

# OAK LEAVES

The Quarterly Journal of Ár nDraíocht Féin Winter 2020 ~ Issue No. 91



# Wisdom

Earth Mother,  
Spirits of Inspiration,  
Ancestors,  
Nature Spirits,  
Shining Ones;

Give me good judgment, Grant  
me the ability to perceive people  
and situations correctly,  
When faced with a decision,  
Let me deliberate about and  
decide on the correct response.

So be it!

- Rev. Jean 'Drum' Pagano -



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by Rev. G. R. Grove

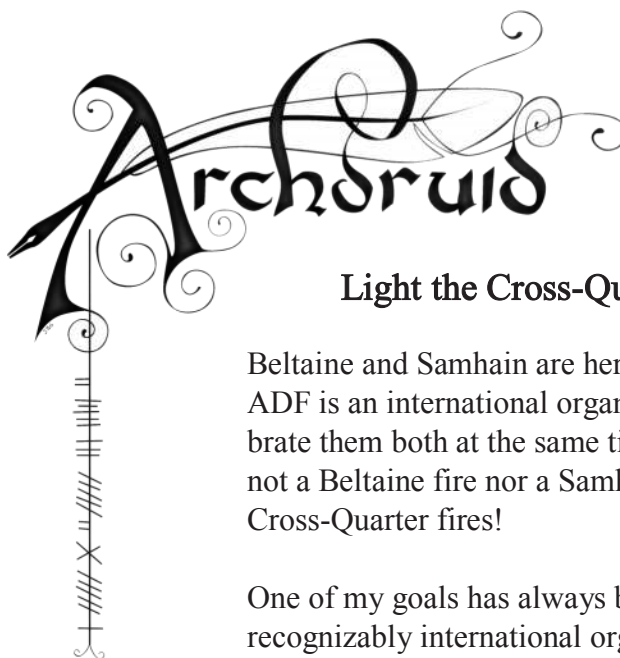
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Old Nemeton  
by Rev. Ian Corrigan

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**Light the Cross-Quarter Fires!**

Beltaine and Samhain are here once again. Since ADF is an international organization, we celebrate them both at the same time, thus lighting not a Beltaine fire nor a Samhain fire, but the Cross-Quarter fires!

One of my goals has always been to make ADF a recognizably international organization. With the addition of Chief of the Council of Regional Druids Shaz Cairns from Australia, and three members of the Mother Grove being from Canada, I feel that we are now comfortably represented outside of just the borders of this country.

We have members in both the Northern and Southern Hemispheres, so Beltaine and Samhain are not isolated events but complementary events that occur at the same time. As the season of introspection arrives in the northern hemisphere, the growing season begins in earnest in the Southern Hemisphere and we are collectively able to celebrate the Earth, the Earth Mother, and these holidays in different ways on the same planet, on an Earth where the Earth Mother reflects the seasons around here, even if those seasons differ. We come to experience the Earth Mother in so many ways.

Virtual festivals, rituals, workshops, and all manner of activities that we used to enjoy in person are now celebrated together where one was formerly limited by distance and location. I can easily celebrate Beltaine in Melbourne, Australia and Samhain in Ottawa, Canada without ever leaving my living room. In this way, seasons are no longer merely local, but they are transcendent of location all together. While the weather outside my window may reflect November winds or May breezes, my religious experiences reflect and support the locale in which they

are presented, not where they are attended.

We call to the Spirits of Inspiration in our rites, those spirits that will honey our tongues and silver our words. We call to them not only in our rites, but in our print workings that are represented here in *Oak Leaves*, which you are now reading. *Oak Leaves* is our premier literary magazine, presenting the best works from our members, in many and varied bardic modes of expression. I like to think that *Oak Leaves* demonstrates how varied and talented our bardic members are.

While *Oak Leaves* continues to present our best in print, I must acknowledge and recognize the beautiful presentation of our works of literature, photography, and piety presented by Social Media Director and Vice Archdruid Rev. Amber Doty. The beautiful works of inspiration that are presented almost daily allow us to see the works of others, incorporate them into our own practice, and offer them to others in return. We are blessed to be surrounded by so many Spirits of Inspiration.

In the spirit of the season(s) and in the blessings extended by the Spirits of Inspiration, I offer two poems for Samhain and for Beltaine. I hope they meet with your approval.

### **Let the Sun Be Beltaine Fire**

Let the Sun be Beltaine fire,  
Touching the treetops at dawn,  
Chasing the darkness away,  
Warming the earth,  
Kindling the spark of life,  
With the hospitality of offerings  
Coming from the skies.

I reach for the flame above,  
And it warms me,  
With the promise of the growing season,  
With the green world unfolding,  
With the days growing longer,  
In response to that flame.

Shine sun, shine,  
Let the Sun be Beltaine fire,

As it extends bright and yellow,  
Across the season just arrived.  
The blessings of the sky,  
Become the bounty of the land.

### **Darkness Arrives as a Friend**

Darkness arrives like a friend,  
Knocking softly,  
In the receding light.  
Seasons changes,  
Summer ends,  
And the Sun shines differently from above.

In my mind's eye,  
I remember the days  
Of light  
Of life  
Or growing  
In the lengthening days.

Now as the days grow shorter,  
I am reminded of loss and  
The end of things.  
This is not a final end,  
But the end of a cycle,  
The end of a season,  
The passing of life.

We remember the lives,  
That have passed this year  
And before,  
And remember the Ancestors  
And the guidance they share.

Gone and remembered,  
The chair where they sat  
Still warm in our recollection.  
Darkness arrives as a friend,  
And we say "Welcome".

A Blessed Beltaine and Samhain to one and all,  
wherever you may be, or everywhere.

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

## Winter Issue of Oak Leaves

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

In this virtual world of zoom, Oak Leaves is still one solid physical thing. In this issue we have the usual column from our Archdruid, Rev. Jean “Drum” Pagano. This time, he talks about the Cross-Quarters fires and offers some seasonal poetry. We also have thoughts from our Vice Archdruid, ADF Senior Priest Amber Doty, on reciprocity.

Rev. Ian Corrigan offers us a script for Pagan devotional worship based loosely on elements of both the Indic ‘Pooja’, and the Roman Catholic ‘Novena’.

Our poets have been very productive this time, including work from two new voices—Amanda Kroft and Patrick Bladow—as well as some of our usual writers



Diane Cacciato (soon to be Rev. Diane Cacciato!) takes us to the Slavic world and its divinatory customs., while Rev. D. Rowen Grove offers us information and a recipe on festive breads of winter.

We have two interesting and very different articles from Wayne Keysor this time —one on the concept of the soul as viewed by the ancient Greek philosophers, and a second providing advice on how to complete ADF study programs.

In addition to the usual puzzle, I have reviewed an interesting book by Professor John Waddell on Archaeology and Celtic Myth.

As always, I thank all our contributors, and encourage others to submit articles and poetry for future issues. Send them to [oak-leaves@adf.org](mailto:oak-leaves@adf.org) before December 15th, and you, too, may find your work in print.

Blessings to all,  
Rev. G. R. Grove

## Wandering the Wheel

*By Rev. Amber Doty*

We've almost reached the end of 2020. It's hard to believe that so much has happened in such a short time. There have been many hardships, but there have also been some wonderful experiences throughout the year. I'm grateful for all of the amazing rituals, festivals, and discussions that have been presented in a digital format. I've had the opportunity to witness more rituals and met more people than I could have done in a normal year, all from the comfort of my own home. Attending rituals that have had participants from multiple continents has been such a bright and important part of my 2020 experience.

Reciprocity is a key part of our practices and rituals within ADF. Our COoR rites are dedicated to building reciprocal relationships with the universe we live in. We strive to build connections both within our communities and with those beings that we invite to our rites. Through our rituals we invite the Kindred to our rituals, give them offerings and thank them for joining us. Each of these actions is intended to build our relationships, show respect, and act as good hosts to those attending. In the center of our rite, our role changes and we receive blessings from these same beings in return for our gifts to them. Reciprocity, respect, and hospitality are key to these rites.

Our emphasis on reciprocity and hospitality is well based on the practices of the ancient Indo-European people. Ancient Greece had a concept called "xenia" which described the reciprocal relationship between guest and host, or a "guest-friendship," and the importance of hospitality (Biggs, Joseph and Bennet). It's very similar to the term \*ghosti that we utilize regularly within ADF. This type of interaction is regularly seen in the relationships between ancient Greek mortals and deities. For example, in the Odyssey, we see an expectation of reciprocity described when Odysseus approaches Eumaeus, the swineherd. Eumaeus welcomes Odysseus, even though he doesn't recognize him, by saying that it would be

wrong to turn a guest away. He expresses the idea that every stranger is sent from Zeus and a gift is expected. Odysseus shows his gratitude by calling upon Zeus directly "May Zeus and the other gods give you your heart's desire, sir, since you welcome me so warmly" (Homer).

The importance of the guest-host relationship with the divine can also be found in the Eleusini-an Mysteries. The Pheneatian sanctuary to Demeter is where the Mysteries first began. The myth tied to this temple indicated that Demeter had visited the temple, and was shown hospitality by Trisaules and Damithales. In return for that hospitality, she showed them the wisdom of the mysteries and how to grow many crops. They built the temple in her honor and to share those Mysteries with others.

2020 has definitely had its own unique set of challenges, but through it all I believe ADF has continued to do excellent work. We've seen members and groups adopt new tools, resources, and practices in an effort to provide a safe and meaningful spiritual practice to our communities. I believe that by opening our (virtual) rites to each other, we've allowed for connections to be built between each other, and also to help foster the relationships we build with the Kindreds. We're seeing participants from all across the globe join together in a celebration in ways that were not a typical part of ADF practices. It's been a beautiful light in this difficult year.

Rev. Amber Doty, Vice Archdruid

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## Divination in the Slavic World

By Diane Cacciato

When I was small, if you had asked me what I wanted to do with my life, I would have given you two choices – a professional horse rider (whatever that might be), or a ballerina. One of my favourite ballets and pieces of classical music was *The Firebird* by Stravinsky. It wasn't until years – many years – later that I learned that *The Firebird* was based on an old Russian folktale, and like many Slavic folktales, it is a beautiful, poignant story. Slavic culture is likely not in the top four or five of hearth cultures amongst ADF members, but the tales and practices of the Slavs are fascinating and well worth the time exploring.

Something that makes the Slavs interesting is that they were Christianized later, slower, and more superficially than many other parts of Europe, partly due to the resistance of the *volkhys*, or pagan priests and shamans (“Slavic Paganism”). This led to something called *Dvoeverie*.

...the ancient faith of the Slavs was so overtly prominently practiced by the peasantry that the Slavs began to be referred to as the people of two faiths. *Dvoeverie* is a Russian word that is typically translated as “dual belief” or “double faith” (Emerick).

As a result, we have a dual window into ancient Slavic divination. We have the ancient myths and we have folk practice that have come down through the centuries.

The *volkhvy* mark the roots of Slavic sorcery in ancient, pagan times. The *volkhvy* were priests and priestesses who rose up against the Christianization of the Slavic and Balkan states including an armed rebellion in Kievan-Rus in order to free the imprisoned Vseslav Briachislavich, the pagan Prince of Polotsk. They organized the peasants

into an anti-feudal revolt over the next few decades; however, they were run underground by Prince Iziaslav Iaroslavich. From this point, however, they continued to be the preferred ones that the ordinary people went to for help, including divination. This practice was so disturbing to the Orthodox clergy that they launched witch trials that lasted for 300 years. Today, *volkhvy* still exist, and are the final keepers of the ‘witchblood’, those blessed or cursed by the god and spirits with certain abilities, and are also masters of *Koldovstvo*, or folk magick. Today, there is still the prohibition against taking money for magical services; however, the *volkhvy* and their clients get around the prohibition by “hiding” the money in an envelope and leaving it on the table while never acknowledging it. There is still the folk belief that the Russian *volkhvy* are descended from shape-shifting shamans and that those from the Balkans were descended from dragons.



The "Zbruch Idol" preserved at Krakow Archaeological Museum. Photo by Silar. This file is licensed under the Creative Commons Attribution-Share Alike 3.0 Unported license. Wikimedia Commons.



### Mythology:

The priests of the Arkona temple on the Islands of Rugia held an important job. Their divinations were used to decide if the armies should go to war. The Arkona temple was dedicated to the war god, Svantevit. Svantevit (or Svetovid) was a four headed god, one head for each of the four directions and four seasons. He had a beautiful white horse that was used in divination. The god Triglav was a god with either three human heads or three goat heads, wearing golden blindfolds so that he could not see the evil in the world, and three golden gags so that he might not speak of it. The three heads represented the sky, the earth and the underworld, over which Triglav ruled. Triglav also had a horse that was used in divination; however, his horse was black. In both cases, the horse would be beautifully saddled and brought by a priest to a labyrinth where the priest would jam a lance into the ground. The horse would have to pass by the lance in the labyrinth three times without touching it. Additionally, the priests would lay swords down in a cross and the horse would step over the cross. If the horse did either of these successfully, the next armed expedition would be a success. These priests held an exalted yet liminal position. They were important members of the temple with access to both the king and the gods. This temple collected tributes or taxes from the Rani, the people of the

Islands of Rugia, and from other Balkan Slavs, and this money, amongst other things, supported the oracular priests of Arkona.

Another divination practice took place in a temple also dedicated to the war god Svantevit or Svantovit. On the island of Rugen, in the town of Jaromarsburg, was a temple within the castle Arkona that contained a giant statue of Svantevit. His four heads faced the four cardinal directions and in his right hand he held a drinking horn of abundance made of precious metal. This horn was used by the temple priests for divination purposes. During the harvest festival, the priests would offer honey bread to Svantevit and pour wine into the drinking horn. After a time, the priest would check the level of the wine. If little or no wine was gone, it was a good sign, but if the level of the wine had dropped significantly, the priest would warn the people that they should prepare for a lean harvest the next year.

This temple was important not just because it honoured Svantevit, but also because it was the seat of the oracle who could divine the future with the cast of a dice. Yet the temple on the island of Rugen was not the only place that oracles would divine the future with the cast of a

dice. The hilltop temple at Riedegost (now known as Rethra in eastern Germany) housed a number of wooden idols clothed in battle armour. The chief of the idols was the fire god Zuarasici. Before leaving for war, troops would go to the temple to offer worship, and make offerings for a safe return. The temple priest/oracle would determine the form of the offerings through both horse-bone oracles and dice. Again, there was the prohibition in Slavic culture against taking money for magical practice, so any compensation made directly to the priests had to take the form of in-kind payment, such as cattle.

### ***Koldovstvo* or Folk Magic:**

Slavic folk practices continue today and offer us a chance to see some of what the people of the early Slavic and Balkan states did. The connection between today's folk practices and those of the past can be seen in the scholarly research of writers like M.D. Chulkov who released *Slovar' ruskikh sueverii* (*A Dictionary of Russian Superstitions*) in 1782, a text containing most of the methods of early Slavic divination. Even after Christians' efforts to convert Slavic pagans and later under communist suppression, "...witchcraft and sorcery lived on in Slavic lands, quietly hidden by peasants in rural communities...the oldest techniques of divination, magic, soul travel and healing bequeathed...by [their] ancestors from their original faith..." (Marcellino). Slavic divination of today and the past includes many techniques:

Interpreting signs during the Svyatki Celebrations

- looking for shapes and patterns in:
  - coffee grounds,
  - live coals,
  - molten lead
  - melted wax
  - charred paper,

Fortune-telling using personal effects and magical fetishes

- small fir branch under the pillow
- walnut half shell with candle floating in a bowl of—water

Scrying at midnight in a darkened room with a

candle and one or two mirrors

Favomancy or throwing beans on the ground and interpreting the patterns

Cleromancy or throwing of dice

Tasseography or tea readings

One of the folk divinations that can still be found in Slavic countries is through the use of *kutya*, a sweet wheat-berry pudding often made at Christmas. While the *kutya* is cooking, if it spills or if the pot splits while in the oven, or if the *kutya* becomes small and white then the family can expect misfortune. If, however, the *kutya* is plentiful and a reddish colour, then the family can expect good fortune.

Young women who wish to find out who their beloved will be come into the street with a spoonful of *kutya* tucked away under their aprons. They approach the first man that they see and ask his name. Whatever his first name is, this will then be the name of their husband to be. Not only can young women learn the name of their fiancé, but they can also learn about their abilities in business. A young woman places a pot of *kutya* on the edge of a well and watches. If a raven comes to eat the *kutya*, the fiancé will not be serious nor good at business, however if a magpie comes to eat the *kutya*, the fiancé will be a good businessman and provider.

Finally, some Slavs will include harvest divination as part of their regular practice. The divinations around the harvest are a good example of how the pagan and Christian practices intertwined due to *Dvoeverie*. During Christmas dinner, the family will put a sheaf of rye in a corner surrounded by icons. As they pull the rye straw out of the sheaf, the appearance will tell the family about the harvest. Just before the new year, the family will bake a loaf of *karavay* and place it with the icons. If it weighs less in the morning, there will be a poor harvest and the family will feed the bread to the livestock so they will not starve during the end of the long winter. Another harvest divination that is used in the winter is when the folk, after going to early Christmas morning mass, will draw a cross on the ground of an intersection, place



their ears on the cross and listen. If they hear the sound of a heavily laden sleigh, the harvest will be good.

Folk harvest divinations also can tell when and what seeds should be sown. In the same winter season, in each village, twelve elders will place sheaves of grains near the church. The next day, the sheath with the most frost will be the grain that the farmers should plant in the upcoming season. Upon finding three eggs laid by the same chicken, the farmer will weigh the three, one after the other. If the first egg is the heaviest, seeds should be sown in late April. If the second egg is the heaviest, the seeds should be sown between May 21<sup>st</sup> and May 31<sup>st</sup>. If the third egg is the heaviest, seeds should begin between May 15<sup>th</sup> and 20<sup>th</sup>.

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- Diane Cacciato joined ADF in 2017, and is the Grove Organizer for Gary Oak Protogrove. She is an author, poet, essayist and retired teacher-librarian. She divides her time living between two islands worlds apart — Vancouver Island in Canada and Sicily.*

## The Festive Breads of Winter

By Rev. D. Rowen Grove

Many cultures have traditions of particular foods to be made for specific holidays or special occasions, and there are countless recipes for special breads to be baked for festivals. Some of these are yeast breads (Russian, Ukrainian, and other Eastern European ones can be very elaborate), while others, like the one below, are quick-raised, with baking powder or baking soda. Historically speaking, both baking powder and baking soda are relatively recent inventions, having been developed in the mid-nineteenth century. Prior to this, breads would have been either unleavened and baked as flat cakes on a griddle or hot stones, or the dough was raised by some form of fermentation, as in yeast or sourdough breads; the froth that developed in brewing ale or beer was often used. The custom of keeping some of the dough to use as “starter” for a fresh batch dates back over four thousand years, and was common in ancient Egypt; a loaf of yeasted bread of mixed wheat and barley was also discovered in the Late Neolithic levels of an excavation at Lake Biene, Switzerland (Wood, 63).

A number of Indo-European cultures had customs and regulations concerning their breads. The Irish Brehon Laws, dating from the seventh and eighth centuries CE, specified guidelines for particular sorts of bread; for example, the *baírgin banfuine* – a women’s loaf – was to be “two fists in breadth, and a fist in thickness”, whereas the *baírgin ferfuine* – a man’s loaf – should be twice that size (Mahon, 69). Special loaves sweetened with honey were made for feasts, or to set before guests (to whom a previously cut loaf should never be given) and other special loaves or cakes were made at both Beltane and Samhain, to be offered to the Ancestors, or given to beggars in their honor. Wheat bread was considered to be of higher status than that made from barley or oats.

Germanic cultures, the Anglo-Saxons in particular, also made both leavened and unleavened breads. The former may have made use of the leftover yeast residues from making small (i.e. low-alcohol) beers. The Old English term for a baked item of raised bread is *hlaf*, from which the modern word “loaf” is derived. It seems likely that women were largely in charge of domestic bread baking; the term *hlaefdige* (Lady) is etymologically derived from *hlaibadigion*, “bread kneader.” Again, wheaten bread was preferred over that of barley, oats, or rye.

Breads of the ancient Mediterranean cultures (e.g. Greek or Roman) were similar; there were raised and flatbread varieties, as well as dough fried in strips and soaked with honey, often favored at festivals. Spelt wheat was preferred for leavened breads, whereas emmer wheat was thought to make better porridge or cakes, and often used for flatbreads. Barley was also used, and sometimes mixed with wheat. Cakes and breads made with dried fruits have a long history as well; there are surviving examples found in Egyptian grave goods, and Roman recipes for bread with pomegranate seeds and pine nuts.

A number of cultures have traditions of including small tokens into cakes or breads as a form of mild divination; these were most often used at Samhain, but there are also examples of such usage at Mid-Winter festivals, or other occasions. Some traditional items were a ring, a thimble, a button, a large dried pea, or a coin.

A seasonal recipe:

This robust fruit bread falls somewhere between a Welsh *bara brith* and an Irish *barm brack* (*báirín breac*) both terms meaning “speckled bread”. It is, incidentally, a dairy-free recipe; not one that has been adapted to that purpose, but traditionally made so. Prior to the popular use of tea, the dried

fruits would have been soaked in warmed water, ale, or wine; some modern Irish families prefer to soak them in whiskey.

Measure out the following:

1 cup raisins, packed  
1/2 cup currants, packed  
1 cup pitted prunes, snipped into small pieces  
1 cup chopped dates

(Or, you may use whatever combination of dried fruit you have on hand, such as apricots or cranberries, to make up 3 1/2 - 4 cups. This a good recipe in which to use up fruit that has become over-dried.)

Place the fruit in a heat proof bowl. Brew one cup (or more, if the fruit is very dry) of strong, hot tea, and pour the tea over the fruit, stirring to combine. Set the mixture aside to cool to luke-warm, uncovered, or allow it to cool overnight.

Preheat the oven to 325°F. Lightly grease two large loaf pans, at least 2" deep.

Stir together the following:

1 cup brown sugar, firmly packed  
2 cups whole-meal flour  
1 tablespoon baking powder  
1/2 teaspoon salt

Add the soaked dried fruit, and any remaining liquid. Stir until well mixed; the batter will be thick and stiff. Add:

1 large egg.

Mix until thoroughly combined. Scrape down the sides and bottom of the bowl, and mix again.

Spread the mixture into the prepared pans, patting it right to the edges. Sprinkle the top of the loaves heavily with about 3 tablespoons coarse sugar. Be generous.



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Bake the bread for 60 to 70 minutes, until a cake tester inserted in the center comes out moist, but without clinging crumbs. Remove from the oven, and turn it out of the pans onto a rack to cool. Don't slice the bread until it is cool, to prevent gumminess.

This bread freezes well.

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## A Short History of the Soul

By Wayne Keysor

It is often said that contemporary Paganism is a this-worldly religion, meaning that its primary concern is how one should best live in this life. While this claim undoubtedly has some truth to it, we would not be fully human if the mystery of death did not concern us at some level. It is the great mystery about which the meaning of our life could very well revolve. A mystery of this magnitude cannot help but draw our attention at times. Within the western intellectual tradition, part of this question has often involved investigations of the soul—does it exist, what is its nature if it does exist, and how does it relate to the body? One might be forgiven for believing that the very concept of the soul is Christian in origin given its ubiquitous nature in that context. However, our modern idea of the soul was developed during the Pagan period in the Greco-Roman world, and was only later adopted by Christian thinkers into a new religious context. Therefore, it is worth our time as contemporary Pagans to consider the origin of this concept and how it might relate to our personal theologies.

Though the nature of the soul was a highly contested question among the ancients, one thing that does appear universal by the 6th Century BCE was the idea that there was something identifiable called the soul. The most common Greek word used for soul is *psuche*, which was adopted from Homer and used most influentially by the philosophers Plato and Aristotle. There were, however, other possibilities, which did not catch on ultimately. For example, in the 6th century, the philosopher Empedocles used the more spiritual term *daimon* to describe the soul. The most common Latin word used to refer to the soul is *anima*, which is used to characterize the vital breath of life or *animus*, which in turn is used to characterize the rational principle of humans. In Latin poetry and post-Augustan prose, the word *spiritus* also was used to refer to the soul.

The earliest references we get to the soul in Greek literature is in the Homeric poems, in which Homer characterizes the soul in two different

ways. The first, as that which human beings risk in battle and lose when slain; the second, that which flees the body after being slain and descends into the underworld to lead a witless and empty existence. In *Odyssey* 11.224, the poem describes that upon death, “the soul flutters out like a dream and flies away” and later in 24.6-9, the flight of the souls of the dead suitors are described using the simile “as when bats in the depth of an awful cave flutter and gibber, when one of them has fallen out of his place in the chain that the bats have formed by holding one on another; so, gibbering, they went together and Hermes the kindly healer led them along down moldering paths.”

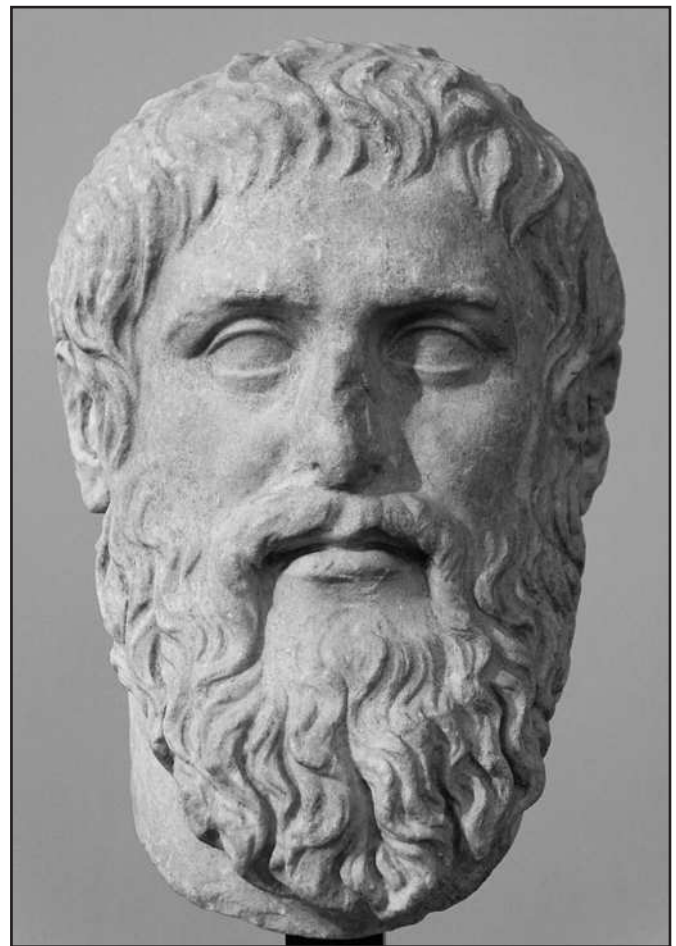
In this early period, the soul seems to be that which distinguishes a living human from a dead one. As Lorenz describes it, the “Soul is thought of as what accounts for, or is responsible for, the activities, responses, operations and the like that constitute a person's life.” However, Homer never ascribes any specific actions to the soul nor does the soul seem to have any particular functions related to a person's life. Finally, Lorenz argues that in the Homeric corpus, to mention the soul is to imply death. A reference to the soul only appears at times when a life is thought to be at risk. It is also important to point out that the Homeric soul does not seem to have anything to do with moral or mental qualities, and is never ascribed to anything but humans.

From Homer to the end of the 5th century BCE the term “soul” undergoes “a semantic transformation” in which it escapes its association with death and becomes used to describe something that has the quality of aliveness. By the 5th century, the adjective “ensouled” [*empsochos*] emerged as the term used to characterize something that was “alive,” and this term was applied not just to human beings, but to other living things as well. Furthermore, in the human context, the soul begins to be associated with the moral and intellectual characteristics, particularly with courage and mental endurance, but eventually that association is extended to other mental and moral qualities (Lorenz).

The ancient Greek historians Herodotus (7.153) and Thucydides both explicitly make this connection between the soul and courage. Thucydides, in his representation of Pericles' funeral oration, has Pericles declare, "Those who know most clearly the sweet and the terrible, and yet do not as a result turn away from danger, are rightly judged 'strongest with regard to soul' (2.40.3)." It is also in this time that there clearly becomes a belief in non-philosophic Greek that the body and soul are separate entities, each with their own characteristics. For example, in the ancient work *On Airs, Waters, and Places*, chapter 23, Hippocrates describes the "endurance of body and soul." By the mid-4th century BCE, the Greek orator Isocrates in *On Antidosis* is able to engage in an extended analogy claiming that what gymnastics is for the body in relation to training, philosophy is for the soul, with the expectation that his audience would easily understand the distinction. Furthermore, this example shows that, by this period, the prevailing belief is that the soul has the function of governing moral qualities, practical thought, and cognition.

Such general changes in ideas about the soul have their reflections in the more specialized works of pre-Socratic philosophers, then Plato and Aristotle, and finally the Hellenistic schools of philosophy. The pre-Socratic, Ionian philosophers Thales, Hericlitus, and Anaximenes, as substance monists, identified the soul as being composed of the same substance as the rest of the universe, water in the case of Thales, fire for Hericlitus, and air for Anaximenes. Empedocles, on the other hand, with his four-element theory, not surprisingly, argued that the soul was composed of four elements, but that the soul also possessed a divine nature. He maintained that the physical mixture of elements in the soul affected the mental faculties of a person; thus, for example, intelligence is dependent on the composition of the blood in the heart. The composition of the blood in the heart, in turn, could be affected by external factors. He also argued for transmigration of the soul to different bodies, including non-human ones, and seems to share similarities with Pythagoreans concerning the connection between the morality of one's deeds and the kind of body one occupies after death.

The pre-Socratic philosopher Anaxagoras had a different approach, defining both soul and



Plato, copy of the portrait made by Silanion ca. 370 BC for the Academia in Athens. Photo: Marie-Lan Nguyen / Wikimedia Commons / CC-BY 2.5. This file is licensed under the Creative Commons Attribution 2.5 Generic license.

intelligence as being governed by mind (*nous*). Anything that had soul was governed by mind. Mind was the overarching, independent principle responsible for both our physical bodies and our cognitive faculties. Mind had a physical basis, but also had immaterial qualities. It was composed of the same substance as the cosmic *nous*, which he described as, "the active vital force, the purest and most rarefied of all things. (B11)." Unlike all other substances in the universe, mind was an unmixed substance because mixing would necessarily dilute its purity, infinite power, and control.

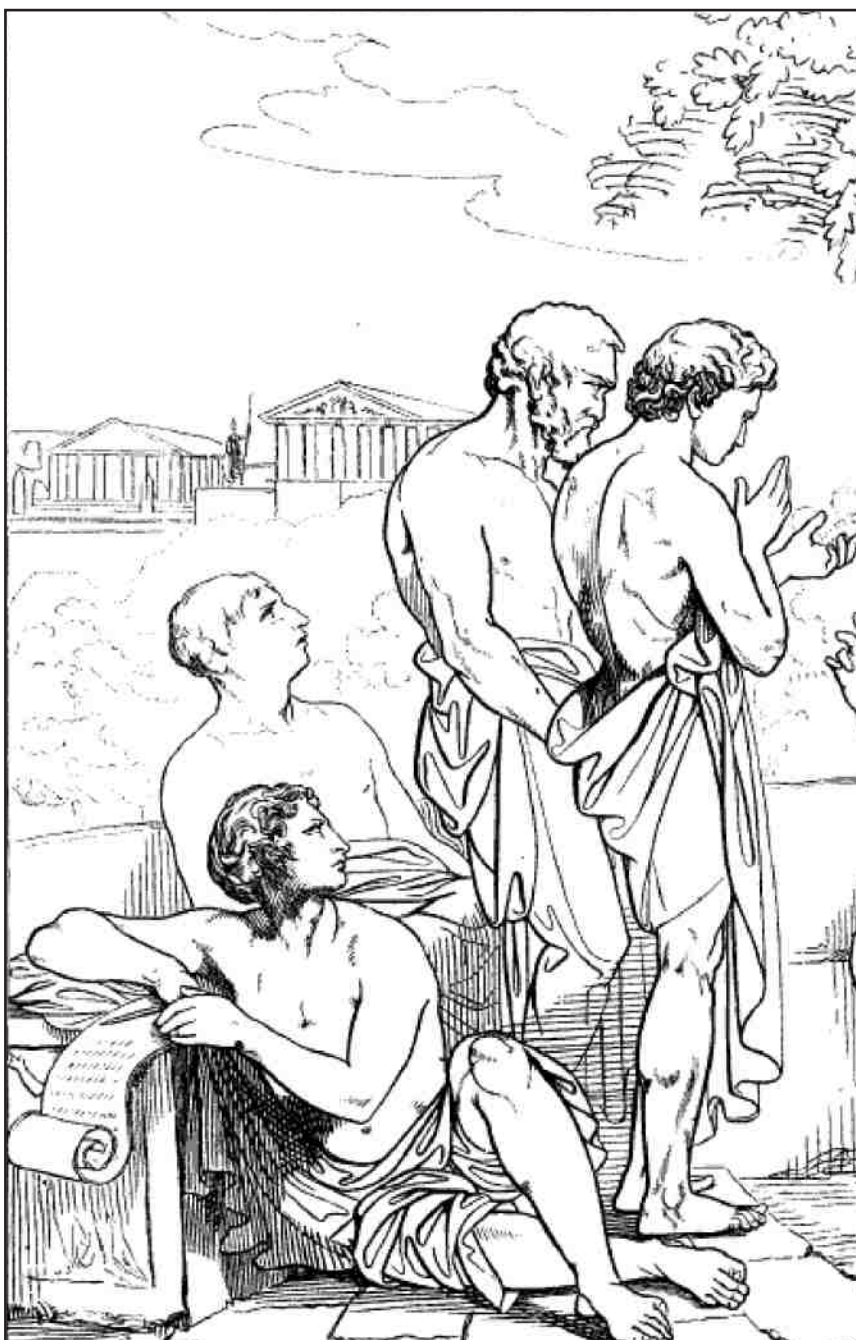
Democritus and other early atomists, on the other hand, defined the soul as a purely physical phenomenon, which was composed of atoms moving in the void. The soul was different because it was made of extremely fine, spherical atoms that were also contained in fire and air, thus the soul was very light. At death, these very

fine atoms dispersed, destroying the soul. According to Democritus, the soul was the source of bodily movement and intelligence, and intelligence depended on the “alterations and movements of primary particles within individual bodies, and also contact with other particles external to them (Stamatellos, 55).” Democritus also described the soul as a microcosm of the universe, suggesting a very close relationship between the way the soul worked and the way the universe worked.

The Ionian philosophers, whatever their particular bent, seem to share a concept that the soul was firmly embedded in the body. This was quite contrary to another influential, contemporary philosophical movement, Pythagoreanism. The philosopher Pythagoras reportedly conceived of the soul as distinct from, and indeed alien to, the body. The body and soul were engaged in a conflict, with human life defined as a struggle between tyrannical bodily pleasures and the more noble process of purifying the soul. According to the ancient Greek writer Plutarch (*Placita* 4.2), Pythagoras defined the soul itself as immaterial, describing it as “a number moving itself.” Under the Pythagorean system, the soul was immortal and entered a different body after death, moving cyclically between plant, animal, human, and potentially even divine bodies, depending on one’s moral character. According to Herodotus (2.18) and Plato (*Cratylus* 400), this Pythagorean theory matched contemporary Orphic beliefs that the body was a prison for the soul.

These Pythagorean conceptions of the soul were taken up by Plato to varying degrees, depending on your interpretation of his voluminous works. It is debated among scholars how much of Plato’s ideas about the soul are simply Pythagorean ideas mediated by Plato, and how much are they of his own devising. Gabriele Cornelli in his book, *In Search of Pythagoreanism: Pythagoreanism as an Historiographical Category*, concludes that Plato appropriated moralizing Pythagorean theories about the immortality of the soul from a contemporary aristocratic and intellectual Pythagorean culture in *Magna Graeca* (modern day southern Italy), thereby diffusing these ideas beyond their original heartland. Yet at the same time, Plato took these theories, especially concerning transmigration of the soul, and made them a central element for his own political and ethical

theories (Cornelli, 118-119). We see Plato’s conceptions of the soul illuminated in several of his dialogues. Perhaps most famously, in Book 4 of the *Republic*, he divides the soul into three parts: the appetitive, the spirited, and the wisdom-seeking. In a virtuous person, the spirited and wisdom-seeking parts cooperate to govern the appetitive part, thus allowing the virtuous person to move towards the contemplation of the good, which is the goal of the philosopher. The Pythagorean concepts of the immortality and transmigration of the soul are also taken up directly in Book



Plato in his academy. Woodcut after painting by Carl Wahlbom (1810-1858). Public domain.

10 of the Republic in the “Myth of Ur,” which provides a moralizing interpretation of the cyclical and eternal reincarnation of the soul.

In the dialogue *Phaedo*, which was also known to the ancients by its descriptive title, *On the Soul*, Plato argues directly for the immortality of the soul, and then describes the task of the philosopher in terms of the condition of the soul:

*The lovers of learning know that when philosophy gets hold of their soul, it (the soul)*



main image from Wikimedia Commons.

*is imprisoned in and clinging to the body, and (89 toc) that it is forced to examine other things through it (the body) as through a cage and not by itself, and that it wallows in every kind of ignorance. Philosophy sees that the worst feature of this imprisonment is that it is due to desires, so that the prisoner himself is contributing to his own incarceration most of all ... philosophy ... gently encourages it and tries to free it by showing them that investigation through the eyes is full of deceit, as is that through the ears and the other senses. Philosophy then persuades the soul to withdraw from the senses in so far as it is not compelled to use them and bids the soul to gather itself together by itself, to trust only itself and whatever reality, existing by itself, the soul itself understands, and to not consider as true whatever it examines by other means, for this is different in different circumstances and is sensible and visible, whereas what the soul sees is intelligible and invisible (83a-c).*

Here, we see the Pythagorean theme of the soul being alien to, and imprisoned by, the body. Plato, however, goes on to make the point that the soul has the power to perceive things in what he calls the intelligible realm, the realm of eternal, unchanging ideas, beyond the sensible, ever-changing world, and the job of the philosopher is to cultivate his knowledge of that world in order to escape the cage of the body. This conception is reinforced in his dialogue *Phaedrus*, where he describes the soul as being locked in the body, “like an oyster in its shell (250c).” Plato also alludes to the transmigration of the soul into the body in the dialogue *Meno*, when he attempts to prove that, in regards to certain intelligible ideas like geometry, we are born with these concepts already within us because the soul is immortal and had learned them previously, before we were in this body (85e-86b). In one of his later dialogues, *Timaeus*, he describes the immortal soul as being placed into the human body by the gods, and being buffeted by the elements of the world in the form of sensations, which make the soul disturbed and confused (43a-d). Education involves the reduction of these battering sensations, so that the soul might return to its ideal, measured orbit (44b-c).

Where Plato borrows and adapts Pythagorean ideas, his student Aristotle returns to more Ionian

conception of body and soul. In his own work, *On the Soul*, Aristotle defines the soul as the principle or function that makes a living body living, with a living body defined as, at a minimum, having the qualities of self-nutrition, growth, and decay. For this reason, Aristotle attributes a soul to all living beings, including plants and animals. He conceives of matter or substance as having the potentiality of life within it, but that which makes life actual is the soul. Thus, he argues that the body and the soul are two different things, but that they form an inextricable unity. Aristotle is rarely clearer than when he states “so the soul plus the body constitute the animal (413a2-3).” For this reason, he argues “We can dismiss as unnecessary the question whether the body and soul are one: it is as though we were to ask whether the wax and its shape are one, or generally the matter of a thing and that which is the matter. Unity has many senses (as many as “is” has), but the proper one is that of actuality (412b4-9).”

One consequence of this view is that when Aristotle argues that a soul cannot be without a body (414a19-20), I read this as implying that the soul is not immortal, but ceases to exist with the body. In this vein, he specifically criticizes earlier views that undermined the necessary connection between specific types of bodies and specific types of souls, which I read to be a criticism, in part, of the doctrine of transmigration of souls into different kinds of bodies. He argues that the soul does not merely fit into a body, but it is indelibly connected to specific bodies of a specific character (414a 19-25). The point seems to be that a soul cannot move from say a plant body to an animal body, or an animal body to a human body. The actuality defined by a specific soul is an actuality of a specific kind of body, and no other.

As we move into the era of the Hellenistic schools of philosophy, the two most dominant early schools were Epicureanism and Stoicism. Both had something to say about the soul. In spite of our tendency to see these two schools as diametrically opposed, both were materialist philosophies, as opposed to Platonism, which gave primacy to the mind. Thus, their conceptions

of the soul were solely material in nature, with Epicurus taking up the ideas about the soul championed by Democritus and the Stoics taking a very similar approach, albeit without atoms and the void. Both schools argued that the soul was composed of a very fine substance, atoms in the case of Epicureans and *pneuma* (literally ‘breath’), a breath-like substance composed of fire and air, in the case of Stoics. Both schools also claimed that this soul substance was very finely diffused throughout the entire body of the living organism. Both schools further agreed to the mortality of the soul, although on different time horizons. The Epicureans argued that the soul dissipated immediately upon the death of the body, while the Stoics argued that the soul could continue on after the death of the body, although not indefinitely. The influential Stoic Chrysippus claimed that the wisest souls could persist as incorporeal structures, imperceptible to human senses until the universe underwent its cyclical conflagration, while less wise souls lasted for some time and then dispersed.

As atomists, the Epicureans did have some unique doctrines concerning the soul. For example, besides the atoms of the soul being composed of atoms that make up fire and air-like substances, the soul also included atoms of an unnamed kind, which were responsible for sense perception. Epicureans also argued for a two-part soul, much like Plato’s three-part soul, except with only a rational and non-rational part. The rational part was responsible for emotions and impulses, as well as forming beliefs and evaluating evidence, and the non-rational part was responsible for sense perceptions and communicating sense perceptions to the rational part. This two-part model of the soul is in contrast to the Stoics, who regarded the soul as wholly rational all the way through and as one thing, although with eight separate functions (Lorenz). The Stoics also had a belief that, though the soul was corporeal, it shared a divine quality, as it was identical to the world-soul of the cosmos just in microcosm; just as the rational principle of the universe was a living fire that animated the cosmos, so the rational, living fire of the human soul animated the human body (Rubarth). The Epicureans so heavily invested in randomness as the operative principle of the universe obviously rejected this claim about the human soul and about the cosmos at large.

To conclude, as we have seen, the ancients had many different conceptions of the soul, many of which can be traced back to the 6th Century BCE, and which were transmitted and elaborated by later thinkers. One can see the discussion of the soul as an ongoing conversation within Greek and Roman thought, with authors often taking up each other's positions and offering criticism and refinement. What this bit of intellectual history has to say to us as contemporary Pagans is up to each of us. We do not even have to allow that there is such a thing as the soul, just as many contemporary philosophers maintain; yet if ancestor veneration means anything beyond a simple appreciation and respect for those who preceded us, then this belief begs the question, what survives after death? The soul is one kind of answer to this question, an answer that engaged the ancients sufficiently for it to be pressed into service by later Christian intellectuals for their own religious purposes. Given its deep history, it is certainly worth considering as we work out for ourselves, in a contemporary Pagan context, some of the ultimate questions of life.

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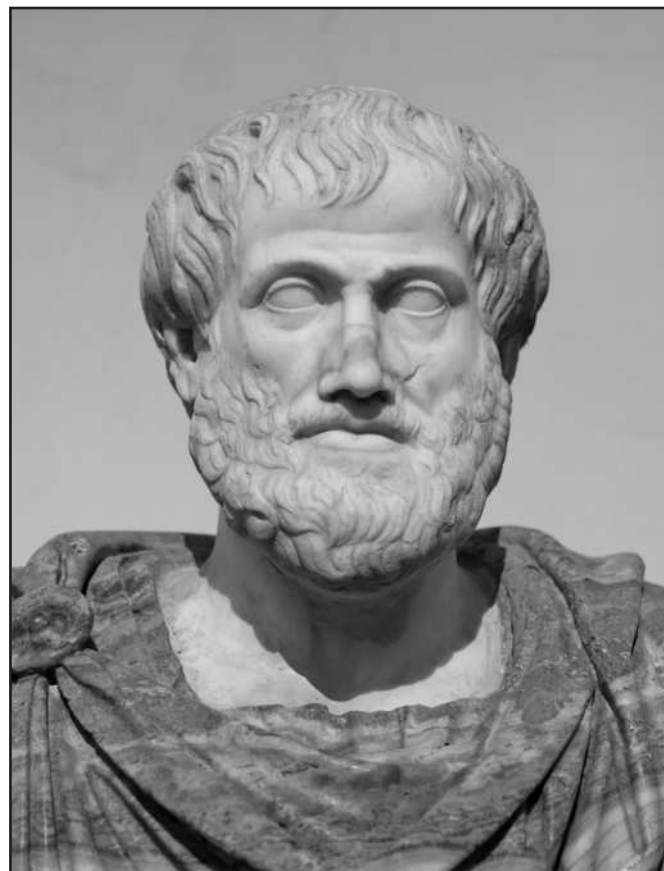
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Bust of Aristotle. Marble, Roman copy after a Greek bronze original by Lysippos from 330 BC; the alabaster mantle is a modern addition. Photo: Jastrow via Wikipedia Commons. "Public domain I, the copyright holder of this work, release this work into the public domain."

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## When I First Met Demeter

*By Rev. Jean "Drum" Pagano*

When I first met Demeter,  
I thought she was the fallow field,  
No life,  
No joy,  
No Persephone.

When I next met Demeter,  
She was just tips of green,  
Everywhere,  
Here and there,  
As far as I could see.

When I next saw Demeter,  
She was the flowing wheat,  
Life in motion,  
Grain as ocean,  
Green the moving sea.

When I next saw Demeter,  
She was the harvest field,  
Time to live,  
Time to die,  
The end had come to be.

When I last saw Demeter,  
Revelation came to me:  
She was not one,  
Or more than one,  
But a single continuity.



## Three of Three

*By Rev. D. Rowen Grove*

*(Inspired by Irish Triad #75)*

Three slender threads uphold the worlds,  
As clearly we may see:  
The thread of milk, as white as silk  
The thread of grain, in sun and rain  
The thread of skill, by wit and will  
And that's the first of three.

Three living Realms make up the worlds,  
As clearly we may see:  
The realm of stone, that's root and bone  
The realm of sea, flows deep and free  
The realm of sky, that rises high;  
And that's the second three.

Three sovereign Gates connect the worlds,  
As clearly we may see:  
The seeking Fire, that dances higher;  
The flowing Well, where wisdom dwells  
The stalwart Tree holds fast the Three.  
And that's the third of three.

So three by three are all things formed,  
And bound, as we may see:  
And so 'twill always be.



### **A Three-Realms Banishing Charm**

*By Rev. Ian Corrigan*

*Let the Druid raise the Wand, or some other thing bearing the Sigil of the Cosmos, or other sign of protection, and exhort unfriendly spirits, saying:*

Turn, Turn, turn and go  
All you who would be my foe  
Upon the Land, you may not stand  
Within the Sea, you may not be  
Beneath the Sky, you now must fly  
It is the Thunderbolt that bids you  
And the Tide unstoppable  
And the mighty weight of Stones  
Turn you, turn you, turn you  
Away from me and mine  
Away from hearth and Home  
Turn, turn, far away  
And go with harm to none.  
By World-Tree and Holy Shrine  
Where burns the Fire of Sacrifice  
Where I have made due offering.  
So by Fire, Well, and Tree  
By Gods, Dead and Sidhe  
On Land, 'neath Sky, within the Sea  
Turn, turn, turn and go,  
And so let it be!

### **Hecate**

*By Rev. Amber Doty*

Hecate, goddess of the crossroads,  
and patron of magicians,  
You who light the pathways  
in the darkest nights  
With your name,  
I continue down this path.  
Hecate, great goddess of new beginnings,  
shining your lantern on the path  
for those who are lost,  
You who help the ancestors  
find their way,  
and carry the knowledge  
of sorcery and magic with you.  
With your name, I seek to choose  
the right fork of the crossroads.  
Through you, may I learn to see my own path.  
And through you, may I learn to help guide  
others toward their own.  
Through you, may I find comfort in magic  
And with you may I find light in the darkness.



Relief of triplicate Hekate. Photo: Zde. This file is licensed under the Creative Commons Attribution-Share Alike 3.0 Unported license.

## **Dreamland**

*By Amanda Kroft*

Dream of acorn fairies and rainbow dancers  
Dream of fellowship in the red of night  
See through the trees the twinkling lights  
See the river of shimmering stars  
Breathe in who you are  
Breathe out who you are not  
See shooting stars across the Milky Way  
See the night reflected back at you  
Dream of childish antics on a school bus  
Dream of neon painted leaves  
Dream of the mundane  
Dream of light

## **Bell of Darkness**

*By Patrick Bladow*

In the darkness, we see our fears;  
causing loved ones to fall in tears.

Winter's chill dominates the air;  
lively oaks are dormant and bare.

The fairy folk remain in their sidhes;  
no longer playing within the trees.

Silence of death blankets the land;  
the Solstice Sun makes its stand.

Through the darkness, there comes a light;  
a radiant glimpse in the night.

The horizon becomes pink and red;  
pushing back the darkest dread.

Filling the sky with its warming rays;  
returning the land to happier days.

Always enjoy what the light time brings;  
before the bell of darkness rings.

## **An Invocation to Hekate**

*By Nathan Large*

Titan-born Hekate  
Moon-maiden Hekate  
Hekate, honored today

Road-branching Hekate  
Three-headed Hekate  
Hekate, make us a way

Torch-bearer Hekate  
Key-keeper Hekate  
Hekate, open the way

Path-finder Hekate  
Far-worker Hekate  
Hekate, show us the way

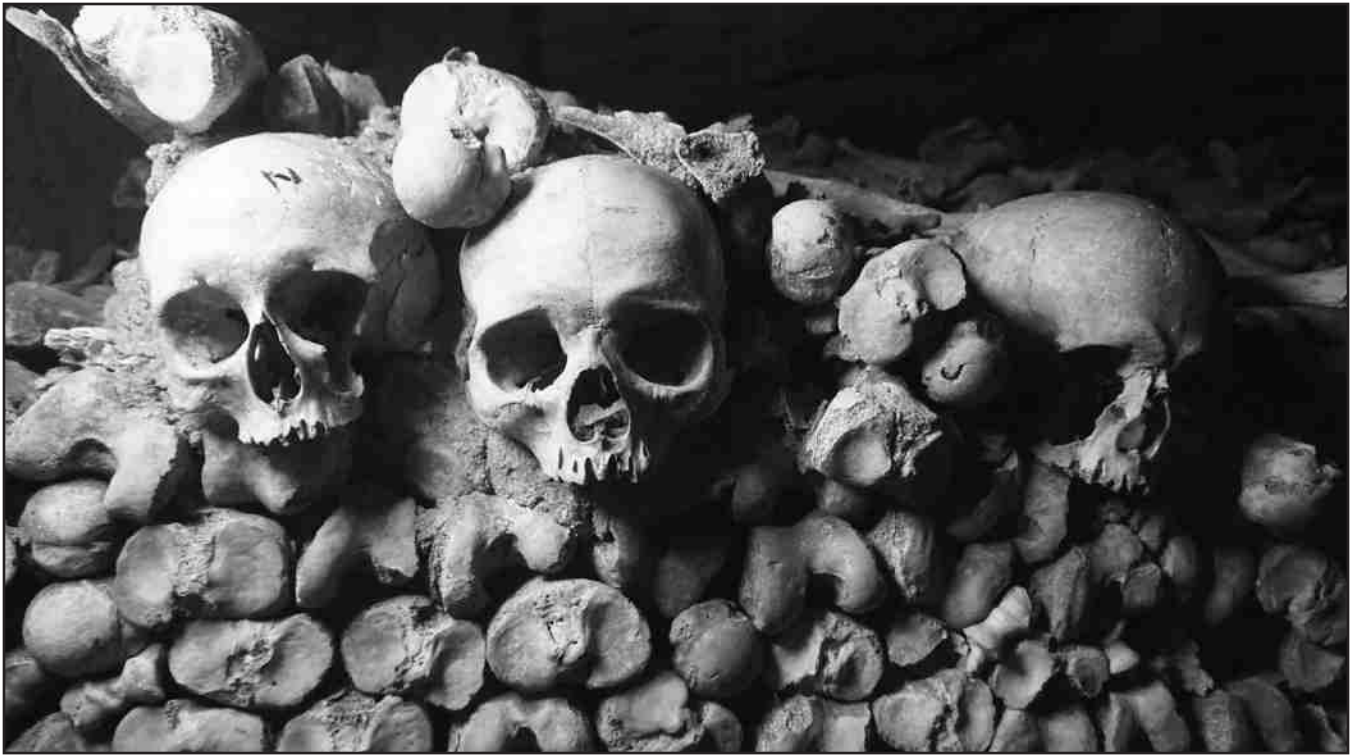
Will-worker Hekate  
Witch-mother Hekate  
Hekate, teach us your way

Walk with us, Hekate  
Speak with us, Hekate  
Hekate, join us today

## **A Charm to Banish Pestilence**

*By Nathan Large*

By autoclave, by linen dry,  
Ammonium quats and potash lye,  
By chlorine bleach, by iodine,  
By oxygen and peroxide,  
By aqua pura, by aqua vitae,  
I send all pestilence away.



**Passing the Light**  
*By Rev. Jean "Drum" Pagano*

To the one who has left us,  
We pass you the light,  
A light to guide you,  
A light to warm you,  
To the next world,  
And back again.

To those that remain,  
We pass you the light,  
A light to guide you,  
A light to remind you,  
In this world,  
And in the next,  
When your time arrives.

These coins catch the light,  
And hold it firm,  
Shine in reflection,  
Shine in the next world,  
And in this.  
Metal reflects the light,  
Our memories reflect a life,  
May they shine together.

**Only Words**  
*By Nathan Large*

*An Invocation to the Beings of Inspiration*

"Welcome" is only a word.  
Speaking it opens doors and hearts.

"Gift" is only a word.  
Speaking it creates joys and bonds.

"Thanks" is only a word.  
Speaking it gives respect and honor.

"Word" is only a word.  
Respecting it brings wisdom and power.

May our words be welcome.  
May our words be accepted.  
May we be grateful to have words.

Beings of inspiration, be welcome.  
Beings of inspiration, grant us your words.  
Beings of inspiration, accept our offering.



### Prayer for a Pregnant Woman

*By Diane Cacciato*

O Frigg,——O Freyja,  
Eternal Mother, Queen of Aesir——Daughter of  
Njord of the Vanir  
Goddess of Childbirth——Goddess of Fertility

We beg your forbearance.  
Look down upon your child, (name)  
Soon to be a mother

From the days in which women  
Would sing galdr in their dwellings  
And beg your protections  
Until today in which women  
Whisper their prayers  
In whitewashed rooms  
And breathe through the pain  
This has been the gift and the lot of women  
Given by the Gods  
A precious thing, always to be honoured.

O Frigg——O Freyja

Hold this child of (name),  
Protect this child  
Help it grow whole and well  
And when the belly of (name)  
Tightens like a fist  
Make the journey of this child safe  
And the memory of it like a caress.

### Beyond the Sea

*By Patrick Bladow*

The wind rips off a layer of heat;  
at the place that we shall meet.

Between the land and immortal sea;  
that is where we come to be.

Out in the distance, a glowing sail;  
flowing through the thinning veil.

Peaceful songs permeate the ear;  
becking sounds we long to hear.

Calming voices enter our mind;  
letting us know its our time.

Out stretched hands, we place our fee;  
to the realm we wish to be.

Fear will never darken our face;  
as we step from this mortal place.

As our homeland fades away;  
no longer do we remember this day.

To the island of the eternal young;  
where the joyous hearts are sung.

To laugh and dance and never sorrow;  
worrying not about tomorrow.

Live and love and be carefree;  
on the island beyond the sea.

## Stealing Hermes

*By Nathan Large*

Turns was borrowed by Etruscans plagiarizing  
Greece.  
Then, the Romans took a turn and called Him  
Mercury.  
Later, He was kidnapped by some classist classi-  
cists,  
Who tried three times to sign His name to formal  
sorcery.

Then, shoved into syncretic bags with other dei-  
ties:  
Anubis, Lugh, and Odin kept Him captive com-  
pany.  
His likeness, cap and wings and all, now means  
delivery,  
But does a corporation ever pay Him royalties?

So, why should I feel shame or guilt when fol-  
lowing their lead?  
I'll just do the same myself and steal Hermes for  
me.  
I'll bring Him home to my own shrine and feed  
Him offerings,  
And then display Him my own way, show others  
what *I* see.

To steal away a deity is not like other thefts.  
You don't remove the thing you take - no one is  
left bereft -  
But neither is it left unchanged, what's taken or  
what's left.  
You build upon the template, adding warp upon  
its weft.

You see it happen all the time with most mythol-  
ogies,  
And some Gods are all right with it, while others  
are displeased,  
I think that I'm all right, in fact, I think I'm right,  
indeed,  
For wouldn't it be wrong to never steal the God  
of Thieves?

Purists might object and say a stolen God's de-  
based,  
If others can misuse Their name and redesign  
Their face,  
But who says first drafts get it right in just a sin-  
gle take?  
I call it Hubris to presume you claim a God with  
faith.

Let's call it competition to see who can prove  
their claim,  
Since wouldn't true depictions generate the great-  
est fame?  
So, though I call it stealing, this is really more a  
game.  
The only crime here happens when your version's  
kind of lame.

See, Hermes isn't bound by hate or other bounda-  
ry lines,  
So when you try to lock him down, it's you who's  
in a bind.  
No traditionalist or nationalist can keep Him well  
-defined.  
A traveler spans all the world and goes where He  
decides.

So, I say "stolen" only as a way to tweak and  
tease.  
You really think that anyone can catch Him, at  
that speed?  
If I've actually got a claim, it's mutually agreed,  
And if you're missing something, better check  
your own misdeeds.

## How to Complete ADF Study Programs: An Insider's View

*By Wayne Keysor*

In my time with ADF, I have had the opportunity to complete a variety of ADF study programs. I have passed the Dedicants Path, the Generalist Studies Program, and the Initiates Program. I have also achieved the rank of ADF journeyman bard in the Bardic Guild Study Program, as well as completing coursework in the Naturalist Guild and the Scholars Guild. Additionally, I have reviewed study courses for the Initiates Program and the Scholars Guild study program. Along the way, I have learned a few things about passing ADF study courses and completing ADF study programs, which I want to share with you here. There is no reason to make things harder than they need to be, and I hope that my experiences will help you in your journey. So, without further ado, here are my top 10 tips for passing ADF study courses.

**1. Choose study programs that you are excited about:** This may be a rather obvious point, but it is worth making explicitly. Some of ADF's study programs can be quite long, and thus take a significant amount of time to complete. It is up to you to decide how you are going to spend your life. Don't spend it doing something that is not meaningful to you. It is true that excitement and meaning do not always necessarily coincide, but feeling excitement about a future endeavor, at least at the beginning, is a good sign that you may be about to do something meaningful, especially if that endeavor is a study program. You are not a bad Druid if you do not want to do any ADF study programs. You are not lesser. Piety is reflected differently in different people. Everyone has unique gifts. Lives take different paths. That being said, I do believe that ADF study programs can enhance your religious experience. They certainly have for me.

**2. Choose the order in which you do the courses carefully:** The courses in ADF study programs are listed in a specific order. Sometimes, the program description states that the presented order is the recommended order in which the courses should be completed. Don't fall for this, except if it works for you. My advice is do the

courses that are either the most exciting or the easiest for you first. The reason I recommend this strategy is that it builds momentum. If you start with the most difficult or boring courses first, you are more likely to quit early on and tell yourself this study program isn't for you. However, if you get three or four courses under your belt and start feeling the sense of accomplishment that comes from passing courses, this will help carry you emotionally through the difficult bits. I always do the most difficult course last because at that point I am not going to let a single course, no matter how difficult, keep me from my goal. This being said, keep an eye out for those courses which have long practicums, usually 4 to 6 months. You may want to start the practical parts of those courses early, if you are on a timetable, while simultaneously working on the academic portions of those courses that are most interesting or easiest.

**3. If you are confused about how to answer a question, look to those who walked the path before you:** Sometimes certain questions just don't seem to make any sense, and you don't even know how to begin to formulate an answer. In these cases, I recommend looking at how people who have passed the course before you have answered these questions. Let me be clear, I am not suggesting you copy their answers, that would be a violation of the virtue of integrity. What I am suggesting is learning what strategy or approach they used to answer the question. You can copy their strategy without copying their words or ideas. In fact, I would recommend looking at answers written by multiple people in order to get a sense of a range of possible strategies. Others have generously posted their passed study program courses online. Some keyword searching in google will yield these courses, usually posted on blogs. Also remember that many ADF study courses are often reused in multiple study programs, so just because someone was working on a different study program than you, does not mean that the course you are looking for may still not be posted by them. Here are some examples that I uncovered using this methodology:

<https://prairiedruid.com/in-progress-clergy-training-program/>

<https://hellenicdruid.com/adf-clergy-training-program/ctp-1/>

<http://heathendruid.blogspot.com/p/ctp-first-circle.html?m=0>

<http://www.druidkirk.org/druid/lsp.html>

<http://www.chronarchy.com/sp/>

**4. Pay attention to keywords in questions:** All questions have keywords that signal where the writer of the question wants you to go. Your job is to find them. Here is an example from the course Initiate Indo-European Mythology 1, “*List and discuss the major **primary sources** for the mythology of **three Indo-European cultures**, one of which must be your primary hearth culture, including their **dates of origin** and **authorship** (if known). Discuss any important factors that may cause **problems in interpreting these sources**, such as the existence of multiple revisions, or the presence of **Christian** or other **outside influences** in surviving texts.*” I have bolded what I consider the keywords in this question. These words signal the necessary elements that must be included in order for the course to pass. You must discuss primary, not secondary sources. If you discuss secondary sources, you will not pass. You must select sources from three Indo-European cultures. If you discuss only one or two Indo-European cultures or if you discuss non-Indo-European cultures, you will not pass. Your response must include a discussion of dates of origin and authorship. You also must talk about problems of interpretation, with an eye to Christian and other influences. If any of these elements are missing, you will not pass the course. Reviewers look at these keywords for guidance when reviewing your work, so you should too.

**5. Ask for Help:** If you are still at a loss after looking at what others have written and analyzing the keywords, ask for help from the preceptor of the study program on which you are working. Answering your questions is part of the preceptor’s job. They will likely either help you themselves or direct your question to someone who can. You may have to be patient, as they are all volunteers, but if you ask politely and are prepared to resend your email if you don’t get an answer after a week or so, you will get help. Most people become preceptors because they want to help others; let them help you.



A Chinese Scholar: A Ming Dynasty portrait of the Chinese official Jiang Shunfu (1453–1504), now in the Nanjing Museum. Public domain from Wikimedia commons.

**6. Pay attention to the required and suggested resources (or not):** In my experience, there are two ways to answer study program questions. The first, and easiest, is to obtain the required and suggested resources listed in the question, and then using the keywords you identified in each question, look up these topics in indexes, tables of contents, or by control F, if it is a digital resource. All questions have specific answers, unless they explicitly ask for your opinion or experience. These specific answers almost always come directly from the required or suggested resources. The second, and more difficult, way to answer a question is to do your own original research in university databases, scholarly websites, public libraries, local university libraries, google scholar, and your own book collection, if you have one. This approach has the benefit of giving you different perspectives than those held by the one or two sources listed in the question, which is likely to broaden your view of a topic. However, this comes at the cost of taking a lot more time and effort, requiring more research skills, and potentially not giving the reviewer the answer they are expecting to see. I have used both methods successfully. I use the second method sometimes for the sheer joy of discovering new perspectives. Other times, I just want to get the job done, and I take the most direct route. It depends what you are trying to get out of the course.



Croome Park, Worcs: Druid statue in the park. Photographer: PicturePrince. From Wikimedia Commons, licensed under the Creative Commons Attribution-Share Alike 4.0 International license.

**7. Do not do too little or too much:** Pay attention to the word counts. Each question has a minimum number of words, and in general, the rules are that one should not write more than triple the listed minimum. Thus, if a question indicates that the minimum number of words is 150, your answer should range between 150-450 words. Reviewers will send your work back strictly on word counts. Avoid this fate by paying careful attention to the word counts. This is one aspect of the review process that is under your complete control, take advantage of this fact. Also remember that each question could have an entire doctoral dissertation written about it, and many have. Your job is not to write a doctoral dissertation, but rather just get across a general understanding of the topic within a limited space. The word counts are quite low, so do not overachieve. Save that for your book. In fact, I have often used study program questions as a starting point for an *Oak Leaves* article, where I am not so limited by word counts and can explore a theme or question in exactly the way that makes the most sense to me. Study programs are meant to inspire further

thinking, not to be your final word on a topic.

**8. Find a friend, if you are into that:** We humans are social beings. We generally are more successful in social groups. If you can find someone to do a study program with you, you are more likely to complete it. In fact, this is one of the principles under which western academics have operated for a millennium. We study in groups partially because we learn from each other, just as much as from the teacher. If you have a study partner, you can share insights, discuss problems, and give each other emotional support when you struggle. For this reason, it is most effective if your partner works on the same course at the same time. If you cannot find someone to be a study partner, ask the preceptor if your study program has a mentor system. Some do. Of course, it goes without saying that if you are working with a partner, the rules of academic honesty still apply. And it is also the case that some people like to work alone; I am generally one of those people. If that is your personality, go forth alone and feel free to ignore this advice.

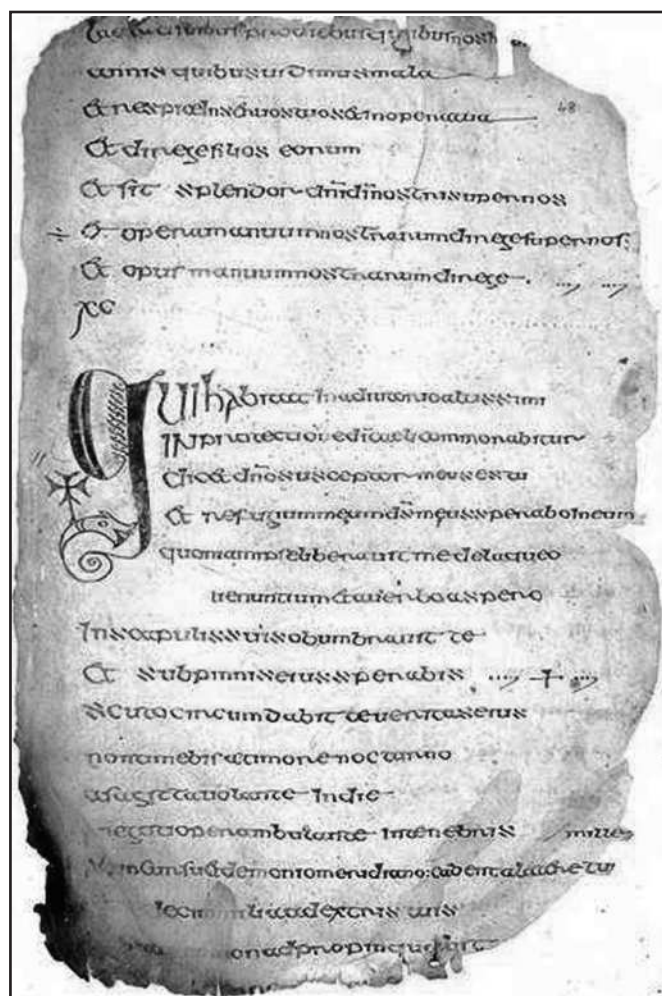
**9. Don't take it personally:** Do enough study courses, and your work will get returned for corrections. This is a metaphysical certainty. It happens to me, and I consciously overachieve in order to have as few courses returned as is humanly possible. Do not take this eventuality personally. Your reviewer is not out to get you. Your reviewer is not just being spiteful. In most cases, your reviewer will not even know you personally. They are simply doing their best within their own limited experience. It is important to remember that reviewers generally want to pass people, they like passing people. However, it is also the case that different reviewers have different reviewing philosophies. There is not much standardization across ADF study programs in how courses are reviewed. You may end up with someone who has a particular approach that does not resonate with you. Your job is to adapt to that approach, even if you do not agree with it. Remember, your overarching goal is to pass the course, not feel a smug sense of self-satisfaction at being right. And even if you do have a difference in interpretation with a reviewer, you are not likely to have that same reviewer for very many of the courses that you submit. That being said, sometimes reviewers are unreasonable, so also remember that reviewers have a boss, the preceptor of the study program. If they are being unreasonable, contact the preceptor and state your case in clear, unemotional language. If you are working on a study program where the preceptor is

reviewing all the courses personally, their boss is the ADF preceptor. I have actually had a course sent back for corrections by a reviewer, appealed that decision to the preceptor, and had the reviewer's decision overturned. Most reviewers are okay with this, as long as your difference of interpretation does not get personal.

**10. Try to have some fun:** And finally, remember that education at some level is fun. The process of learning is inherently pleasurable for the human mind. An ADF study program is not a death slog through enemy territory, but a process of discovery. Attempt to see ADF study programs through this lens, and enjoy what you are doing. Nothing is fun all the time, but the process itself should be meaningful and satisfying at a deeper level. Try to derive as much satisfaction from the activity of answering questions as from the feeling of accomplishment that results from passing a course. Ultimately, these courses are meant to facilitate your spiritual growth. They are not a means to get a job or impress others. Go to college or a trade school if that is your goal. Success or failure should always be evaluated by that single criteria alone, and in this, you are the only judge that matters.

**(Bonus tip) It is all about the experience:**

(Everyone loves bonus material.) Some components of ADF study courses are meant to facilitate spiritual experiences. These are almost always the practical portions of courses, although not all courses have practical components. Those courses that do often require extended periods of religious practice and journaling. The key to completing these courses is creating habits. Many of these practices take time and repetition in order to yield fruit, and in the beginning, they can feel frustrating because they do not seem to be working. Building habits of practice and having some faith that they will create meaningful spiritual experiences eventually will allow you to move through this period with minimal distress. If you are the type of person that finds these kinds of exercises easy or natural, then I salute you (slightly enviously). My other advice is just to be honest about what you experience. There is nothing objective about these courses. The answers are not found in any book. There can be a certain pressure to feel like one should have a specific kind of spiritual experience, based on these exercises. Don't fall for this. Record what you have experienced, nothing more and certainly nothing less. Remember, you are doing these courses for your own spiritual exploration, not to impress someone else. Not being honest subverts



A sample of text from the Cathach of St. Columba. Public domain work from Wikipedia Commons.

the whole reason you are undertaking the work.

These are my top ten tips (plus one). I hope you find them helpful, and I wish you the best of luck in all your ADF study endeavors!

*Wayne Keysor has been a member of ADF since 2008. He has completed the Dedicants Path, the Generalist Studies Program, and the Initiates Program. He holds a BA in philosophy and an MA in liberal studies with a concentration in philosophy and religion. He is currently finishing an MA in classics at the University of Maryland College Park. He has had numerous articles published in Oak Leaves, and has also published a book of religiously-inspired poetry, The Well of Mystery. His theological research interests lie in religious ethics, the problem of human suffering, the epistemology of religious experience, and understanding the nature of the gods.*

## Pagan Devotional Worship

*By Rev. Ian Corrigan*

Modern Paganism, at least as I've known it, is primarily expressed through ritual performance. Our Paganisms are not generally contained in texts. Study of the words of a founder or of seers or spiritual teachers is not a significant part of Pagan practice; rather our ideas, understandings and inspirations are often translated into ritual acts and speech. This is as true for the Wiccan-styled segments of Paganism as for more traditional styles. Elements of Wiccan ritual speech, such as the 'Charge of the Goddess', come as close to scripture as Neopagan ways get.

In ADF our rites have enshrined elements of our cosmologies, attitudes toward the gods and spirits, and toward one another. Very little of that is overt and very little recitation or teaching usually accompanies those works. Rather we depend on group energy and the use of more grand ritual work to generate spiritual experiences for participants. Those working alone at home, or perhaps in a micro-group of family or friends, may need a different style of spiritual practice. It is certainly possible to mount the full production of a High Day sacrifice in living-room or backyard, but there are other methods that may serve better.

ADF is presently working to provide better resources for solitary and micro-group practice. Our Hearth Paganism approach encourages Pagans to establish a 'shrine' in our homes, where we can integrate Pagan spiritual practice with our daily lives. We are still evolving forms and approaches to that kind of work. Our basic experience of creating big, showy rites done on grass or open floors does not immediately lend itself to such development.

My first urge has been to 'miniaturize' our Order of Ritual rites onto a tabletop. I've written a lot of



Photographer unknown.

rites based on that model, and it is quite workable. However, it is possible to derive a model from something other than the 'Liturgical worship' which is the inheritance from the temple-worship of ancient times. Both Eastern and Western ritual traditions have developed home practices that are more literary, more sedentary, and perhaps better suited to working seated or standing before a Home Shrine.

The following text draws on elements of both the Indic 'Pooja', and the Roman Catholic 'Novena'. The latter is a tradition of undertaking nine consecutive days of dedicated prayer focused on a particular spirit (i.e. saint or person of the Trinity) or on an intention. Authors compose formal novena-prayer texts for such things. I fell upon the text of modern RCC Novena prayers, and immediately saw what might be a useful model.

Taking what might be the easy road, I am beginning by creating Devotionals for the eight High Days of Neopagan tradition. For those who attend liturgical celebrations of the Days such a home-rite can serve as preparation, focus and personal work. For those working solitary a Devotional can serve as one's primary celebration of the spirit of the Day. While these practices don't follow our OoR closely, they do generally use the traditional formula of offering and blessing.

## Notes on Working the Yule Devotion

### The Order

The basic order under which I am writing these is thus:

- 1: - **Opening Charm:** *The Blessing of Fire and Water, and acknowledgement of start*
- 2: - **Water and Smoke Cleansing:** *As usual – always a valuable ritual moment*
- 3: - **Hymn of Intention** – *a versified statement that both clarifies intention and inspires the proper feelings.*
- 4: - **The Vision** - *simple text to induce the vision of the target principles. This rather replaces the scripture-reading in the RCC texts.*
- 5: - **Prayer of the Vision** – *Affirmation of the vision-contents. Reflective readings followed by affirmational prayer is a sequence I like.*
- 6: - **Invocation of the Powers** – *calling and offering to the gods and spirits of the intention*
- 7: - **Litany of Blessing** – *reception of the Power*
- 8: - **Final Prayer** *of Thanks or Petition*

### The Shrine

This practice requires the usual Fire & Water, along with the means to make offerings – a censer and a plate or bowl for food offerings. Unlike liturgical rites offerings can be small, or token amounts of the lists called-for. If no offerings are specified in the text then an incense-offering is always proper.

As always, images of the gods and decorative symbols of the season are proper. Those who enjoy decorating seasonal altars and displays in their homes may find this worship-form useful.

Allow me to give a serious (if pro forma) warning about the single greatest ‘danger of occult ritual’ – burning down your house! Treat live fire as a tricky guest – do not trust your luck to leaving live fire unattended.



### Offerings

Some of these practices call for food offerings that will spoil if left sitting unattended. Offerings made in ritual should be disposed of respectfully no later than the next morning. The best is to leave perishable or edible offerings at the foot of a tree. Those with minimal tree-access need not hesitate to dispose of offerings at home. I, personally, find flushing to be a more respectful and direct disposal than the house garbage-bag. If you find your censer with a dozen sticks in it, a window-sill or balcony may be in order.

### The Work

The text is meant to be used in a read-through fashion, making offerings as you go. Each begins with an informative reading, which can be read silently before beginning the formal ritual sections. I have not included detailed trance-involvement instructions, but I encourage you to find your center and your basic trance before beginning, and return to that position as needed.

The work includes a ‘vision’ – a ‘guided meditation’ segment in which you are asked to imagine or envision specific patterns relevant to the holiday’s themes. Visualization while reading need be no more complex than the internal visuals which accompany fiction for many of us.

‘Novenas’ in the RCC may be done at home, or be led in church for group work, often leading up to a major calendrical feast. They use the ‘litany’ form, in which a reader recites the various lines of prayer, and the group responds with an affirmation. I have retained the form in just one place; it can be read through alone, or used as a responsive reading if the work is done in a small group

Another such trope is the ‘antiphon’ a framing mechanism used to begin and end sections of the work. These will remain consistent from text to text for my eight High Day devotionals.

### A Yuletide Devotional

The celebration of the Winter Solstice is among the oldest dates of festival known to humankind. The elder Mounds and stone circles of the Megalithic cultures plainly show the importance of the symbol of the new Sun of Solstice morning. In winter latitudes the year winds down, days growing shorter until Yule Night (wheel night) as the Norse called it, when the dawn seemed as if it would never arrive. For those ancient people by their fires the golden crack of morning was the flame of new hope, and a glimpse of winter’s end.

Winter’s grip is the time of rest, a time to enjoy full larders and preserve harvest for leaner days, a time for stories and ale, for games and conversation. The Sun’s weak light cannot prevent the beings of Underworld darkness from roaming near mortal lives, and the Dead, too, may be abroad. So mortal folk bless the fire, and bide indoors, and sing.

For modern people the solstice remains a time of



short days and late sunrises, when we go about our business in the dark. It is the ancient tradition of hospitality and generosity that allows us to remain whole and well through the trial – we look to, and look after one another – open houses, shared bottles, and the exchange of gifts helps to bind us together when we might be separated by cold and night.

The ancients had a word, ‘*frith*’, which bespoke the peace, welcome and safety of pleasant times among kin and friends; Yuletide is the season of *frith*, when we join hands with all those who share our firelight, and offer peace to strangers. In this we remember Wisdom, Love, and Strength.

So we begin the work, saying:



The Fire, the Well, the Sacred Tree  
 Flow and flame and Grow in me.  
 In Land, Sea and Sky,  
 Below and on-high  
 Let the Water be Blessed and the Fire be Hal-  
 lowed,  
 And Let my voice be heard by the Holy Ones!

Now may the Powers of Underworld and Heaven  
 bring their cleansing blessing.  
*Anoint and cense the hands, and any items proper  
 to the work, saying:*  
 By the might of the Water and the light of the  
 Fire,  
 this (place/thing/work etc.) is made whole and  
 holy.

*And/or, slightly more detailed, for cleansing a*

*room or object or person:*  
 Fire and Water, earth and Sky  
 Rooted deep and crowned High  
 Ill be gone and good draw nigh  
 Fire and water, Earth and Sky

*Hymn of Intention*  
 Joy, Health, Love, and Peace, be all here where  
 we bide.  
 Let us join our voices, to sing of Yuletide.

Yuletide is the dark, but it may be the best,  
 For it brings us glad tidings for the host and the  
 guest.

In the warmth of the hearth, with the cup and the  
 plate,  
 Yuletide is the comfort of the small and the great.

With peace among friends, and love among kin,  
 And the offer of welcome to all who come in.

And we sing of the dawn, of the new blessed  
 light;  
 May it shine in our spirits, so strong and so  
 bright.

*Antiphon of the Vision*  
 Let the Inner Eye be open, let the spirit eye be  
 clear;  
 Wisdom speaks in spirit-vision, let the truth be on  
 me here.

*Sitting in your meditation seat, breathe and seek  
 your peace in silence.*  
*Let your bone uphold you,*  
*Let your blood beat in you,*  
*Let your breath flow through you,*  
*For a moment, in silence...*  
*And let the Gate of the Season be open, and let*  
*the calm of winter flow into your mind...*  
*In the hearth of your Clan...*  
*Let the feeling flow into you...*  
*Memories of your childhood and family...*  
*Or of adult love and kinship...*  
*Remember a time of relaxed, easy affection,*

*fullness and delight...*  
*And let it be, in your reader's eye, as if it were a*  
*perfect hearth,*  
*Set in a holy home, where love and plenty are the*  
*rule...*  
*And the Hearth-Fire burns, with one great log*  
*being pushed slowly into the fire,*  
*as you while away winter days...*  
*Perhaps your kin are with you, all in health and*  
*peace...*  
*The Mothers and Fathers, and the crowd of the*  
*unnamed, known and unknown...*  
*Perhaps even the spirits under the house are there,*  
*warming themselves by the fire...*  
*Yet in the Yuletide, the ways are open,*  
*And it might be that the windows go dark with*  
*snow,*  
*And the Hearth burns low, and all grows darker.*  
*And you know that One comes, from the Yule-*  
*night, and seeks the warmth of your good*  
*fire...*  
*And, being the Yuletide, you will open the door.*  
*So in the dark you wait...*  
*And there comes a knock at the door...*

***Antiphon of the Vision***

Let the Inner Eye be open, let the spirit eye be  
 clear  
 Wisdom speaks in spirit-vision, let the truth be on  
 me here.

***Prayer of the Vision***

Blessed Ancestors, grace my life with Blessing,  
 wights of the wild, be at peace with my comings  
 and goings, Yuletide peace and joy be upon us  
 all, by the light of the new Dawn. And to those  
 who rest in Winter's Dark: rest in warmth, and  
 wake in season, to the hope of spring. Honor to  
 the Gods of Night and Dawn, to Winter's Ruler's.  
 And so in my heart, likewise, let there be peace,  
 and rest, and the blessing of new Light, in this  
 Holy Season – in wisdom, love, and strength, so  
 be it.

***Offeratory Invocation***  
***The Yuletide Charm***



Cailleach Bheur, the personification of winter. Drawing of Beira by John Duncan. Public domain image from Wikimedia Commons.

**Sun of Winter, Dawning,**  
**Hearth-warming, meat roasting,**  
**Ale drinking, kin loving,**  
**I keep the Feast of Yuletide!**

**Woman of Winter, you I call,**  
**Queen and Hag, Mother and Grandmother,**  
**Power of storm in the Winter's deep chill.**  
**Offering I give you, here at my Fire.**

**Likewise I call the Master of the Hunt,**  
**Hosting of Wild Ones, horned and horn-sounding,**  
**Master of Hounds, and the courser of stags,**  
**Take now my offering, here at my Fire.**

**In *frith* with all beings, this is your honor:**  
**Drink I offer, for your refreshment;**  
**Sweet cakes I offer, for your delight;**  
**Silver I give you, for your decoration;**  
**Come you from the shades of night,**  
**Come you from the Elder Mound,**  
**Come you through the Door of Three Stones,**  
**And give your blessing to our year!**

The "Cernunnos" type antlered figure or "horned god", on the Gundestrup Cauldron, on display, at the National Museum of Denmark in Copenhagen. Source: <http://samlinger.natmus.dk/DO/5324>. This file is licensed under the Creative Commons Attribution-Share Alike 3.0 Unported license.



### *Antiphon of Blessing*

With open heart and centered mind, I seek the  
flow of blessing  
Shine from Above and Rise from the Deep

### *Litany of Blessing*

Holy Ones, we remember you  
*response: Grant me the Blessing*

All beings of the Night and Winter's Tide.

*response: Grant me the Blessing*

You to whom I make these offerings.

*response: Grant me the Blessing*

That there be blessing in our spirits, bright and  
deep.

*response: Let the Blessing be in me*

Let there be blessing in our minds, calm and  
clear.

*response: Let the Blessing be in me*

Let there be blessing in our Flesh, whole and  
strong.

*response: Let the Blessing be in me*

That Wisdom guide me

*response: That the Blessing be mine*

That Strength empower me

*response: That the Blessing be mine*

That Love sustain me

*response: That the Blessing be mine*

### *Antiphon of Blessing*

With open heart and centered mind I seek the  
flow of blessing,  
Shine from Above and Rise from the Deep.

### *Antiphon of Contemplation*

In soul-peace I let light reflect, and shadow bide  
in the deep,

May my stillness reflect beauty, and abide in  
wisdom.

*Now abide a while in silence, and let the whole  
Blessing of the coming Feast be upon you*

### *Antiphon of Contemplation*

In soul-peace I let light reflect, and shadow bide  
in the deep,

May my stillness reflect beauty, and abide in  
wisdom.

### Final Prayer

Holy Ones, In the season of Darkness I thank you  
for the rest and comfort of the Dark, and likewise  
for the joy and awakening of the Dawn. Fill me  
with *frith* for my fellows, and let the blessings of  
the Yuletide abide in me throughout the season.

In wisdom, love, and power, so be it.

*Rev. Ian Corrigan is a Senior Priest and Archdruid Emeritus  
of ADF. He blogs at <https://intothemound.blogspot.com/>.*

## Book Review: Archaeology and Celtic Myth: An Exploration

*Reviewed by Rev. G. R. Grove*

### Archaeology and Celtic Myth: An Exploration

Author: John Waddell

Publisher: Four Courts Press (April 25, 2014)

Language: English

ISBN: 978-1846824944

Hardback: 220 pages

### Book Review: Archaeology and Celtic Myth: An Exploration

John Waddell is Emeritus Professor of Archaeology in the National University of Ireland Galway. Although the primary focus of this book is the relation between archaeology and pre-Christian myth, as preserved in medieval Irish literature, the discussion ranges widely over Western European sites as well. I bought the book in 2014 when I visited the Rathcroghan Visitor Center, and although I dipped into it occasionally as research for my own writing, I had not read it in its entirety until now. It is very detailed but clearly written, with eight color plates, twenty-two black and white illustrations, and a twenty-page bibliography. Four Courts Press' decision to use a rather gaudy 1907 illustration of Queen Maeve is perhaps a little misleading; I would not have bought the book if my sister had not pointed out the name of the publisher, but I'm glad I did. I recommend it highly to anyone interested in this subject.

#### Chapters:

**Preface** introduces the premise "that elements of pre-Christian Celtic myth preserved in medieval Irish literature shed light on older traditions not just in Ireland but elsewhere in Europe as well." Professor Waddell notes that "[a]s an archaeologist with no expertise in the study of myth and a complete deficiency in Old and Middle Irish, I am very conscious of the dangers and difficulties

of this sort of exercise." He focuses mainly on the mythology associated with Newgrange and the Boyne Valley, Rathcroghan in Co. Roscommon, Navan in Co. Armagh, and Tara in Co. Meath. In following chapters, he provides passages of material in Old Irish followed by English translations.

**1. Confronting Ancient Myth** discusses the mythic dimension of the locations mentioned in the Preface, the body of Early Irish literature in general, the term "Celtic World", and some of the principal mythic themes in the tales, including the *Táin Bó Cúailnge* and the conception of Cúchulainn.

**2. The Otherworld hall on the Boyne** discusses Newgrange and some other passage tombs, including Knowth, Dowth, and their associated myths. Also mentioned is the megalithic cemetery of Sliabh na Caillí ("the hag's mountain") at Loughcrew, Co. Meath, and other sites including Carrowmore, Co. Sligo, and Kiltierney, Co. Fermanagh.

**3. The elusive image** discusses solar imagery in Celtic myths and artifacts in great detail, drawing on Western European material in general as well as Irish and other Insular Celtic finds. Possible personifications of the sun or evidence for a solar cult in early Irish literature include Conchobar, king of Ulster, the gods Lug and Dian Cécht, some of the early kings of Tara, and Mug Ruith. Archaeological evidence discussed includes the Petrie Crown, the Monasterevin-type discs, and the Battersea shield as well as European examples.

**4. In pursuit of the Otherworld** discusses the royal site of Rathcroghan, including the cave called Oweynagat which was thought to be an entrance to the Otherworld. He suggests that the

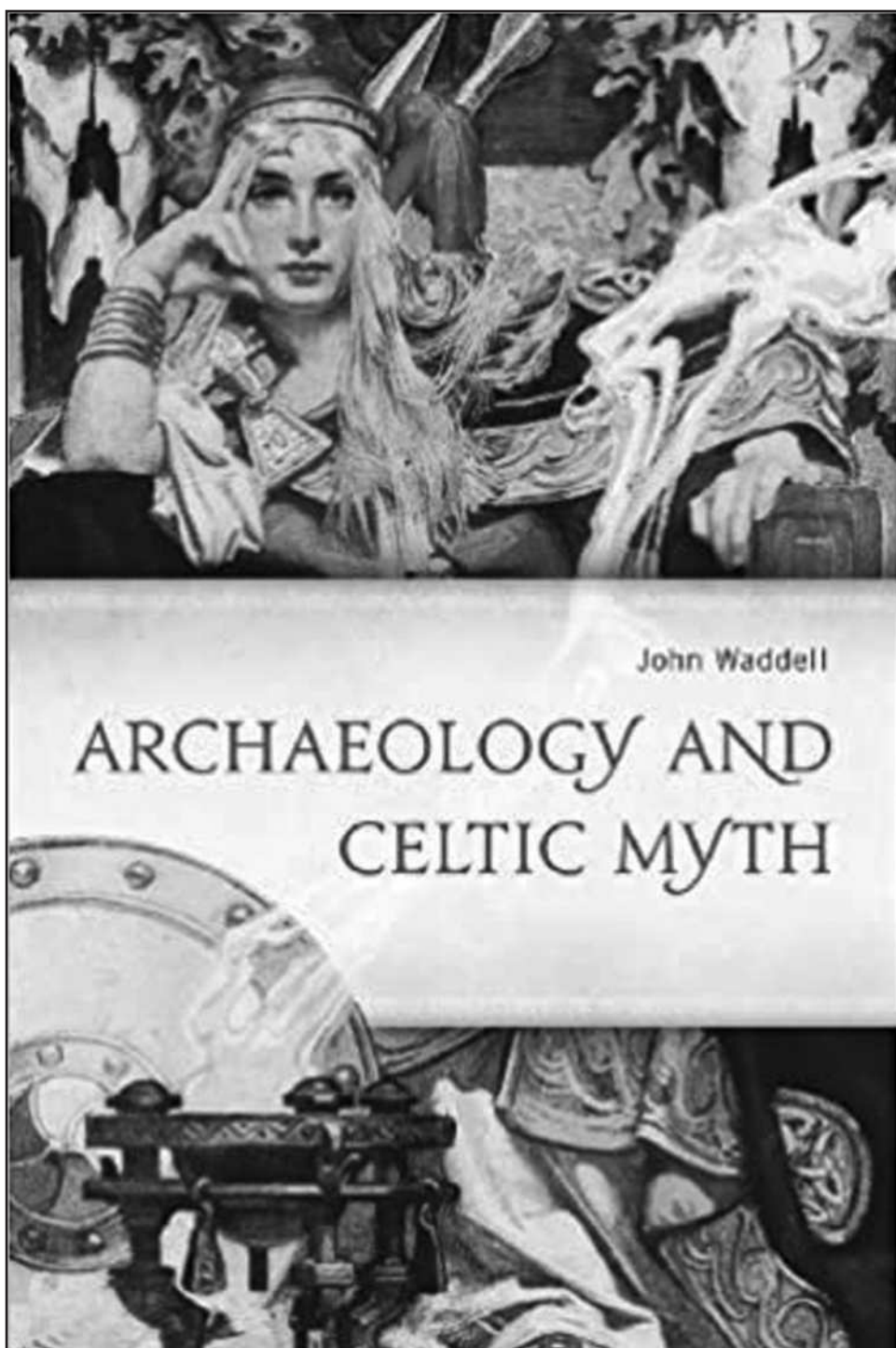
cave may have been used for pre-Christian initiatory experiences, a concept with which I agree based on my own visit to the site (and which I have used in two of my novels). He also discusses Celtic burial customs as they relate to images of the Otherworld.

**5. The horse goddess** discusses Navan fort / Emain Macha; similarities between Macha, Rhianon, and Epona; the archaeology of Navan Mound; and hierogamy and equine ritual in Ireland and India.

**6. The goddess of sovereignty** discusses Queen Medb, the image of the female cupbearer, and various European “princely” burials including those of the Lady of Vix and other female burials at Juellinge, Reinheim, and Mitterkirchen.

**7. Sacral kingship** discusses the archaeology of Tara, early medieval Irish law tracts such as the Crith Gablach that bear on kingship, the character and rituals of sacral kingship, kingly monuments, funerary evidence including the spectacular examples of the Glauberg and Hochdorf in Germany, and the Deal crown.

**Epilogue** sums up the topics discussed above, especially that “[the] Otherworld was the source of the authority of sacral kingship affirmed by... sacred marriage”.



Professor Waddell’s most recent book, *Myth and Materiality*, is available through Book Depository. I have ordered a copy, and look forward to reading and reviewing it in the future.

*Rev. G. R. Grove is a Senior Priest of ADF, an ADF Master Bard, and Editor in Chief of Oak Leaves. Her novels and poetry are available on Amazon or from Lulu.com.*

## Word Search Puzzle: Names from the Aeneid

*By Rev. G. R. Grove*

|   |   |   |   |   |   |   |   |   |   |   |   |
|---|---|---|---|---|---|---|---|---|---|---|---|
| A | N | D | R | O | M | A | C | H | E | S | H |
| U | P | C | A | N | T | P | A | J | A | X | E |
| T | A | L | A | U | S | S | S | A | P | S | C |
| O | L | A | E | N | E | A | S | T | A | J | A |
| M | L | A | V | I | N | I | A | I | R | U | T |
| E | A | N | M | A | R | S | N | B | I | P | E |
| D | S | D | I | O | M | E | D | E | S | I | S |
| O | P | H | E | C | T | O | R | R | U | T | I |
| N | R | A | D | I | A | N | A | I | F | E | O |
| E | I | R | O | C | Y | D | O | N | E | R | P |
| C | A | M | I | L | L | A | N | U | N | E | A |
| A | M | A | T | U | R | N | U | S | S | R | S |

AENEAS  
AJAX  
ANDROMACHE  
AUTOMEDON  
CAMILLA  
CASSANDRA  
CYDON

DIANA  
DIOMEDES  
HECATE  
HECTOR  
IOPAS  
JUPITER  
LAUSUS

LAVINIA  
MARS  
PALLAS  
PARIS  
PRIAM  
TIBERINUS  
TURNUS  
UFENS

## The Poets

**Patrick Bladow** found neo-paganism in 1994, the Druid path in 2010, joined ADF in 2019, and finished the Dedicant Path in 2020. He is the father of three, a huge geek, and a lover of gnomes.

**Diane Cacciato** joined ADF in 2017, and is the Grove Organizer for Gary Oak Protogrove. She is an author, poet, essayist and retired teacher-librarian. She divides her time living between two islands worlds apart — Vancouver Island in Canada and Sicily.

**Rev. Ian Corrigan** is a Senior Priest and Archdruid Emeritus of ADF. He blogs at <https://intothemound.blogspot.com/>

**Rev. Amber Doty** is an Initiate and a Consecrated Priest from Omaha, Nebraska. She wears several hats within ADF including Solitary SIG Coordinator and Central Regional Druid. She is a life-long mythology enthusiast, mother of two, book collector, gamer, all-around geek, and ADF's current Vice Archdruid.

**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 Chokeycherry Grove, ADF, in Denver, Colorado.

**Amanda Kroft** joined ADF in 2015 and is a member of Sassafras Grove, ADF

**Nathan Large** is a writer and storyteller, primarily working in speculative fiction with mythological themes. His bardic study within ADF has produced several “new myths”: fables, poems, and songs presenting old lore in new frames and new lore with classic elements. Nathan serves as deputy coordinator of the Games and Play SIG and Secretary of Whispering Lake Grove in Erie, PA.

**Rev. Jean “Drum” Pagano** 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.

## News and Announcements

### Program & Path Completions: Dedicant Path

**Anna Leigh** - 13 July, 2020

**Michael Dieppa** (Lucifer thoth MacMorrigan) - 10 August, 2020

**Member # 11932** - 26 August, 2020

**Laurel Hawk** - 27 August, 2020

**Philip Kenyon** (Forest Kenyon) - 2 September, 2020

**Charlie Haskell** - 10 September, 2020

### Clergy Training Program Circle 1:

**Diane Cacciato** - 28 September, 2020

~Congratulations to all~

### Upcoming Events

None scheduled at this time.

For more festival information see [www.adf.org/events](http://www.adf.org/events)

Word Search Puzzle : The Illiad - Answers from Issue #90

|   |   |   |   |   |   |   |   |   |   |   |   |
|---|---|---|---|---|---|---|---|---|---|---|---|
| A | G | A | M | E | M | N | O | N |   |   | O |
| C | H |   | N | E | S | T | O | R | H |   | D |
| H | E | C | T | O | R | P |   |   | E |   | Y |
| I | C |   | P | A | T | R | O | C | L | U | S |
| L | U |   |   | M |   | I |   | R | E |   | S |
| L | B |   |   | E |   | A |   | Y | N |   | E |
| E | A |   |   | N |   | M |   | S |   |   | U |
| S | A | R | P | E | D | O | N | E |   |   | S |
|   | J |   | A | L | B | R | I | S | E | I | S |
|   | A |   | R | A | S | T | Y | A | N | A | X |
|   | X |   | I | U |   | A | E | N | E | A | S |
|   | C | A | S | S | A | N | D | R | A |   |   |

AGAMEMNON  
 ACHILLES  
 AJAX  
 PATROCLUS  
 NESTOR  
 ODYSSEUS  
 HECTOR

PRIAM  
 AENEAS  
 PARIS  
 SARPEDON  
 HECUBA  
 ASTYANAX  
 CASSANDRA

BRISEIS  
 CHRYSSES



# ADF Directory



## The Mother Grove

|   |                                    |                              |
|---|------------------------------------|------------------------------|
| Archdruid                               | Rev. Jean 'Drum' Pagano            | adf-archdruid@adf.org        |
| Vice-Archdruid                          | Rev. Amber Doty                    | adf-vice-archdruid@adf.org   |
| Treasurer                               | Margaret Forsell-VanHorn           | adf-treasurer@adf.org        |
| Secretary                               | Victoria Selnes                    | adf-secretary@adf.org        |
| Members Advocate                        | Bonnie Landry                      | adf-members-advocate@adf.org |
| Chief of the Council of Regional Druids | Shaz Cairns                        | adf-cord-chief@adf.org       |
| Chief of the Council of Senior Druids   | Rev. Caryn MacLuan                 | adf-cosd-chief@adf.org       |
| Non-Officer Director                    | Arthur Shipkowski                  | ashipkowski@gmail.com        |
| Non-Officer Director                    | Rev. Kelly Kingston (Carrion Mann) | carrionmann@gmail.com        |
| Non-Officer Director                    | James Fielder                      | thebigpigeon@yahoo.com       |
| Non-Officer Director                    | Julie Desrosiers                   | poledrasdaughter@gmail.com   |

## Additional Leadership Positions

|                          |                            |                           |
|--------------------------|----------------------------|---------------------------|
| Administrator            | Jane Wayson                | adf-administrator@adf.org |
| Archdruid Emeritus       | Rev. Isaac Bonewits        | [deceased]                |
| Archdruid Emeritus       | Rev. Ian Corrigan          | tredara@ncweb.com         |
| Archdruid Emeritus       | Rev. John 'Fox' Adelman    | john.adelman@trw.com      |
| Archdruid Emeritus       | Rev. Robert 'Skip' Ellison | skip@dragonskeep.us       |
| Archdruid Emeritus       | Rev. Kirk Thomas           | druidkirk@gmail.com       |
| Chronicler               | Manny Tejada-Moreno        | adf-chronicler@adf.org    |
| Information Manager      | Arthur Shipkowski          | adf-info-manager@adf.org  |
| Listmaster and Moderator | Rae mac Lugh               | adf-listmaster@adf.org    |
| Preceptor                | Rev. Kirk Thomas           | adf-preceptor@adf.org     |
| Webmaster                | Arthur Shipkowski          | adf-webmaster@adf.org     |

## Committees

|                              |                                 |                             |
|------------------------------|---------------------------------|-----------------------------|
| Clergy Council               | Chair: Rev. Jean 'Drum' Pagano  | adf-archdruid@adf.org       |
| Council of Lore              | Chair: Rev. Kirk Thomas         | adf-preceptor@adf.org       |
| Grove Coordinating Committee | Chair: Rev. Caryn Laney-MacLuan | adf-gcc-chair@adf.org       |
| Grove Organizing Committee   | Chair: Nancy McAndrew           | adf-goc-chair@adf.org       |
| Prisoner Relations Committee | Chair: Rev. Kirk Thomas         | adf-prison-ministry@adf.org |

For information on **Regional Druids** please see the full listing at:

<http://www.adf.org/members/org/cord/>

For more information on **Groves, Guilds, Special Interest Groups (SIGs), and Kins**, please see the full listing at:

<http://www.adf.org/groups/groups-list.html>

## Ár nDraíocht Féin: A Druid Fellowship

### Oak Leaves Subscriptions:

#### ADF and Oak Leaves Membership Rates:

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Subscription to Oak Leaves: Non-Members: \$25/year

If you are already an ADF member but not an Oak Leaves subscriber, you can add a subscription either through our webpage (preferred) at <http://www.adf.org/joining/join.html>, or by contacting our Business Office at the following address:

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Ár nDraíocht Féin (ADF) International Office  
1147 Brook Forest Ave #355  
Shorewood, IL 60404

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

If you would like to subscribe to Oak Leaves without joining ADF, please contact the Business Office at the address above.

### Submission Guidelines for Oak Leaves:

Oak Leaves welcomes submissions of articles, poetry, artwork, and anything else that might be of interest to our Druid readers. Submissions relating to the turning of the wheel of the year and the celebration of the High Days are particularly encouraged. Submissions from non-members will be accepted, but preference will be given to submissions from ADF members. Since excellent scholarship is one of ADF's goals, please document sources of ideas and materials that you used for your writings. Please follow the standards for references in the MLA Handbook or Style Manual. We will not accept submissions with footnotes, as they require considerable editing to convert to endnotes. We reserve the right to reject submissions which do not meet our standards. When planning lengthy submissions, please inquire first at [oak-leaves@adf.org](mailto:oak-leaves@adf.org).

Electronic submissions are preferred, sent as email attachments to the Oak Leaves submissions address: [oak-leaves@adf.org](mailto:oak-leaves@adf.org). Written submissions should be sent in one of the following formats: MS Word (.doc/.docx), Rich Text Format (.rtf), or Text Format (.txt). Please include a brief ADF-related bio for all articles and essays. For more information on submissions, please see our web page at <https://www.adf.org/publications/periodicals/oak-leaves/submissions.html> or contact us at [oak-leaves@adf.org](mailto:oak-leaves@adf.org).

#### Deadlines for submissions (two months before publication date):

Spring Issue : December 1st;  
Summer Issue : March 1st;  
Autumn Issue : June 1st;  
Winter Issue : September 1st

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