't be a jerk.

As for those lower ranking or with longer career horizons, articulating one's faith carries real risk, particularly if their world view doesn't align with broad military or local unit social culture. I experienced both positive and negative reactions while volunteering as the Earth-Centered Distinctive Religious Group Leader for Kabul Air Base from 2013 to 2014. On the one hand, my bi-weekly meetings attracted a positive mix of attendees ranging from American Wiccans to Lithuanian Christians who still made offerings to the river goddess after church. On the other hand, folks regularly tore apart my informational posters, or covered them with calls to repent. I even once witnessed a soldier tearing my poster off the dining facility bulletin board, which inspired me to sit with him during the meal. I was considerably higher ranking, which made the conversation a little easier to initiate; but, as mentioned previously, I was authentic. I listened to what he had to say without judgment. It resulted in a pleasant, honest, and sober discussion on religion and we'd always greet each other with a smile afterwards. At the Air Force Academy I've met several times with Pagan cadets and made it clear I was willing to use my rank to protect them should anyone discriminate against their beliefs.

Photo: Pigeon



Other positive developments include approval of the Wiccan Pentacle and Druid Awen for military headstones in 2007 and 2017 respectively, and in 2010 the U.S. Air Force Academy installed an outdoor facility for Pagan cadets, Falcon Circle (Banerjee 2007; Deam 2011; Ward 2017). I've also found most military chaplains willing to work with Pagan groups, although I've certainly heard of negative examples. Moreover, Circle Sanctuary attempted to sponsor the first Pagan chaplain in 2006, made more noteworthy in that the chaplain candidate was an ordained Christian minister who converted to Wicca. His tale ended in woe, alas, in that the military didn't recognize Circle Sanctuary as an Ecclesiastical Endorsing Organization (EEO) and thus didn't recognize his new faith credentials, and he was further stripped of his Christian organization. Without recognized credentials he was forced to leave the service (Willis 2012).

The good news is the military is willing to work with all faiths from a bureaucratic perspective. In 2016 the U.S. Department of Defense recognized Sacred Well Congregation as an EEO, paving the way for the first Pagan chaplain (Schulz, 2016). However, in addition to ordination and an EEO sponsor, the U.S. Air Force requires that the candidate possess an accredited Master of Theol-

ogy or Divinity, two years of ministry experience, and be younger than 40 (U.S. Air Force n.d.). The educational requirement may be the biggest obstacle, particularly given the shortage of accredited degree-granted Pagan institutions. Cherry Hill Seminary is working towards this goal, however (Cherry Hill Seminary n.d.). Moreover, Pagan candidates aren't limited to Pagan institutions, so our first Pagan chaplain will likely graduate from a mainstream seminary.

But social acceptance remains mixed. My views are admittedly limited mostly to personal experiences, but so far I've found folks largely welcoming and curious. Even so, for every positive interaction I have, there are tales of religious discrimination and associated chilling effects at other installations. Someone placed a wooden cross inside of Falcon Circle shortly after the site's dedication, and Fort Hood's Open Circle has experienced years of off-and-on tensions with a succession of disinterested or outright hostile chaplain command climates (Ward 2016). Ultimately it's the command climate that makes the greatest difference: to wit, senior Air Force Academy officials decisively supported Pagan cadets after finding the wooden cross at Falcon



Photo: Falcon Circle, Public Domain

Circle (Benzel 2010). As mentioned previously, the higher the rank, the more far-reaching the words. Speaking for myself, I'll continue to wear my rank in such a way that brings honor to ADF and to Paganism in the military.

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Lt. Col. James "Pigeon" Fielder has served 23 years in various enlisted Army and commissioned Air Force positions, culminating in his current position as assistant professor of political science at the U.S. Air Force Academy. In 2014 he was awarded the Bronze Star Medal for meritorious achievement against an opposing armed force in Afghanistan. He joined ADF in 2012, is a member of Chokecherry Grove, and is married to the lovely Adara, for whom he makes tea every morning.

Where Do I Go From Here? – Some Thoughts from the New Preceptor

By Rev. D. Rowen Grove

For those of you who don't know me, I am Rev. Debra Grove, generally known as Rowen. I joined ADF in the spring of 2010, after meeting Rev. Kirk Thomas at Newgrange in Ireland the previous October, and completed my DP in the spring of 2012. I am an Initiate of ADF as well as a Priest, a co-founder of Chokecherry Grove in Colorado, a Seer, a singer, a storyteller, and a few other things; I've been Pagan for over fifty years. I'm also the new Preceptor of ADF.

As I write this, I've been the ADF Preceptor for a little over a month. By the time you read it, I will have held the position for about three months, from Samhain to Imbolc. When I was asked if I would undertake this job, back in early October, I hesitated. I will admit that I hesitated quite a lot. I thought, prayed, and meditated, and the answer that I got was, that I *had* just said publically that as I now have the blessing of being retired, I would like to give more of my time to ADF. It's odd how the Gods (not to mention our fellow humans) take notice when we say things like that.

This job is being something of a learning curve for me. There's a fair bit on the ADF website about what the Preceptor is supposed (or allowed) to do, but not much on just how it is to be done. Well, I haven't held a significant administrative position in ADF before, but I do have decades of mundane administrative experience behind me – in dealing with student loans (on both ends – the application and the repayment) and with the awarding and paying-out of State, College, and privately funded scholarships, including the reading and evaluating of literally thousands of application essays. All of this went on as an employee of the State of Colorado, at the highest level of “Administrative Assistant” to a Director, over a career of almost thirty years. In that time, no single item of private or classified information was ever leaked from my office. What in the world does all of that have to do with Druidry? Well, it means that I am accustomed to interacting with

people – in person, on the phone, via email – with filing paperwork, with tracking information, and with disseminating information which *should* be spread, while keeping private those things which should not. I regret that I haven't had much opportunity to work with the previous Preceptor, but that just means that I need to come up with my own ways of handling things, within the parameters of the position. Everyone does things a bit differently, and this is not necessarily a bad thing; I am very grateful for the help and advice which I've received from our Archdruid, Rev. Jean Pagano, and from Rev. John (Fox) Adelman, the Clergy program Preceptor. At this point, I am currently compiling spreadsheets of some of the information I will need to do this job properly, and laying out my thoughts on composing a Standard Operating Procedure, which I hope will be of use not only for myself, but for anyone who undertakes this position after me.

So in the meantime, if you have a question, or a comment, or an idea or suggestion of a better way to do something, please contact me. If I don't respond within a few days, I'm not deliberately ignoring you – something may have gone astray, or (being only human) I may have missed seeing your message. Try again. When I was a Scholarship Counselor, I was there to help the students. Now, I'm here to help you.

Rev. D. Rowen Grove joined ADF in the spring of 2010, and completed her Dedicant Path work two years later. She became an ADF Initiate in 2015 and was ordained an ADF Priest in 2016. She is currently Senior Druid of Chokecherry Grove, ADF, in Denver, Colorado.



Paganism Down Under

By Dean Hallett

It was a lovely morning, with golden sunlight from the rising sun streaming across my backyard. I had brought some offerings out in front of my oak grove and done a basic ADF Core Order of Ritual rite to give thanks to the three Kindreds. Our local eclectic Neo-Pagan group had recently held the main public ritual at a major festival for Beltaine and it had gone very well. In that moment I could have looked like I was practicing my Paganism in any number of places. Then a chorus of laughing bird calls from kookaburras rang out at the exact moment as I placed my offerings on the ground. Australian magpies flew down to inspect the gifts, while currawongs called in the distance. Nearby I watched a mother kangaroo graze with her joey in front of a stand of eucalypt forest. A younger second joey poked its head out of its mother's pouch. It was a very Aussie Pagan moment after all.

Australian Pagans tend to flip the wheel of the year around by six months in accordance with the seasons here, and modify their High Days in accordance with their traditions, hearth culture, the climate and the local fauna and flora – both native and introduced. With over 500 Aboriginal nations in Australia living in every climate and habitat across the continent for tens of thousands of years prior to the arrival of Europeans, Australia's Paleo-Pagan heritage stretches back a long way. Australia's Aboriginal nations are among the oldest continuous cultures on earth, migrating to Australia around 70,000 years ago.

When convicts and free settlers came to Australia they often brought folklore and superstitions with them. Old, heritage-protected buildings in Australia often have protective magical symbols like daisy wheels scratched onto panels behind walls and medieval mason's marks carved into stonework, or witches' bottles were buried to ward a place from spells. The interesting thing is, a lot of these things occurred in Australia sometimes several hundred years after they declined in Europe. In other cases, a new Australian folklore developed about ghosts and monsters of the bush like big black cats, the yowie and the bunyip. Neo-Classicism, Neo-Gothic architecture, Romanti-

cism and Art Nouveau also brought more pagan themes into art, architecture and literature. Like Europe and the US, occultism and the New Age movement were and still are popular in Australia.

Freemasons and fraternal Druid orders like The Ancient Druid Order also had strong followings in Australia, though they declined dramatically over the latter half of the 20th century. A "friendly society" called The Druids was popular in the late 19th and early 20th centuries which once held social events and provided insurance for its members (before social security or health insurance became common), as well as raising funds for charities and encouraging bardic creative pursuits, and they even used to be at the front of public Easter parades in Melbourne and Sydney. Today they still have buildings in those cities and in a few rural towns as small members' healthcare organizations, but no longer pursue druidic revival activities.

Because older parts of British law had been passed into state laws in Australia, until these were repealed, it was illegal to own a black cat (due to witchcraft) in some parts of Australia until the early 80s. Other laws forbidding divination, spells, and witchcraft existed in different parts of Australia into the mid-2000s, until these obsolete laws were repealed. Australia has a

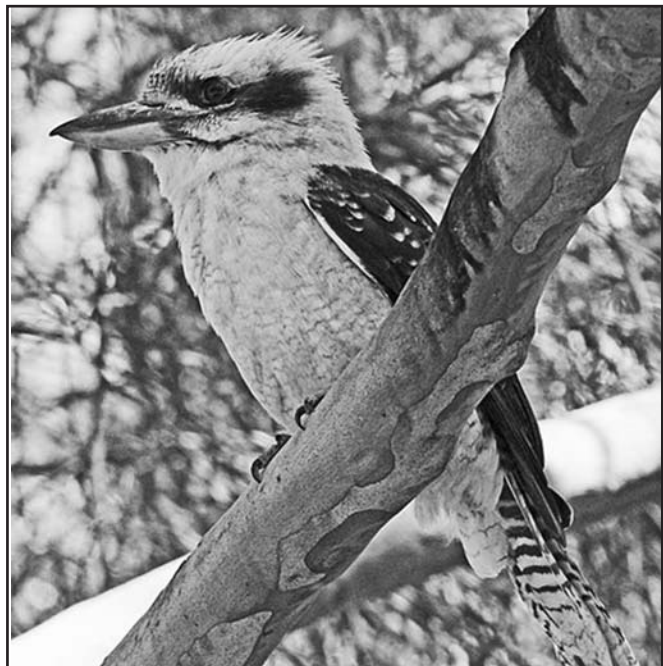


Photo: Joseph C Boone / Wikipedia Commons: Laughing Kookaburra



number of large annual Pagan festivals, such as the Australian Wiccan Conference, which is hosted in a different state each year, and the Mount Franklin Pagan Gathering, founded in 1981, which is Australia's largest running free Neo-Pagan festival and one of the longest running free large Neo-Pagan festivals in the world.

Neo-Pagan Witchcraft traditions began to gather a following in Australia in the 1970s. In a parallel but unconnected movement, a revival began among younger Aboriginal people to learn and revive old skills and spiritual traditions. Self-initiated witchcraft and eclectic witchcraft began to get more popular in the 1980s, and throughout the late 1990s and early 2000s the mainstream fascination with witchcraft and paganism saw a witch boom in numbers, aided by the rise of the internet and social media. Modern Neo-Pagan Druidry and Heathenry as we know them today began to trickle into Australia from the 1980s, but increased throughout the 1990s-2000s. The influx of new and prospective Pagans during the witch boom into what had mainly been small and closely knit groups centered around covens and occult bookstores, and more concentrated in overlapping subcultures, was divisive. Some local Pagan scenes got caught up in witch wars, small group politics, and feuds. Others began to get better with outreach and serious and sustained Pagan community building. Two such organizations, P.A.N. (the Pagan Awareness Network), which turned 20 in 2017, and Combined Covens in Western Australia, which will celebrate its 20th birthday in 2018, have worked tirelessly towards

better public understanding of Paganism, outreach and socializing for Pagans, community building, and maintaining safe, respectful and inclusive Pagan events. They are now joined by a series of Pagan state-based networks working towards the same goals for their communities. The first ADF Grove in Australia, Silver Birch Grove, was founded in Melbourne by Shaz Lizzy in 2007 and is still going strong to this day.

Paganism in Australia is still trying to define its own diverse identities. A longing for heritage and connection to ancestors draws some Australians to seek out traditions from overseas, while the conditions, plants and animals of this land drive other Australians to focus their practice around those things. Most Australian Pagans are interested in incorporating both these things into their practice. And as I write, with runes next to me, cockatoos whirling through the air, and the kookaburras serenading the setting sun with laughing calls, I reflect on Paganism down under and how it will continue to branch out and grow...as fast as a speeding River Red Gum.

Dean Hallett has been practicing Ásatrú for 14 years and has been attending Silver Birch Grove for 5 years. He is currently writing an archaeology PhD thesis on chariots in the ancient Near East. When he's not in a university library, he can most likely be found haunting the forests and waterways of the Dandenongs, southeast of Melbourne, Australia.

Samhain in Prison: A Weekend of Hospitality

By Thomas Brown

It took months of planning and guests traveling hundreds of miles by land, sea and sky. It was an event that also involved four days' worth of lodging for two full days' worth of fellowship. A lot of effort to celebrate Samhain with a group of guys inside a prison. This reflective essay is my effort to share my appreciation for a weekend spent with valued members of Ar nDraíocht Fein. The only thing we really needed for the weekend was fun, coffee and good weather. The fun and coffee seemed to last – the weather only held until Sunday.

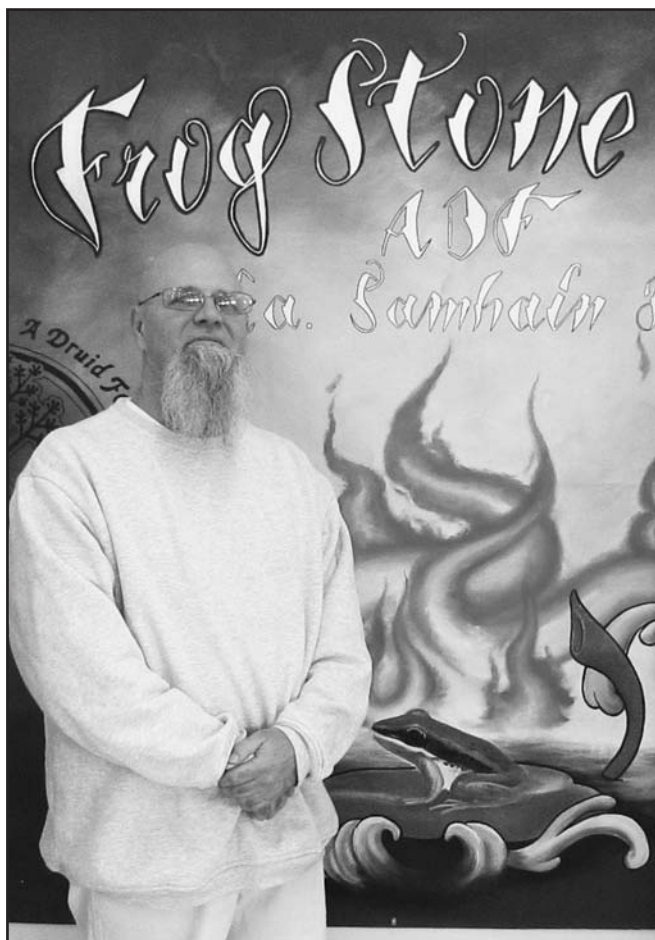
Much of this weekend, and ADF Prison Ministry at CRCC, wouldn't be possible if not for the efforts of Rev Kirk Thomas, Rory Bowman, and the facility chaplain. All do their fair share, and Kirk admonishes me when I put his patronage on blast, yet the Frog Stone Circle owe these men a debt of gratitude for trusting in us as fellow grove mates and as people.

There were others present that weekend as well: Jim Harmon from Cascadia Grove, ADF, and James "Pigeon" Fielder from Chokecherry Grove, ADF. The irony, from my perspective, was that these four men could leave any time, but stayed through the weekend and even had to miss work due to the closure of mountain passes when returning home. They presented workshops, joined in our rituals, and on the last day feasted with us in *frith* and fellowship. It could have been an ADF festival anywhere in the world. We made sure there was plenty of coffee.

The festivities started Saturday morning. When the announcement was heard over the intercom we headed out and immediately spotted Jim, Pigeon, Rory, and Kirk walking towards the Religious Activity Center. All of us, twenty men in all, who would attend the first round of workshops were heading across the facility to meet

them. There was a joyous note in the air that morning. Once in the building, we broke the ice with introductions and a briefing on what we had planned. Then, Pigeon settled into a workshop on "play in ritual" that lasted about two hours. I missed some of the presentation while preparing for the upcoming Samhain rite, but joined in partway through. Many of our guys are interested in the newly formed Games and Play SIG so we were in our element. And we drank coffee.

The fellowship was awesome. I was amazed by the comfort and ease of the dialogue among everyone. To the casual observer it was a bunch of guys talking shop and comparing notes. It could have been a college setting or instructional lecture anywhere. Pigeon and Jim fit right in with Rory and Kirk. If there was apprehension about the environment, it wasn't noticed. It was as if



Thomas Brown

Photo courtesy of Maggie Edler, Coyote Ridge Corrections Center

Photo courtesy of Maggie Edler, Coyote Ridge Corrections Center



Jim Hammon, "Pigeon" Fielder, Rev. Kirk Thomas, & Rory Bowman

they'd been coming here and meeting with us for years. I attribute the ease of interaction to two things: commonality of language within ADF and a shared Pagan worldview. And there was plenty of coffee.

Around ten that morning everyone headed to the "Outside Religious Use Space" (ORUS) for the Samhain rite. A few stragglers joined us and increased our number to around thirty. Once we arrived at the "Darkstone Nemeton", we quickly assembled the ritual items and got started. Samhain rituals are always long, so we needed to manage our time if we were to finish by one PM. We jumped right in and did our thing. It was a good Celtic rite and we honored our dead. Being proper to the work, we honored Hugh Hampton and Rev. Earrach Canali as new among the Elder Wise. Then, the men called to those loved ones who passed to the Summerlands within the year. Many good offerings were made. Our guests took

ritual roles and made offerings. It was a good rite. Personally, it is a matter of pride that our ritual performance shines. That is particularly true at Samhain and the serious work of giving honor to our dead. Keeping with group customs, we presented our guests with gifts before we opened the Gates.

Before I go further, an interestingly ironic note about Frog Stone Circle liturgy: we do not make votive offerings to the Outdwellers at Samhain. The reason for this is that when we light our Fire, we ask that those who have not found rest to see our fire as a way to have peace after life. The reasoning is the time of the year and the wisdom of the Elder Wise we call in the rite. In the past we felt this was sufficient in dealing with the "lost" dead. But, since the group is Pan-Indo-European in scope, we decided to bring this ritual action to a close this year at the Winter Solstice



Photo courtesy of Maggie Edler, Coyote Ridge Corrections Center

with a Norse version of the Wild Hunt. Then something purely magical occurred, with many thanks to Rev. Ian Corrigan and “Ian's Little Room” in *Oak Leaves* with his "A Yule Offering for the Lost Dead" (Corrigan 30). It was a proper liturgical element for a group of Outdwellers with new meaning in the mysteries with each passing year.

After the rite we headed back indoors for lunch and more fellowship. This was also a time for the guests to mingle with the men and our "artisans" to work on projects. This one-on-one time was important for getting to know one another. And we had more coffee.

At three-thirty, the guests had to leave and we had to go back to our living units for the obligatory count. This time was used for rest, eating dinner and preparing for a Unity Rite later that evening.

Later that night we gathered for a Unity Rite. Since I am usually called to lead the Samhain rite it was left up to my co-organizer to lead the Unity rite. We gathered the necessary items and

got started. We were indoors and stayed seated for most of the rite. Two of our prisoner members gave their Dedicant Oaths and we started a new custom of affirming the oath. Instead of the usual foot stomping and shout of "woof" we now say, "We hear your oath and we will help you uphold it: So say we all!" Then we got to the working and poured out our offerings joining all of ADF in our work.

The day ended around eight p. m. and everyone headed back. The first day was long and successful. The following day would see more interfaith work with more Wiccans and Asatru attending the feast.

When the announcement was heard over the intercom Sunday morning we made our way to the RAC. Jim, Pigeon, Rory, and Kirk were waiting for us with a repeat of the day before. The Druids would join in a follow-up workshop with Pigeon while Kirk, Jim and Rory would join the Asatru for their "Feast of the Einherjar" Blot. And, we drank more coffee.

With a second workshop out of the way and the Asatru's Blot completed, we had an hour before the main feast. This was filled with small talk and



final preparations before assembling in another building. In my opinion, the staging was the "prison" experience for our guests. They got to see firsthand pat searches of over 90 men and head counts before moving to the visiting room.

Once in the visiting room we set up tables, posted our banner, and assembled small candles and ritual items for each group. The Wiccans took the back with the Druids in the middle and the Asatru next to the door. There were only a few family visitors which was disappointing. Then we mingled and waited on the food to arrive.

When the food arrived we asked Kirk to lead a prayer to the Earth Mother, and then each group lit a central candle. A lot of discussion went into the placement of the flame. The leaders felt the placing the candles in a row in the center was symbolic of unity which is a theme we have been working with for some time. It was simple and effective.

The food was good (no kidding) and cooked correctly. These events are the rare occasion that

complaints about prison food are absent. Our meal was roast beef and pork ham - meat that could be identified by taste and sight. And there was plenty. Although, there were a few raids by the Viking-types on the ham. But we expected that.

Then, the weekend was over. Our people traveled far to be with us for a short period of time and could leave whenever they chose. They stayed for a long while and shared their love of Druidry with us. We also learned a lot that weekend and shared in the true orthopraxic lesson of ADF – hospitality. The real success is yet to come when we leave these walls and fences behind for a wider world. Until then, we are blessed to be part of such a unique tradition that attracts such caring and compassionate folk to worship with us in a prison. And we always have coffee.

Thomas Brown joined ADF in 2009 as a prisoner member and, with lots of help, founded the Frog Stone Circle PWG. He is also ADF's newest Master Bard.

ADF Ritual for a Germanic Ostara (Group Ritual)

By Rev. Francesca Hedrick

Initiating the Rite:

Musical Signal:

Strike the gong nine times [Folk gather]

Opening Prayer:

Welcome to this Grove and celebration of the Spring Equinox, we are here to celebrate as our ancestors did and in keeping of the old ways. May we seek balance with the land about us.

Purification:

Before entering the sanctuary each person washes hands or sprinkles on themselves (water purified by fire). Then walk between burning incense as they cross into the nemeton. [Table with bowl of water & incense burning on either side of path]

Processional Song: “We are a Circle Moving”

Establishing the Group:

We begin with each person finding their personal center, your individual core of power and awareness. Visualize and feel roots growing out of the bottoms of your feet. You are grounding yourself to the dirt and grass that you happen to be standing upon, feeling the connection between yourself and the Earth. Reach deep into the Earth, where your ancestors are, deep into the center of the Mother. Feel the coolness of the depths, feel the cool water rise up through your roots, up your legs into your center. Like sap rising up in a tree, feel the coolness of the depths rising up your legs and into your trunk, lift your arms as if they were branches. Feel your entire being growing, reaching out and above into the sky. Feel the breeze blowing through your branches, hear the leaves rustle in the wind, feel the warmth of the sun. Bring that warmth down through your leaves, on your hands, down your arms, and into your center. You are now connected with all worlds: the Land beneath your roots, the Water running

through your trunk, the Sky touching your branches. Now extend your roots and branches until they meet and intermingle with those of the others here present. As you connect with each other, join with the strength of this grove as it grows and becomes one.

Honoring the Earth Mother:

Earth Mother, Gaia, Goddess, from you all life springs forth, we welcome you to our rite. [Spread grass seed and blood meal.]

Earth Mother, accept this offering.

Response: Earth Mother, accept this offering.

Statement of Purpose:

It is the Spring Equinox, the time of year when there are equal hours of dark and light.

Children of Earth, is it your will to celebrate this seasonal change?

Response: It is!

We gather to honor Ostara and the season of planting and fertility.

Children of Earth, is it your will to celebrate the arrival of Ostara?

Response: It is!

We are here to honor the Germanic gods Wuotan, Doran, and Frouwa

Children of Earth, is it your will to honor these guests and the celebration of the planting season?

Response: It is!

Outsiders:

[At the edge of property away from those gathered.] We are gathered in this place and time to honor the Kindreds. As we are here, so there are others and they may not be of like mind. We ask Doran, Thunder God, Rain Bringer, to keep the chaos away, and those that would not be so understanding. Doran, accept our thanks in protecting and separating us from those in oppo-

sition. [Leave drink and walk away]

Re-create the Cosmos / Fire - Well - Tree :

Sacred waters.

That flow beneath all
The well of elder wisdom
Accept this offering [offer silver to the well]
The source of all
Let us know the elder depths within ourselves
Sacred well, flow within us
Response: Sacred well, flow within us

Sacred fire.

That consumes and transforms
Light of the Shining Ones
Accept this offering [offer oil to the fire]
Holy flame
Sacrificed and sacrificer
Warm our spirits and our lives
Sacred fire, burn within us
Response: Sacred fire, burn within us.

Sacred tree.

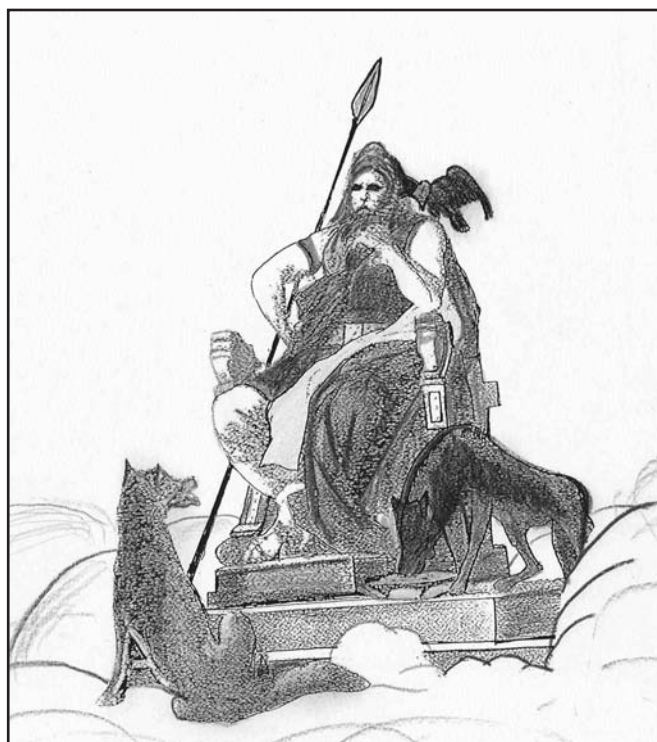
Boundary of all worlds
You stand at the center of where we dwell
Let us reach into the depths of your roots [cense with incense]
Let us rise aloft with your branches
Strengthened in your strength
Sacred tree, grow within us.
Response: Sacred tree grow within us.

Opening the Gates / Gatekeeper: Wuotan

Wuotan, All Seeing One, Great Father; upon your voice the winds do blow, accept this share of seed. Wuotan, accept this offering!
Response: Wuotan, accept this offering [Oil and seed offered to the Fire]

(Everyone holds their hands out front, palms towards the center)

Great Traveler, join your magic with ours and let the fire open as a gate, let the well open as a gate, and let the tree be the crossroads of all worlds. Open as a path for our voices and offerings, which may be carried to the Kindreds. Let the gates be open!



Response: Let the gates be open! (Raise hands up above and outward)

Inviting the Three Kindred:

We call to the Ancestors: those of our blood, those of our culture, those of our heart, and those of our lands; we honor and remember you.
Response: HAIL the Ancestors! [Offering of drink.]

We call to the Nature Spirits: those of land, sea and sky; those seen and unseen; we honor and remember you.

Response: HAIL the Nature Spirits! [Offering of seed.]

We call to the Shinning Ones: The gods and goddesses of our hearth, of the land and who have called to us; we honor and remember you.

Respond: HAIL the Shinning Ones! [Offering of drink.]

Key Offerings: Primary Deities:

Ostara – Dawn's light brings longer days, Spring and farming ways. Ostara, we call to you, awaken and join us in the growth of the season. Hail Ostara!



Response: HAIL Ostara! [Offering of dairy.]

Frouwa - Fair Lady, Cloud Goddess, from your presence come the rains that are necessary for growth. We welcome you to this rite. Please accept this offering. Hail Frouwa!

Response: HAIL Frouwa! [Offering of flowers.]

*****Personal offerings brought forth.**

Final Offering: "Oh Ma Ma Ma" (Sing and Dance.)

Prayer of Sacrifice: to Ostara and Frouwa

The awakening of the growing season and celebration of life renewed, we pray that our sacrifice is accepted. [Oil is poured on fire.] Ostara, accept our sacrifice!

Response: Accept our sacrifice [oil is poured on fire]

Frouwa, accept our sacrifice.

Response: Accept our sacrifice.

Omen * Omen Question: What blessings do you give?

Calling (asking) for the Blessings

Ancient, wise and mighty Ones, we have honored you. We pray you honor us in turn, for a gift calls for a gift. Shinning Ones Give us the waters.

Response: Give us the waters (*repeat 2 times*)

Hallowing the Blessing

(*holding the waters/pitchers high*) We have made offerings to the Shinning Ones, and in turn they have given us blessing, and in these waters we are blessed with the wisdom, the healing and the inspiration from the Shinning Ones. Behold the Waters of Life.

Affirmation of the Blessing:

Accepting the Waters of Life – song *Power of the Spirit*

Power of the Spirits Repeat: Power of the spir- its...

Power of the Spirits Repeat: Flowing through me...

Power of the Spirits Repeat Shining in me...

Power of the Spirits Repeat: Growing with me...

Workings:

Blessings of tools, seeds, land & water - Have all seeds, plants, tools, etc. on the altar by this time.



[A table is provided for gardening tools, plants, and seeds that are to be blessed]

In the time of our ancestors, in an agricultural based society, the tools and materials needed to keep the family and local community in food, and survival through to the next growing season. I ask all to concentrate: (stands by table with arms outstretched over it)

As our ancestors have done before us, we call upon the kindred to bless these implements. These tools that we will use to dig into the Mother, and to plant seeds, plants, and trees. We ask that they do not cause harm to the Mother, but made gentle to help in our planting. Please bless these seeds that they may grow and produce for us. We ask these plants and trees be blessed and grow from the Mother. [Thinking of a glowing blanket draping over the items and then moving over the land.]

Hail the Kindred!

Response: Hail the Kindred!

Hail the Mother !

Response: Hail the Mother!

Thanking the Beings: (for each called)

Thank you for attending our rite. Hail __ (name) __!

Response: Hail __ (name) __!

Closing the Gate(s): (Everyone holds their hands up above and outward)

Great Traveler, once again join your magic with ours and let the fire once again be just fire, let the well be just a well of water, and let the tree once more stand as a tree.

Let the gates be closed!

Response: Let the gates be closed!

(Everyone moves their hands out front, palms towards the center and then together)

Wuotan, Great Father; upon your voice the winds blow and bring the rains, we thank you for keeping our gates. Hail Wuotan

Response: Hail Wuotan

Thanking the Earth Mother:

[any extra offerings etc. are offered]

Earth Mother, from you all things come, and to you all things return.

Earth Mother, we thank you

Response: Earth Mother, we thank you

Closing the Rite:

Children of Earth, we celebrate the changing of the season, we have welcomed Ostara and we have celebrated with the Kindreds. This rite is over.

Suggested Reading:

GardenStone. *Eostre Ostara Eostar Facts, Assumptions, Conjectures, Speculations, Guesses and Nonsense.* Books on Demand, 2015.

Jacob, Heinrich Eduard. *Six Thousand Years of Bread: Its Holy and Unholy History.* Skyhorse Publishing, 2014.

Shaw, Philip A. *Pagan Goddesses in the Early Germanic World: Eostre, Hreda and the Cult of Matrons.* Bristol Classical Press, 2011.

Rev. Francesca Hedrick joined ADF in 1999 and was ordained in 2003. She is a member of Cedarlight Grove, ADF, in Maryland, and Secretary of the Scholars Guild.



We Are All Druids

By Rev. Jean "Drum" Pagano

There are many kinds of Druids: British Druid Order, Anglesey Druid Order, OBOD, ADF, RDNA, and many others. We come from different places and we approach our Druidry in many different, varied, and beautiful ways. I have been meeting with Druids around the world and I have come to understand one thing that they have in common: a profound love of Nature and the Earth. This, I believe, is a binding force. I am firmly committed to the greater community of Druids; I have studied with many of the programs, and I find Nature at the core of it all.

The Earth Unites Us

In a recent visit to Australia, I was fortunate to spend five days on Mount Franklin in Victoria. Mount Franklin is an extinct volcano, so it probably more accurate to say that I spent five days *in* Mount Franklin. We camped on the floor of the volcano, and the sides rose us all around us. Pine trees – a non-indigenous arrival to this area – graced the sides of the mountain along with the ubiquitous gum trees.

As they reached for the sky, the sun rose late over them, and it also set early because of them. I felt nestled in the bosom of the Earth Mother like never before. Yet, this was a distinctly local Earth Mother. Perhaps we all have our own local Earth Mother. I remember standing on the shore of the Southern Ocean, feeling the strong winds from Antarctica blowing through my hair. I could only imagine what the Earth Mother was like across that broad expanse of water.

The Earth Extends Around Us

When I travelled to Brazil, I remember seeing vast expanses of land from the airplane. The Earth stretched for miles around in unique and varied ways: plains, rivers, and mountains; browns, golds, greens, and blues; the variety was astounding. This was the same Earth Mother, generally speaking, but a very different one de-

pending upon location. It instilled in me the notion that we may speak of the Earth Mother in various ways, really depending upon where we are and how globally we wish to consider Her to be.

The scenery in Curitiba was different than the scenery in Florianopolis and it occurred to me that when we say the words "Earth Mother", what we visualize, what we feel fundamentally, is most likely a reflection of what is going on in our own back yards. In some ways, the many, many different Earth Mothers are like waves in the ocean: always in motion, always "waves", yet always the "ocean".

What Makes a Druid a Druid?

Several years ago, OBOD Chosen Chief Philip Carr-Gomm invited me to attend the OBOD Summer Gathering. I was unable to attend that year or the next, but with ADF's first European ordination this past year, I had the opportunity to attend the OBOD Summer Gathering in Glastonbury, my first OBOD event ever. I took the train from London and rendezvoused with Philip roughly mid-way between London and Glastonbury. While we had previously spoken together, the spontaneity of speaking face-to-face gave us an excellent opportunity to talk about our respective organizations and to compare notes.

As a Druid Grade in OBOD, I was fairly familiar with the structure, practices, and approach of OBOD Druidry, and I have always found it strikingly beautiful. It is lyrical and uses inspiration, in my opinion, to fuel the Druid experience. Much like with OBOD, we at ADF also call upon Bardic Inspiration early on in our Core Order of ritual structure, and I began to visualize how our practices were similar and also how what we did was different.

Glastonbury

I had many opportunities to speak to other Druids in Glastonbury about what ADF was about and



about what we do. I was invited to a meal with Damh the Bard (an amazing gentleman) and friends, and we exchanged stories all throughout our meal and afterwards. During the Gathering proper the next day, we broke up into groups to put together pieces of the ritual later that afternoon. I was struck by the deep level of understanding and cohesiveness in practice with the OBOD Druid Grade group and I was reminded of similar work that I have seen done with ADF as well and also with RDNA when we get together for ritual work. We called upon classic Druidic imagery and came together with a ritual component that was very moving and very effective. The pieces for the afternoon's work were coming together.

Looking Down on the Earth Mother

One of the great experiences in Druidry was walking from Glastonbury Abbey, past Chalice Well, up the hill to Glastonbury Tor, climbing over the various stiles, and then donning my white robe and walking up the Tor itself. The trail wasn't especially easy, and while there was an easy approach and a difficult one, I found myself taking the more difficult trail. The weather was soft and a slight drizzle fell from the skies. The sky was grey and overcast. As I walked up the

Tor, I looked out to the land that surrounded me, and it was a Grey Earth Mother that stretched far and wide, with different shades and hues and landscapes. It struck me that I was looking upon this scene as many had done long before. Who knows what She was called back then? I know what I call Her now.

Ritual and Reunion

We gathered on the Tor and I looked around to all that were gathered for a common purpose: to celebrate. At five degrees Celsius, it was a cool Summer Solstice celebration. People were dressed in different attire. Suddenly, from across the ritual field, I heard my name called, and recognized Paul, an ADF member from Wales. However far from my home, I found someone who knew me and someone with whom I had communicated before. People were gathered all around the circle, and in the middle was a fire. Yet some things, like a fire, are common to all Druids. It seems to be the focus of the work we do, to kindle the flame.

Rev. Jean "Drum" Pagano is the current Archdruid of ADF.

To Hestia

By Dave Kleinschmidt

Bright one, Hestia, eldest of siblings,
Keeper of holy flame,
Come light this sacred hearth!
Bring those who gaze upon it
Safety and wealth to the *oikos*,
Fellowship, joy around feasting tables,
Beacon of hope in the night.



To Hera

By Dave Kleinschmidt

To Hera I sing!
Protector of women and mothers
Aid to those managing households
And especially friend
of women silenced and ignored,
May your wisdom be heard
May your wrath be felt
May your strength be where it is needed
And may you help build civilization
one home at a time!



To the Spirits of Inspiration, Luck, and Skill

By Lauren Mart

Spirits of inspiration, luck, and skill,
I call out to you now.
Bless these dice and their players
with wisdom, clear thinking, creativity,
and the best of luck as they play,
that they may ever roll
with the tides of fortune
and always find the best adventures.
Be it so!





To Mnemosyne

By Dave Kleinschmidt

I call out to Mnemosyne
The power of memory
Without which ... wait, where was I going with
this?
Oh right....
Without which the knowledge of our lore is lost
Without which the memory of our ancestors is
lost
Without which no experience is kept past its
short-lived existence.
Join me as an ally, Memory,
Allow me to keep in my mind that which ought
to be kept
And lose that which ought to be lost
So that wisdom may accumulate!



To Gaia

By Dave Kleinschmidt

Hail great Gaia, mother of all!
You who support all the living,
You, the land beneath all feet and hooves,
You, the roots of every tree and grass,
Bless those who give you due honor,
Grant them the bountiful harvest,
Fair treatment from all your children,
Wisdom to work with all beings!



To the Spirits of Herbs and Spices

By Lauren Mart

Spirits of herbs and spices –
whether from far-way lands
or a pot on the porch –
we ask your flavors to join us as we cook.
May your aromas make our mouths water
in anticipation of the delights of food.
Bless us with deliciousness,
that we may all enjoy
our favorite things to eat. Be it so!



Circling Back

By Diane Cacciato

Drizzle, dismal, damp
Bones ache, back screams
Cold and miserable
Mud across the clean kitchen floor
I am so done with winter

Hee-ca-go, hee-ca-go

Hee-ca-go, hee-ca-go

Quail relevé, dancing beneath the fir trees
Their feather plumes waving in time
In their ballet for Brigit

Ha-hank, ha-hank,

Ha-hank, ha-hank

Chorus of Canada geese flying north
Through Olwen's white string of flowers
Floating in the blue sky

Zeeup! Peek! Tut tut tut

Zeeup! Peek! Tut tut tut

Robins chattering in the yard
Hopping between the crocuses and daffs
Calling Blodeuwedd to join them

Pulling myself up

The warm cocoon yields me
Wrapped in a giant, down comforter
Padding to the kitchen
Peering through the blinds
Sunlight splashing across my face
Spilling onto the kitchen floor
Dropping the comforter
I do not need comforting

Spring is here!



To Nature

By Dave Kleinschmidt

I lift my voice to nature!
As one small part of life
I depend on those with roots,
Chiton, hyphae, flagellum,
Stones of iron, zinc, and salt,
Water, rivers and lakes and oceans,
Sky that hugs the earth above,
All engaged in a global dance
Of body and spirit!
I come to you in friendship
Aware of all your gifts
And ask that you receive me
As partner, ally, kin.





To Sunne

By Lauren Mart

Oh waning sun, on this late autumn day,
I stand with my face turned
towards your warmth.
With tea in my hands,
I am grateful for your ability
to drive the chill out of the morning air,
that I may still sit in your light
and enjoy a few quiet breaths
as I start my day.
Your journey moves ever towards
the darkest time of year,
but still you brighten my days.
Thank you, Sunne, for your radiance.



Strike

By Rev. Jean "Drum" Pagano

Brigid strikes her hammer on the forge
And then
A spark flies and reignites
The Winter Sun.

Brigid strikes her hammer on the forge
And then
A spark flies and starts
The Dark, Cool Waters
Flowing deep in the stream.

Brigid strikes her hammer on the forge
And then
The Birch Trees Listen,
And their barks shine whiter yet.

Brigid strikes her hammer on the forge
And then
We light the fires
Of our hearths
Of the hilltops
Of the season reawakening
To the call.

To the Lady of the Stars

By Lauren Mart

Blessed Lady of the Stars,
Rebel General and Princess to all,
be with us as we each fight our own battles
to stay true to ourselves.
May we all know peace, success,
and have a future on our own terms,
in our own way, with our own genius.
May we sparkle with glitter,
shining like beacons of hope to each other.
And may we always remember
that we are strong
and not to be underestimated.
Be it so!

Hearth Paganism and ADF's Work

By Rev. Ian Corrigan

Many who choose to work as solitary Pagans seek the skills and, we might say, the authority to function as their own 'priest' or 'priestess' – to manage their own religion in their own way. We may agree that there is no intrinsic need for external validation of a person's spiritual work. That said, the goal of ADF has always been to provide a well-ordered method for personal work, a larger group structure into which that personal work can be fit, and the training needed to use that structure effectively. Over the years the front-end of our presentation of that work has been the Dedicant's Path. Invented in the late 1990s, those basic methods have been presented both as the practice of our religion and as a preliminary to our study programs.

While many members have in fact completed the writing requirements and been officially recognized as 'Dedicants' of ADF, we feel as if there has been a failure to excite and engage new members in the real spiritual work of devotion, attunement and alliance with the Kindreds. Despite several efforts and one major revision it is felt that the DP still has the connotation of a 'study program' or of 'homework', when the goal is to offer the basics of devotion, meditation and study to new members as a spiritual path in its own right.

So we (the priesthood and leadership) are once again reworking how we present the 'front-end' of our work to new members. We hope to offer a clearer, more accessible approach to the basic skills of Our Paganism; to help members (especially solitary members) build a working personal practice. ADF was built on our Groves, and on the work of building public Paganism. We have learned that public Paganism requires training in private spirituality; even active Grove members can benefit from building a home practice. So we are working toward a new style of recogni-

tion for members – the Hearth and Hearthkeeper. This will suggest a statement or public oath by the Pagan that they will formally take up the worship of the Gods and Spirits in their homes and lives. Especially, this will be understood to include the keeping of the Eight High Days in a recognizable version of the ADF Order of Ritual.

The spiritual goal is to encourage members to take up a real personal practice in our forms, to offer our style of work for their local religion in fact. The methods presented in the current DP will remain, and we'll have the chance to enlarge upon them at length on-line. Shrine-work, walking devotions, meditation, trance-vision, offering rites, etc. will be presented, in context of a developing relationship with the Kindreds. New members will not be presented with the notion of writing requirements, review or correction, but rather encouraged to simply take up the work and do it.

I see this as so very useful for couple and family work – it provides the opportunity for intimate yet formal practical work in devotion, daily prayers and life-support, and formal invocation. The work can help members grow their own personal priesthood, especially in terms of their service to and relationships with the Kindreds. It can help members examine the seasonal rites of traditional Paganism, as well as observe their local land.

The writing requirements for the 'Dedicant' preliminary study-program work are not currently being considered for revision. Those of you actively pursuing that work can continue as you have begun. For the rest of the membership we hope to encourage us all to make a place in our homes and hearts for the Shining Fire and the Cleansing Well, to grow closer to the spirits around us, and better receive their blessing.

All of this presents us the obligation to provide



training and support. Expect a new ‘manual’ sometime in the coming year (or so). This will include very simple, do-it-today practices, and work up to teaching effective performance of the ADF style of ritual, adapted for micro-group ritual, along with advice on adapting High Day customs for home and family groups. We’re discussing short ethnic summaries, though the material in the current DP manual may be enough for a start. Certainly our ethnic kin organizations could put out support materials.

New members will be given the basic instructional material and encouraged to begin whatever work they prefer immediately. We imagine those who resonate with our path developing their skills, in time publicly declaring their Hearth, and taking up the regular round of devotional and seasonal work. From there, this is a matter of commitment – the Hearthkeeper undertakes the work of maintaining her shrine and High Day cult, developing her skill and understanding as

she may. For those with little inclination to further formal training this level provides a commitment to work and grow as inclination leads, without deadlines or reviews, and provides a solid basis for the spiritual practicum work of our formal programs.

Older members will know that this idea has been bubbling in the pot for some years. At this time we have green lights from both the priesthood and the Mother Grove to proceed with the design. I’ll make no promises here about when a manual might be delivered, but watch our space for developments and ideas as they come. In the meantime I might suggest looking again at the Dedicant material, forgetting about writing requirements, and thinking about how you might begin working the way.

Rev. Ian Corrigan is a senior priest and Archdruid Emeritus of ADF.

A Wandering Druid in Ireland

By Rev. G. R. Grove

Over the last thirty years, I've been fortunate enough to visit many sacred sites in Great Britain and Ireland. I started in England, with Stonehenge (of course) and Avebury, then worked my way gradually west and north. I particularly sought out stone circles wherever I could, in southwest and central England, in Wales, and in Scotland, traveling as far as the Hebrides and Orkneys. Most recently I've managed three trips to Ireland, where I've visited Newgrange and Knowth, descended into the muddy depths of Oweynagat, and climbed to walk amidst the

There are splendid views in several directions, especially to the north and west. It was a peaceful place the day we were there, with a quiet herd of sheep grazing around the stones

Drumskinney Circle is located in County Fermanagh, six miles east-northeast of Pettigoe and not far off the B72. It's well signposted and only a short walk from a parking area, in a boggy, open countryside. An irregular ellipse, 45 feet by 42 feet, believed to have built around 2000 BCE, it's well maintained and easy of access. It was a



tombs of Carrowkeel and the Hag's Mountain, Slieve na Calliagh. I could write a book – well, in a manner of speaking I have, and more than one – about the places I've seen. But today I'd simply like to share a few pictures of stone circles I've visited in Ireland.

Beltany Circle is located in County Donegal, one mile south of Raphoe. It's an easy uphill walk from the parking area along a tree-shaded lane. Beltany is a large circle, 145 feet in diameter, and as my picture shows, doesn't fit well in the camera. It possibly dates from around 1400-800 BCE (late Bronze Age), although it might be earlier, and comprises 64 stones, very closely-set. The circle is said to be oriented to the Beltane sunrise.

bit lacking in atmosphere on the sunny day we were there, but might have more in the right weather.

Drombeg Circle is located in County Cork, three miles west of Ross Carberry, off a secondary road south of the R597. A small circle, 31 feet in diameter, of seventeen closely spaced stones, of which 13 survive, it is only a short walk from the parking area, and has beautiful views to the sea in the south and to a long ridge in the west. The circle is oriented toward the winter solstice sunset, and the large recumbent stone at its west end gives Drombeg its alternate name of "the Druid's Altar". It has been dated to 1100 - 800 BCE. It's apparently a popular site, so I would recommend an off-season visit.

Drumskinney Circle .



Grange Circle is located beside Lough Gur in Limerick County, eleven miles south of Limerick. A tiny car park on the east side of the R512 gives access to the site. Grange is a perfect circle 156 feet in diameter, a continuous ring of 113 uprights up to 5 feet high, the entrance of which is aligned to the summer solstice sunrise. Possibly in use 2500-2000 BCE, the circle is so large that I could only photograph it in sections. It lies at the edge of the Lough Gur Neolithic complex, which includes a pleasant interpretive center on the east

side of the lake. I highly recommend a visit to both.

Kenmare Circle (also known as “The Shrubberies”) is actually in the town of Kenmare, County Kerry. An ellipse 56 feet long by 49 feet wide, it is a pleasant place, surrounded by trees and nicely maintained. It is also a fairly short walk from some excellent pubs. The round stone in the middle of my photograph forms the capstone of a boulder burial.

Drombeg Circle .





Part of Grange Circle .

Athgreany Circle, also called the Piper's Stones, is located four miles east-northeast of Dunlavin, County Wicklow, on the east side of the N81. Access involves climbing over a fence, followed by a fairly short uphill walk. This site, on the western slopes of the Wicklow Mountains, is 45 feet in diameter and has pleasant views in all directions. It's another circle which doesn't fit well in the camera; my photograph covers only a part

of it. It is currently composed of 16 granite boulders, with 5 remaining in their original placements, although the Ordnance Survey of 1941 reported 29 stones originally. There has been no archaeological investigation of the site, so the construction date is only estimated to be from the late Bronze Age (approximately 1400-500 BCE). The circle may possibly be aligned with the mid-summer sunrise.



Grange Circle from the east.

Kenmare Circle .



These are only a sampling of Irish sacred sites. I hope to visit more in the future, and recommend such a pilgrimage to all my readers.

Recommended Reference:

Burl, Aubrey. *A Guide to the Stone Circles of Britain, Ireland, and Brittany*. New Haven: Yale University Press, 1995. Print.

Rev. G. R. Grove joined ADF in December 2009 after a trip to Ireland, where she met Rev. Kirk Thomas at Newgrange. She completed her DP work in 2012, and became a Master Bard in 2013 and an ADF Initiate in 2015. She was ordained in 2016, and is currently Chief of the Scholars Guild, Preceptor of the Seers Guild, and EIC of Oak Leaves. You can find her novels and poetry on Amazon.com.

Athgreany Circle .



Ian's Little Room – Techniques of Ritual Invocation

By Rev. Ian Corrigan

This article was written for inclusion in a forthcoming publication under the working title of “Pagan Worship”. In it I will present some of what we have learned from our years of ritual experiment, and apply principles of magic art to the work of establishing personal cult. So this article addresses our liturgy and forms in a round-about way, perhaps, but is still my best instruction, to date, on an important element of ritual Pagan work.

We might describe two major goals of the ritual work of Paganism. The first is to heal and inspire the human soul by bringing the Powers of the Worlds together in a true and proper way. By coming to stand in the Sacred Center, with the Worlds and Realms and Gods and Spirits all around us, we seek to make our own spirit, by reflection, orderly and whole. The second, at least in your author's estimation, is to draw the power of the divine out of the abstract and into the material, and likewise to draw the common mind out of social norms into experience of spirit. The first of these goals is supported by the whole structure of a well-worked ritual, while the second is especially the work that traditional magic and religion calls invocation.

Invocation is the work of bringing a specific spirit or spiritual power closer to the invoker. This can be attempted through anything from simple personal prayer to the establishment of a permanent idol or shrine. Tradition offers us a basic outline of such work, generalized from influences both European and Eastern, and applicable to any polytheism.

Like all conscious ritual, invocation involves the body, the intellectual mind, and the emotional attention of the invoker. This is orchestrated



through the steps of the rite – gestures, words, and deliberate mental contents. To lift any ritual performance above mere repetition, we must fully engage the mind and imagination – we must do the “inner work” of the ritual.

To perform a traditional invocation of a deity or mighty spirit, you'll need to assemble several items and preparations. This is a case in which the techniques of “magic” become indistinguishable from those of “traditional Pagan ritual worship”. The care which one would take in a major “conjunction” or “working” is appropriate here as well.

I: Preparing for an Invocation

A: Study

It is a simple matter of respect for us to learn about the nature and ways of the deities we seek to know. If you are committed to building a deep spiritual practice, then reading and study of the real facts about ancient religion seems mandatory. Make it your business to learn the known academic facts about the deity you mean to invoke. It is vital to read past the “New Age” and “occult” sections into history, archeology, and mythographic material.

B: Props and Ritual Materials

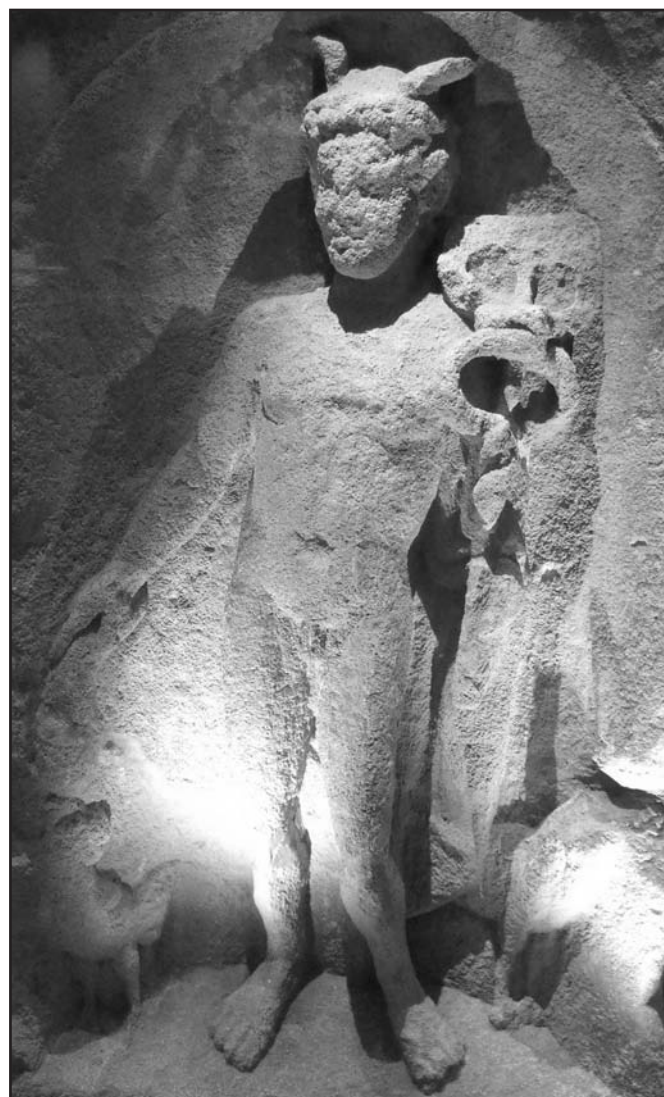
For a formal invocation, and especially when one is “meeting” and coming into relationship with a deity, one can essentially create a table-top

temple of the god. The center of this shrine should be a material basis – most commonly an image of the deity. In this you can be as luxurious or as simple as you like. A page from a magazine in a simple frame can be enough, or a hand-shaped image of clay or wood if you have a little skill. Lovely modern and replica images are available if you have some budget, but it is best to choose an image that speaks to you, even if it is less expensive.

For many deities there may be a natural object that can be obtained directly from woods or shore or turf. A shell, a tree-branch or fruit, a stone from a river or lake – these simple things can also serve very well. Be sure to choose things which can survive undecayed on your shrine, or have a plan to change them regularly.

Many deities have a central or important symbol that may also serve as a focus. Aphrodite's Mirror or Girdle; a spear, a harp – many such symbols are available as small tokens that can serve alone or along with an image. There may also be a traditional linear figure associated with the Power – Indic polytheism has a detailed science of “*yantras*” – linear designs that serve as actual idols and containers for divine power. Any two or three of these approaches might be combined for an effective material basis for an invocation. Consider how to arrange them attractively in your home shrine, or in a separate shrine area, as you please.

For the primary ritual in the style taught here you will also need whatever offerings are proper for the spirit being invoked. There is the standard list of offerings good for all – incense, flame or light; clear water, ale, wine or mead; bread and honey – these will almost always serve. Often the literature and traditions surrounding a god or spirit will suggest specific traditional offerings – the proper woods or perfumes, things of the sea or forest, etc., or food and drink associated with the deity's stories. Most of this will be finally gathered as you approach the performance of the rite itself.



C: Spoken Content

In order to work in a traditional fashion you will want to have a well-constructed spoken invocation, and perhaps a couple of other vocal elements to your invocation. Such material can be sourced from ancient writings, found among modern authors or composed by you for your own work. Never think that your own work is not sufficient, so long as it pushes your own buttons of awe, honor, and aspiration to the divine.

Such an invocation traditionally includes several parts –

- Praise for the Guest: the names and powers and deeds of the deity are named and praised, and it is invited to the feast as the Noble Guest.
- The Introduction: The invoker names herself

and her spiritual lineage and powers, placing herself as a being worthy of the deity's respect.

- Setting the Feast: The proper offerings and gifts are made, reciting the associations and meaning of each.

- The invitation: all is wrapped up and the god is "seated" in the Grove, and/or in the image.

In addition to the primary image, and especially in private rites, or rites intended for a magical effect, it is useful to have "Words of Power" – specific words or phrases in a foreign or "magical" language which are recited, sung, or intoned as a powerful way of attracting the attention of the spirits and drawing them near. Choosing or designing such words is an extra step, which nevertheless can add romance and power to your workings.

The records of ancient late classical magic contain "barbarous names" (i.e. names not from the Greek language), some of which are names or titles of various regional gods or famous spirit-powers. *Voces Magicae* are also often strings of letters, especially vowels, assembled as much for their symbolic value in sequence as for pleasing sound.

In my own work I have often chosen to use short phrases and key-words from the Irish language, in keeping with my interest in ancient Gaelic religion. Others might choose Greek or Latin, or even Sanskrit. Even a modest effort to learn the vocabulary and ideas of ancient cultures through their languages can produce important insights.

Finally, the use of a singing or intoning voice is central to many styles of traditional invocation. Many styles of ritual performance "intone" the words of rites. That means choosing a note that one can produce with good resonance, and expressing the rite in that voice, perhaps with a few complementary notes too for emphasis. I want to emphasize that one does not have to consider oneself talented at singing to use this style.

All these elements should be brought together in a written (or improvised, as you gain skill)



Photo: Sailko, from Wikipedia Commons: Athena

invocation. In some modern New Age circles one will occasionally hear the idea that words are, in some way, a problem, or that it would be better to "transcend" words in spiritual arts. Nothing could be further from world spiritual tradition, in which words are the very body of the spiritual – the manifestation in the world of mortal ideas of divine concepts and persons. Whole mystical and magical systems have been created based on the sound and symbolism of letters and words. If we are to make our work resemble the work of tradition we should choose, I think, to speak aloud confidently and with beauty and skill, as we are best able.

D: Inner and Visionary Content

The old, traditional ritual formula says that it is "things done and things said". In modern times, as we rebuild our ways from the remnants of lore, we must add "things thought". This refers mainly to the visualizations and deliberate imaginal constructions that are arranged to proceed through the various steps of a rite.

The work of developing skill in visualization is a large topic, on which I have written a small book. The goal of the practice is to be able to create personal visionary experiences, with concentrated attention and detailed content, while performing

ritual speech and action. In essence the ritualist creates a field of augmented reality that combines the physical tools of the rite with organized and symbolically-powerful visualized energies.

For the work of invocation the central task is to develop a detailed and clear envisioning of an ideal image or idol of the deity. I suggest the development of a perfected static image – as if a statue or 3D rendering – rather than a scene of the deity in motion. Let such visions of the God acting and speaking come as the result of work, rather than beginning as constructs.

The composition of a vision-idol can include as much luxury and detail as you like, on no budget but your time and attention. You can take this as an opportunity to create a thing of beauty, in whatever way is true and real for you. Just as in a material creation, you should be sure to include important symbols, emblems, and colors that correspond with the deity in your vision. In the effort to make an “artifact” in vision, you should try to make the visualization a permanent form, which you recreate in the same way each time you use it. Once such a form is established, any changes in symbols or form may occur spontaneously, perhaps as communication with the deity.

II: Performing the Invocation

A: Ritual structure

Invocation is usually placed in a central place of honor in a larger ritual. In some kinds of worship-and-blessing rites, the invocation and offerings are the central element of the rite. In some seasonal and magical rituals, the invocation of deities or spirits is a step in assembly of powers needed for the overall effect. In any case, you will want to open and close an invocation with your usual framing rituals, such as those given in this book.

In the grimoire section of the text I will give complete scripts for “audience” rites – ritual work based on a central invocation of a deity or Kindred, and meant to convey the vision and blessing of that Power. To conclude this discussion, let me provide a couple of outlines that will

be fleshed out in scripts, but which can always be used as a structure for individual writing.

Outline for a rite of “Audience” (invocation, presence and blessing).

- Assemble all tools, materials and offerings. Count your offerings twice. (Establish a basic level of trance and concentration, focused on the work.)
- Light and bless the Offering Fire and Ritual Water.
- Bless and Enchant your ritual space, by whatever rites you have chosen.
- Establish the Sacred Crossroad, Gate, or Between. (Establish an Inner vision-locale of the temple, and the Inner Idol of the deity.)
- Recite the invocation and present the offerings.
- Give final prayer and spill or burn the offerings. (Approach the Inner Idol in vision, aspiring to the presence of the deity.)
- Derive an omen to determine acceptance/blessing.
- Bless and drink the Blessing Cup, or receive the Flame, etc, as proper. (Spend a time in contemplation, in the presence of the Inner Idol and with the Blessing in your heart.)
- Thank the deity, with a final offering, speaking from your heart.
- Thank all beings, and close the Rite according to your method

Once again, scripts for all these sections are provided in the ritual texts here.

Invocation is a basic skill that will be applied both formally and informally in many or most kinds of ritual. It can be framed as the goal and center of rite, to allow oneself to become more familiar to a deity. More commonly it is employed as an element of a larger sequence, to empower magic or assemble divine allies. In all cases it is central to formal Pagan ritual work.

Rev. Ian Corrigan is a senior priest and Archdruid Emeritus of ADF.

Tree Medicine Tree Magic

By Ellen Evert Hopman
Reviewed by Rev. D. Rowen Grove

Pendraig Publishing; Second Edition, Updated and Revised edition. (October 25, 2017)
ISBN: 978-1936922895

Ellen Evert Hopman, Celtic Reconstructionist Druid, homoeopath, and Master Herbalist, has produced an interesting and engaging book in *Tree Medicine, Tree Magic*. This second edition, updated and expanded from the original 1991 printing, examines the herbal and magical properties of some families of commonly occurring trees, plus some uses of and folklore beliefs concerning them. In her introduction, she writes, "I wish to remind the world of the beauty and poetry of the large trees that are being decimated everywhere to make room for parking lots and shopping malls, to make paper and wood products, and through the destruction of rainforests and wildlands." She goes on to say, "My second intention is to bring to public awareness how useful natural medicines are, how easy they are to prepare, and how available they are year round in our back yards."

After some additional introductory discussion of



the archetype of the Great Tree, which appears in many cultures in both Western Europe and the Americas, the author touches briefly on some traditions of the Seneca peoples (who were members of the Iroquois Confederacy), to which she will occasionally refer later. Next, she includes some useful basic instructions for the preparation of assorted herbal products, including infusions, decoctions, tinctures, and other things,

and touches on the uses of homeopathy.

Hopman then goes on to examine nineteen different tree families: the Oak, Pine, Ash, Willow, Holly, Hawthorn, Hazel, Birch, Rowan, Apple, Eucalyptus, Elm, Maple, Chestnut, Cedar, Poplar, Larch, Walnut, and Elder. While most of these originated in Europe (particularly in the northern and western areas), a few are native to the Americas, and one, the Eucalyptus, hails from Australia.

For each tree group, the author provides a chapter beginning with a little discussion of a number of the individual varieties of trees

within that family, followed by some associated folklore. She includes sections on the tree's practical uses, its herbal uses, and its magical uses, then adds a few more thoughts which she calls "Druidic Insights" as well. For each tree family, a variety of recipes are given: for wines, teas, incenses, dyes, medical remedies, or other things, specifying which parts of the tree are to be used (leaf, bark, root, etc.) and how they should be collected and processed. The full page color plates, one or more for each chapter, are

taken from an assortment of vintage botanical texts. Although they might have benefited from the addition of a diagram showing the general shape of an adult tree of each group, they are handsome and pleasantly old-fashioned in feel, and increase the overall visual appeal of the book, as well as being quite useful for tree-identification. The text is further enhanced by a scattering of poetry (from authors such as Frost, Emerson, and Thoreau) between each chapter, as well as other quotations, and the book concludes with a selection of “useful things”: power bundles, a tree meditation, and a discussion of tree calendars and tree alphabets. There are more than three pages of references, and extensive indexes for the herbal, practical, and magical uses, plus one for the recipes given in the text, and footnotes at the end of each chapter as well, for online or printed resources.

A caveat or two: while some trees were fairly comprehensively covered, I felt that others could have benefitted from a somewhat more thorough discussion of the properties of the tree in ques-

tion. In addition, the book could perhaps have used a little more editing, for at times there is some redundancy of information as to the traditional uses of the wood, and there are a few typos here and there.

However, taken all in all, *Tree Medicine, Tree Magic* is a pleasant and useful collection of folklore, insight, and practical knowledge, blended in an appealing combination of herbalism, folk-medicine and magic. Some of Hopman’s insights on both the magical and physical properties of various trees may raise the reader’s awareness of trees in general from commonplace things seen daily, but hardly noticed, to a greater appreciation of the mystical and practical properties of these complex organisms.

Rev. D. Rowen Grove joined ADF in the spring of 2010 and completed her Dedicant Path work two years later. She became an ADF Initiate in 2015 and was ordained an ADF Priest in 2016. She is currently Senior Druid of Chokecherry Grove, ADF, in Denver, Colorado, and recently became the ADF Preceptor.

The Poets

Rev. Michael Dangler joined ADF in 2000. He completed his DP in 2003, was ordained in 2006, and became an ADF Senior Priest in 2010. He is past Senior Druid of Three Cranes Grove and has held a variety of ADF offices since. He lives in Hilliard, Ohio. You can also find his Patreon for additional resources and writings at patreon.com/chronarchy.

Diane Cacciato is new to ADF, but is excited to be here. She is an author, poet, essayist and retired teacher-librarian. She divides her time living between two islands worlds apart - Vancouver Island and Sicily.

Dave "Thexalon" Kleinschmidt is the secretary of the Bardic Guild, secretary of the Hellenic Kin, and scribe of Stone Creed Grove. He was the 2014 Wellspring Bardic Chair. He maintains a

pagan-focused blog "The Joy of Thex" (<http://www.thexalon.net/>).

Lauren Mart joined ADF in 2012, after a rather eclectic, ten-year romp through the ranks of modern paganism. A member of the Anglo-Saxon hearth, she is currently the Senior Druid of Nine Waves Grove and is working her way through the first circle of ADF’s Clergy Training Program.

Rev. Jean “Drum” Pagano. Drum has been a member of ADF since 1984 (he was ADF’s eighth member). He is an ADF Senior Priest, an Initiate, and our current Archdruid. He enjoys working with his various altars, spending time in Nature, and studying and teaching the Ogham.

***Never Again the Burning Times:
Paganism Revived***

By Loretta Orion

Reviewed by Leesa Kern

Waveland Press, Inc. 1995 (322 pages)
ISBN-: 978-0881338355

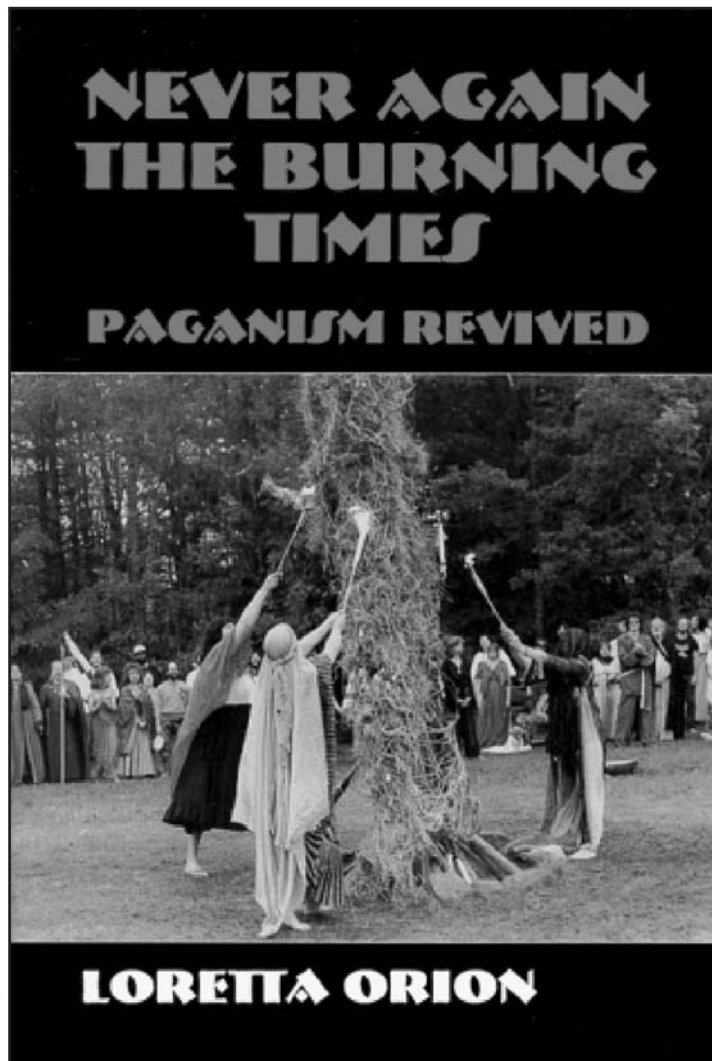
It is worth looking backward in time, to remind ourselves of how far we have come as a spiritual movement. In this spirit, I offer this review of

Never Again the Burning Times, by Loretta Orion. Orion is an anthropologist, using ethnographic field work, participating observation, and surveys to study the American Neopaganism movement in general, and role of witches as healers, specifically. I first comment on the text in general, then analyze its strengths and weaknesses, and then conclude with the work's usefulness to ADF members.

Never Again presents itself a research monograph, moving between description, historical framework, and analysis, occasionally in the same chapter. She provides a history of Wicca, starting with Gerald Gardner, then how modern witches (as of the early 1990s) define themselves.

She then delves back into history, situating modern Neopaganism as an outgrowth of ancient and medieval magical philosophies and traditions. She jumps to the 1980s as she describes the festival movement, and then back to history, and the split between American and British witchcraft. It is in this context, then, that she returns to the role

of modern witches as healers, continuing in the tradition of the older patterns she highlights. The witch (and in her view, Neopagans generally) has always been on the fringes of society, as anti-establishment figures such as Medea and Circe. Her data shows close to three-quarters of a festival-going sample use nontraditional methods of healing, chiefly meditation and visualization, illustrated with ethnographic descriptions. She closes with chapters that speculate on the future of Neopaganism.



The focus on alternative healing is very basic, and not surprising to most Neopagans. However, it is only an introduction. That may have been its purpose, so by itself that is not truly a weakness. There are other areas that Orion passes over that are more glaring. She devotes an entire chapter to the role of “shamanism” in Neopaganism, informing the ‘witch-as-healer’ role, and yet makes little mention of the issues of cultural appropriation this implies. She also interchanges the terms “witchcraft,”

“Wicca,” and “Neopaganism,” which is an oversimplification from both anthropological and Neopaganism perspectives.

Orion's main strength is not her primary data, but her review of the roots of Neopaganism. Her discussion span, from ancient magicians of Greece and Rome, through the medieval writings of Giordano Bruno, and into Crowley and Gardner,

gives modern witchcraft a grounding that mediates between the “ancient tradition revived” and “Gardner made it all up.” Interspersed with the historical background, she explains concepts of magic, energy, and other terms familiar to Neopagans, referring to the above historical figures and academics like Durkheim and Eliade.

The fact that Orion is also Neopagan is a strength; she can provide a more descriptive perspective that research by outsiders are unable to give. Other reviewers find it to be a liability (Bamberger 89; Luhrmann 225), arguing that she blurs the line between objective ethnography, as if there could be such a thing, and public relations, to address common myths about Neopagans.

Her respondents are predominantly educated (over two thirds had 4 or more years of higher education), although the majority (79 percent) fell below the national median income. They are predominantly white. While her sample is not randomly selected, these characteristics are consistent over time and other non-random samples, and could yield quite fruitful topics for discussion and reflection. Neitz (336) values Orion’s use of first-person accounts, yet wonders about representativeness. Convenience sampling is not unknown, especially when studying populations from which one is unable to use random selection. When there is high agreement across non-random samples on key variables, reliability is reinforced (but of course, never assured). A larger problem in my opinion is that it is often unclear from which of her samples the results Orion discusses are taken.

For those interested in academic scholarship, *Never Again the Burning Times* is an interesting read. It gives a sense of history and change, as we enter the last half of our first century as a religious movement. I find it too limiting for use in the Dedicant Path’s “Modern Paganism book review” requirement, not just because of its age, but the focus on Wicca. Study program students interested in the history of magic may find her review a useful introduction, as will those who are, like myself, interested by scholarship in the field of Pagan Studies.

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Dr. Kern has been a pagan since 1992 and a member of ADF since 2001. She has been a member of Three Cranes Grove since then and has served as scribe and senior druid. She is past scribe of the Welsh Kin, preceptor of the Warrior's Guild, and is currently on the Mother Grove as Non-Officer Director, and in her other job, she is currently working on research on family religiosity among Neo-Pagans.



Word Search: Paganism Who's Who

By Chris:)

B O T E A F J O U A V O C X K A L P M A
L N S R C K J X F T B L A R S O N K G B
Z R E S T A L L O R R U M O R G A N W G
G C Q P A X T O N R O X C J T H W P O J
V A H M G E B T D C A S J K V Z N J G M
B R R A H D B V W U M V T C L Q D K C D
T R C D R C B X Z N H U E L A A Q M P Z
Y G C E N R E K E N H U S N J Q N E F P
B O J L I E O J O I R X C D H E I D I K
X M X D E J R W Q N D H M T W E S S S F
H M C N A L L E N G D L D K A E A R I B
Y W S L N M Z H Z H W R R X V K E R T U
V K T C O R R I G A N E A A T D D U T D
T V A O F R U O L M Z A R T N Z Y V T A
O X R M U R R A Y A H G A A I R L N Y P
T Z H K F L O Z R C I K S X C E O A W E
X C A K J B A F Q Y Q Z E H H X V G D S
D K W Q B O N E W I T S X Q O P S Z P T
K N K T A Y L O R V U E V W L C C A U Q
Y N F N S I G T N J Y D Z F S G M F O X

BONEWITS
BUCKLAND
BUDAPEST
CARRGOMM
CORRIGAN
CUNNINGHAM
FOX
FRAZER
FROST
GARDNER
GRAVES
HARROW

KONDRATIEV
LARSON
MCNALLEN
MORGANWG
MURRAY
NICHOLS
PAXTON
RAVENHEART
RESTALLORR
SANDERS
STARHAWK
TAYLOR

Ancestor Prayer

When you were born,
The earth became your body,
The stone became your bone,
The sea became your blood,
The sun became your eye,
The moon became your mind,
The wind became your breath.

When you passed to the Otherworld,
Your breath became the wind,
Your mind became the moon,
Your eye became the sun,
Your blood became the sea,
Your bone became the stone,
Your body became the earth.

When we were born, you did the same for us:
You called forth the earth and rocks;
The sea arose and the sun descended;
The moon shone down and the winds sang.
For those who come after, we shall do as you did for us
When we are gone, we shall do as you did before.

Ancestors, we honour you.

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