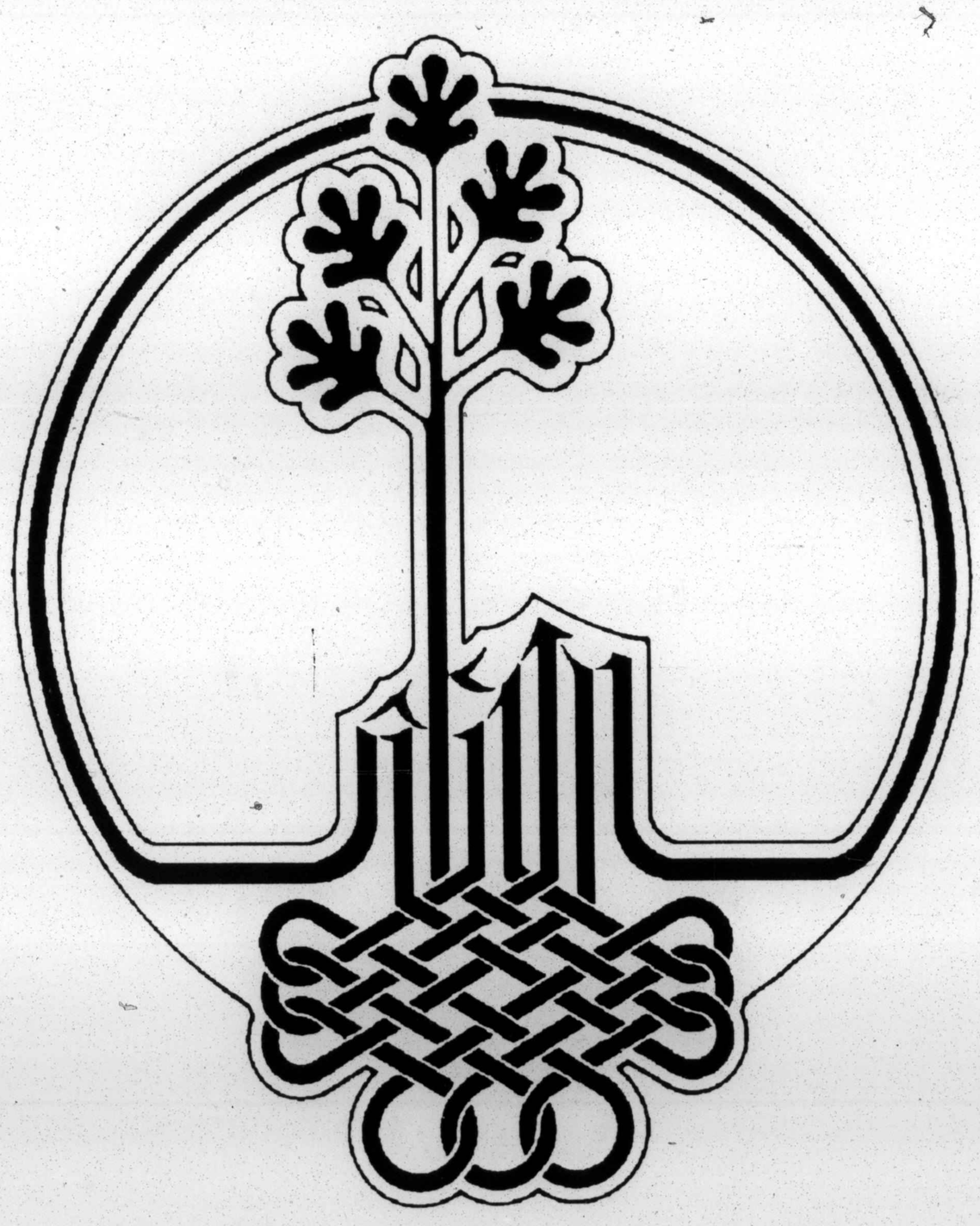
The Druids' Progress

Report Number Six
Spring 1990 C.E.



Ár nDraíocht Féin: A Druid Fellowship

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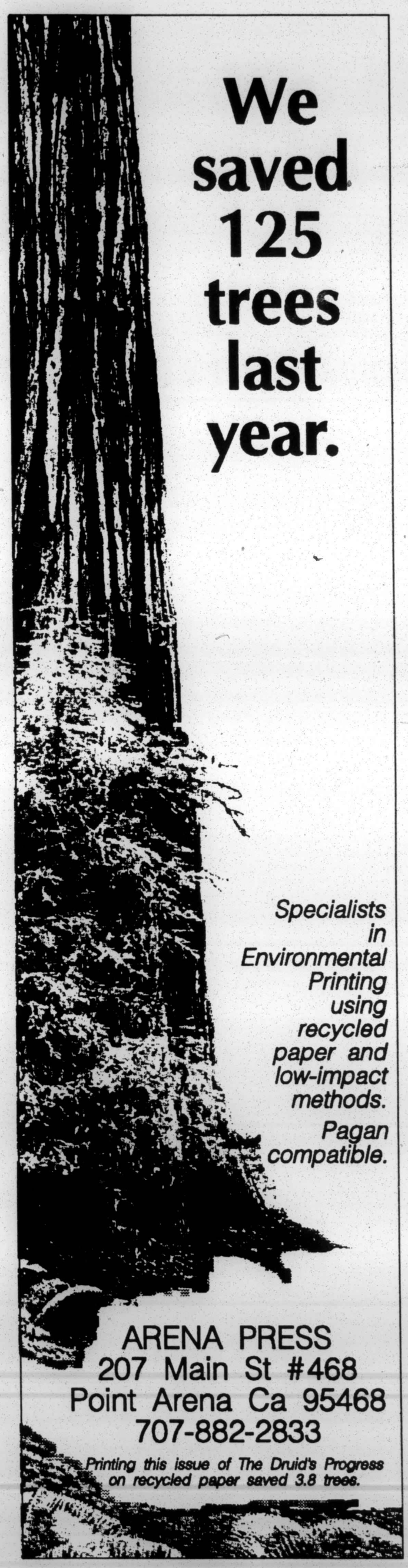

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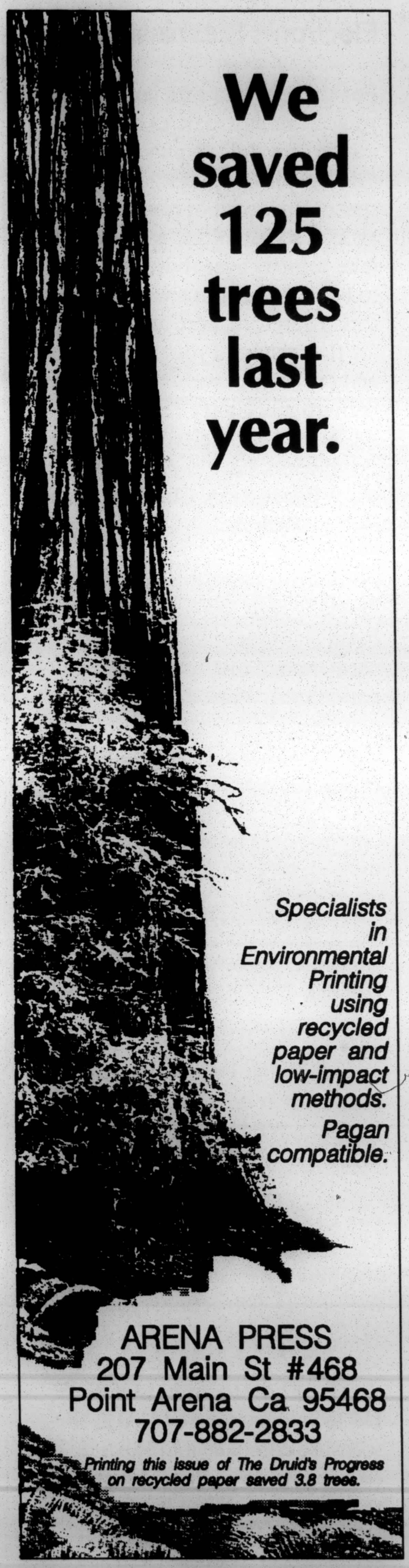

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For those of you with computers, you can submit articles electronically to any A.D.F. publication (please, please, please). As this speeds up layout of *News* and *DP*, articles so submitted will probably take priority over those that need to be re-typed into a word processor. Therefore, here are the rules for the format of your submissions and the various ways you can send them to me, Nancy Thalblum, Assistant Chronicler, Head of Production, Layout Artist, Advertising Production, Chief Cook and Bottle Washer...

Formatting (As little as possible): Single spaced, left justified/ragged right, NO indent for beginning of paragraph, 1 line space between paragraphs. Period, nothing else. (This page is an example of the way your submission should look, except for type face and point size.) You can use bold and italics for emphasis. However, if you're not using one of the following specific word processors, you'll have to do some more work to ensure that the data comes through ungarbled, so you may want to limit this as well.

Word Processors (limited by what I own and what PageMaker can see): Microsoft Word (.DOC), Word Perfect (.WP4 or .WP5), and Windows Write (.WRI).

ANY OTHER WORD PROCESSOR (including all Non-PC type computers): Besides the above formatting instructions, you MUST save your text in ASCII format. If you don't know what that is or how to do it, LOOK IT UP in your manual or CALL the software company and learn it. No excuses. If we or PageMaker can't read it, we won't use it. Also, since BOLD and *ITALICS* don't get saved in ASCII format and can in fact garble your text when getting saved into ASCII (like PFS programs do), you have to use the following method to tell me you want certain text embolded or italicized. Any text enclosed within square brackets will be printed bold. Example: You [must] use this method with ASCII text. Any text enclosed within braces will be printed in italics. Example: The name of this publication is {Druid's Progress}.

How to send it to me:

No Modem:
Mail it to the P.O. Box on diskette. 5 1/4" PC -formatted type diskettes only. (I don't own a 3 1/2" disk drive yet, so don't bother trying.)

BEWARE, the following is full of technobabble and is only for the intermediate or advanced computer user — not the faint of heart.

Modem and Modem software:
I have a 2400 Baud modem. Don't worry if you only own a 300 Baud modem — they can still talk to each other. Software — I use Bitcom, but it doesn't matter what brand of communications package you use, so long as you know how to use it. I prefer to use the Kermit protocol for sending files as it can send Binary files, thereby letting you send direct output from your word processor and not just an ASCII file.

I. Call me at (212) 543-8295 between the hours of 9 A.M. and 10 P.M. Eastern time to arrange a time convenient for both of us for the transmission. If I'm not home, leave a message on the answering machine and don't forget to include your phone number.

II. Electronic Mail:

1. You can leave me mail (ASCII format only I think) on Pagan-Net and Magic Echo-Net. Remember however, that anyone on these bulletin boards will be able to read your article. This can be good or bad depending upon how you, personally, look at it.
2. I'm on CompuServe. Send mail through EasyPlex (ASCII or Binary file) to 73727,2123.
3. I'm on Prodigy. Leave mail for VFTB34A. You can use Prodigy's e-mail to 1) tell me you want to send me a file; 2) get help/ask me technical questions; and 3) not risk getting the answering machine. However, you *can't* send files created off-line through Prodigy and I can't save your message to disk.

The Druids Progress

Published by ADF

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This is the *Druids' Progress* Report #6 for Spring 1990 C.E. All contents not otherwise marked are copyright 1989, 1990 by their creators. *Druids' Progress* is published as a service to Ár nDraíocht Féin: A Druid Fellowship. Membership is $25/year for residents of the U.S.A. First class mailing for ADF publications (required for Canadian/Mexican members) is $35/year. Membership outside North America is $45/year and includes overseas airmail delivery. For more information and a membership application write to: ADF, P.O. Box 1022, Nyack, NY, USA 10960-1022. The views and opinions expressed in this magazine are not necessarily representative of those held by all members of the Neopagan Druid community but may be attributed only to the stated author(s). Official policies of ADF are announced by the Board of Trustees and will be labeled as such.

A Word from the Archdruid

Dear Sisters and Brothers:

Here at last is *DP#6*, chock full of meaty articles and noisy arguments. I had hoped that my deliberately controversial article in *DP#5* on Pagans in the military would have generated more responses from the membership, but apparently most of you agreed with me! Perhaps I need to come up with a hotter topic, one that I know you'll have lots of opinions on. So here are some random thoughts on:

What's Wrong & What's Right with ADF

Publishing Schedules

Everybody knows how terrible our publishing schedule has been. My only comfort is that many other Neopagan groups have the same problems – in the month of November we received copies of two dozen publications, most of which were one to six months late! Those of you who joined ADF intending to be only readers have been justly disappointed in the snail's pace of our output. The pace is gradually picking up, however, as our Assistant Chronicler Nancy Thalblum gets everything set up on her computer. Now that she has a standard template for *DP* as well as *News from the Mother Grove*, our journal should start coming out with the regularity of the newsletter. Certainly, *DP* is looking a lot more professional, and we'll be able to start selling copies in stores now, which will increase our public outreach considerably.

This issue is coming out in April. Our Chronicler Brett Portman and Nancy are committed to having the next one out around the fall equinox, and then sticking to future equinoxes for each issue. To this end, half of *DP#7* is already typeset and laid out. The best way that the members can help with this process is by sending in good materials for future issues (see the end of this discussion for details).

Grove Organizing

As of April, 1990, we have chartered groves in the vicinities of Boston MA, New York City, Newark DE, and Cleveland OH. Yet we've sent copies of *The Grove Organizers' Handbook* to over 100 people around North America. Why are we having so much trouble getting groves together?

Some of the factors that may be preventing grove success include (a) indifference in cities with large numbers of members, (b) lack of recruitment by rural members, (c) the grove rules are intimidating, (d) would-be groves have a fear of going public, (e) grove organizers are uncertain about how to grow.

With (a), we have dozens of members in each of several large metropolitan areas. Most of those members have not had the slightest interest in helping to organize a grove or in attending local grove activities. Why not? Is it just the fact that big cities have a distracting number of things to do? Could it be the fact that many of the city Pagans belong to other groups which take up all their spare time?

With (b), is it a matter of the common Neopagan fear of being perceived as missionaries? Do rural members find it impossible to find other people who might be interested? Is it because most of our rural and suburban members are solitary Pagans and are happy that way?

As far as (c), the intimidation factor, is concerned, the rules set forth in the *Handbook* are no more stringent than those followed by other religious organizations who

seek legal recognition. Federal and state/provincial governments, as well as the mass media and the mainstream culture, have certain expectations of what legitimate churches and other religious groups will be like. If we're going to bring Neopaganism into the religious mainstream, we're going to have to fulfill the majority of those expectations. We can do this without betraying our Neopagan principles, since many of those expectations are perfectly reasonable.

Which of the grove organizing requirements do our members find the most objectionable? All the efforts by former Trustee Karl Steinmayer and Registrar Dawnie Nizsza, as well as by the Members' Advocate Grey Cat, have failed to spark any detailed responses to this question. Perhaps some of you can write us a letter for the *News* or an article for *DP* exploring these issues?

For (d), the paranoia factor, we have to admit that there are parts of the U.S. (like the Bible Belt) and many parts of Canada where folks are legitimately fearful of being public while still small groups. Do we want to make a provision for underground groves (mushroom rings?) in areas where being public is genuinely dangerous? How do we determine the danger level? How do we keep underground groves from turning into exclusionary coven-like groups?

For (e), the growth process area, perhaps we need to outline more of the intermediate steps between a three-person grove and the larger sizes that the *Handbook* talks about. How do groves grow from three people to fifteen to thirty to 100? Should we be developing small-group liturgies that are designed for the beginning groves to use?

The Structure of Craft Ritual

Isaac Bonewits

Membership Feedback

Only a small fraction of the membership made it to the first two annual Members Meetings. And most members don't seem to have the time to write letters or articles for publication. How can we find out what's on your minds? One thought that has occured to me is that we could send out a survey to the membership. Perhaps we could do this every summer before the Members Meeting, in order to come up with an agenda for discussions there. If we did send out a survey, how many of you would answer it? Would you be more likely to respond if we included a stamped return envelope? Would you be willing for us to go to this expense?

The Study Program — As Fast As an Oak Tree

Yes, we know, it's taking forever for the promised *Study Manual* to be produced. This has been partly a problem of our publishing schedules in general (see above) and partly a problem of coordinating all the different people involved in designing and reviewing the expansion of the outline published in *DP#2*. It's going to be magnificent when it finally comes out, and in the meantime, the outline will be reprinted in the *DP Anthology*. The Council of Lore refuses to settle for anything less than excellence...

Successes — What We've Been Doing Right

ADF is now the best known Druid group in North America. We've gotten Neopagan publications and festival organizers to start including Druids as a major category along with Witches, Shamans, and other types of Pagans. We've received positive write-ups in major reference books such as Margot Adler's *Drawing Down the Moon* and the new *Encyclopedia of Witches and Witchcraft* by Rosemary Guiley (even though we're not Witches). So we've achieved a great deal of community recognition that there are other Pagan paths besides Wicca.

ADF has become a major influence in the Neopagan community as far as our pet issues, such as professional clergy training, structured rituals, accurate historical research, etc., are concerned. Lots of people are using our ideas in their own groups, and we've had a couple of groves schism off and start their own variations of ADF (the ultimate compliment).

Many of our members use materials we have published to guide their personal research, liturgical techniques, etc. It would be nice if more of you would send in reports on what you're doing... Which brings me to:

Editorial Policy Changes

As you can see from this issue, *DP* is becoming a lot more professional. Everything is being typeset and laid out in PageMaker on a PC-clone computer. Part of what delayed this issue was having to find volunteers to retype many of the articles we were sent, since in order to typeset them we have to get them into Nancy's computer. This, plus the uneven quality of many of the zines in the first five issues, and the arrival of a modem in Nancy's home, have led to some decisions by myself and the Chronicler's office.

From now on, although any member of ADF may submit an article for *News from the Mother Grove* or *DP*, we will no longer guarantee publication. We will have to choose articles based on quality, length, and the format in which we receive it. Obviously, articles that are well researched and written, concise, and without horrible spelling and grammar mistakes, will receive priority. Footnotes and bibliographies are encouraged. Short articles (less than 1000 words), research requests, time-bound announcements, and brief controversial letters belong in the *News*. Longer articles, letters, guided meditations, polytheological essays, ritual scripts, etc., belong in *DP*.

Materials should be typed cleanly, in the usual manuscript fashion (see *Writers' Market* for details – they're really quite simple). People who send us computer files (see Nancy's discussion on page 2) will get their stuff published earlier than those who send us only typewritten pages that have to be rekeyboarded. This may seem unfair to those of you who don't have access to computers (any brand can create ASCII Text and use a modem), but it will enable us to finally get *DP* on a dependable schedule. Those of you who do have computers, who are willing to do the rekeyboarding for those who don't, should let Brett and Nancy know. Better yet, you could send a letter to the *News* with a P.O. Box where people could send their stuff directly to you.

Artwork, exchange ads, choreography charts, and sheet music should be very sharp black and white, since they will be optically scanned then expanded or shrunk to fit available space.

Non-members of ADF are welcome to send us materials as well, although members will have priority. Everything that people send us should be Druidic or at least Generic Neopagan. Wiccan materials, or those focussing on non-Indo-European cultures, will be used only as filler, since there are literally over a hundred Wiccan publications in which such materials could appear, and only a handful of Druidic ones.

We *will* be doing minimal editing for spelling, grammar, etc., but will try hard not to change the intent of the creators.

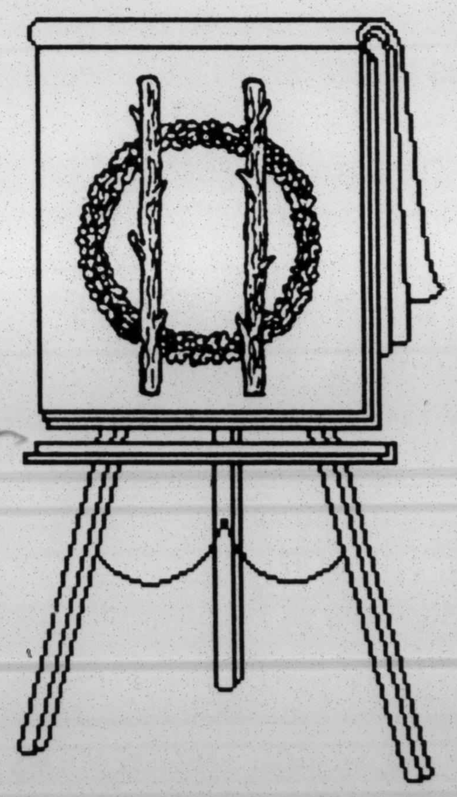
Uncle Isaac Wants YOU!

Volunteerism, such as rekeyboarding articles for members without computers, drawing artwork for grove recruitment posters and our various publications, setting up public lectures by Isaac or other ADF leaders, teaching dance or counseling classes, or simply offering your home for local grove meetings, is the only way that we're going to make ADF work. Currently, we have a dozen people, scattered across 3,000 miles, doing 95% of the work. This is better than two years ago, and is keeping our heads above water, but is nowhere near what we need to succeed in achieving our ambitious goals.

We've grown beyond the early days. ADF's future is far more dependent on local grass-roots activities by the membership than on anything that the Mother Grove does or doesn't do. Remember, "if the people lead, the leaders will follow."

Lectures, Workshops & Ceremonies by the Archdruid

Yes, he can be had! If your coven, lodge, temple, occult shop, or New Age center is interested in having Adr. Isaac Bonewits appear in your area, just contact the Starwood Lecture Agency, 1643 Lee Road, #9, Cleveland Heights, OH 44118 (phone 216-932-5421). Other well known Neopagan speakers available, joint tours possible.



Can We Trust "Friendly" Fundamentalists?

by Isaac Bonewits

> *"Deeply hath sunk the lesson thou hast given and shall not soon depart." –*
> *William C. Bryant.*

Neopagan newsletters and journals have recently been publishing articles about a religious freedom organization, founded by fundamentalists, that has invited Neopagans to join. The response from Neopagans has been, I believe, somewhat naive. If we are to survive as Neopagans and accomplish our goals, we should improve our understanding of fundamentalism and of what a fundamentalist considers religious freedom.

Throughout this essay I'm going to be referring to "fundamentalists," so perhaps I should clarify the term. Let me start, as I so often do, with a historical review of the term – on this occasion quoting *A Handbook of Theological Terms,* by Van A. Harvey (Macmillan, NY, 1964):

"Fundamentalism is a name that was attached to the viewpoint of those who, shortly after the turn of the century, resisted all liberal attempts to modify orthodox Protestant belief or to question the infallibility of the Bible in any respect. The name is derived from a series of tracts published between 1912-14 entitled *The Fundamentals* that aimed at defining and defending the essentials of Protestant doctrine. The most important of the fundamental doctrines were (1) the inspiration and infallibility of the Bible, (2) the doctrine of the Trinity, (3) the virgin birth and deity of Christ, (4) the substitutionary theory of the atonement, (5) the bodily resurrection, ascension, and second coming of Christ (parousia).

Since most of these beliefs have been a part of orthodoxy, historians have seen the uniqueness of fundamentalism to consist in its violent opposition to all beliefs that seem opposed to some teaching of the Bible. In the twenties and thirties this opposition was focused particularly on any theory of man's origins, especially evolution, that seemed incompatible with the account in Genesis. Consequently, fundamentalism tended to be identified with blind opposition to all critical inquiry.

Because of this identification, certain conservative theologians who share the above-described beliefs but who think they can be defended in a rational manner have tended to shirk the name "fundamentalist" and call themselves "evangelical conservatives." They generally oppose the spirit of ecumenism and any theology, including neo-Reformed theology, which does not regard the Bible as the absolute and infallible rule of faith and practice."

This term has since been extended by the media to refer to "fundamentalist" Jews, Moslems, and even Hindus! In each case, the inference is that some people refuse to budge from the most conservative version of their faith that is available to them. Non-Christian examples include some Orthodox Jews, Shiite Moslems, and Mormons (and some would add Marxists). Christian but not Protestant examples would be ultra-conservatives within both Roman and Eastern Catholicism.

For the purposes of this essay, I could simply refer to "ultra-conservative monotheists," but "fundamentalists" is somewhat shorter and the modern Protestants who call themselves by this term are, in fact, the primary threat to our lives and freedom right now. So on those occasions when I don't specifically mention it, you may keep in mind all the others mentioned in the preceding paragraph.

The primary emotions driving fundamentalists are an Unholy Trinity of anger, hatred, and fear: anger that there are other religions in the world (implying the possibility that their own fundamentalism might not be the One True Right and Only Way after all); hatred of these other faiths and their followers for daring to exist; and a deep and abiding fear that if these other faiths are allowed to continue existing, they will seduce the fundamentalists' membership away. Obviously these are a religious expression of other psychological factors: the emotional repression involved in being raised as a fundamentalist tends to breed anger, hatred, and fear towards yourself and the world around you.

Fundamentalism, with its pervasive sense of guilt about most normal physical and emotional feelings, and its patriarchal structure wherein the father's word is law,

creates family atmospheres where emotional, physical and/or sexual abuse of children is the rule, not the exception. Such abuse, now being publicized thanks to organizations such as Fundamentalists Anonymous and various incest survivors' organizations, can't help but create personalities in which anger, hatred, and fear towards abusers is redirected inwards, creating the guilt and shame so useful for church authorities. Later in life, these painful emotions can be redirected again, this time towards "safe" targets – people with different religious and moral convictions than those your family claims.

Again, I'm using the term "fundamentalists" very broadly. I've heard similar life histories from people raised as Orthodox Jews, Mormons, and Jehovah's Witnesses – and I can clearly remember the patterns from my own Roman Catholic childhood.

The Unholy Trinity is exhibited in other ways that have affected all of Western history: anger towards ambiguity (why can't Mom/Dad/siblings be predictable?); hatred towards women (why didn't Mom protect me?); and a generalized fear of the entire world (what awful thing will happen to me next?). The resulting emotional turmoil from these factors can't help but effect the overall worldview, and thus the religious beliefs and actions, of the victims.

The ancient Hebrews appear to have invented religious genocide: killing the priestesses and priests of the competing deities worshipped within their own population, then the clergy of all the local tribes. For good measure, they also killed the conquered tribes' adults and boys, keeping only the little girls whom they could rape and brainwash into the new religion of Yahwehism (and their new roles as slaves to the men). The history of what became known as Judaism is the history of sanctimonious religious terrorism – practiced right up to the time when their weapons were taken away from them. While they were a conquered people, the Jews believed in religious freedom, but whenever they had land again, that freedom vanished for all but themselves. Fifteen centuries of Christian oppression made religious freedom again a cherished ideal, but as soon as there was a chance for another Jewish state, fundamentalist Jews were quick to oppress the non-fundamentalist Jews and the gentiles then in residence. The results have been the current mess you can observe on your TV news every night.

Let's not overlook the history of Islam – another desert monotheism that started by committing religious genocide against local Paleopagans and which has slaughtered and enslaved non-Moslems ever since. They too have promoted the ideal of religious freedom and toleration whenever economic or political fortunes have been against them, only to toss these ideals out the window when Islam was in power.

That brings us back to the Christian fundamentalists and a bloody history with which most Neopagans are only too familiar. More men, women, and children have been enslaved, tortured, raped, mutilated, and murdered in the name of Jesus Christ than in the name of any other deity in recorded history. Christians have oppressed Jews, Moslems, Buddhists, Pagans, and each other throughout their centuries of power, preaching religious intolerance as the word of Jehovah whenever they had the military, political, or economic power to make it stick – and preaching brotherhood, peace, and toleration when they didn't.

The irony here is that the various sayings attributed to Christ give Christians a choice of behaviors: the Unholy Trinity of anger towards the unbelievers, hatred of "sin" (i.e., different moral beliefs) and fear "of the Lord", on the one hand; or peace (from spiritual serenity), love for all humanity (as children of the "same" God), and hope for a new world (here or in their Heaven). Because of the dualism inherent in monotheism, Christian individuals and sects tend to flip-flop between these extremes. The liberals and the oppressed among them stress the positive side of the Christian message, while the conservatives and those in power stress the negative side. The conservatives will sometimes use the positive vocabulary when proselytizing, and both the liberals and the conservatives routinely describe each other as not being "real" Christians.

A MAGICIAN PREPARES

Isaac Bonewits

Why should fundamentalists hate us Neopagans more than they do the members of all the other competing religions around these days? Well, all of them don't. Most of the Moslems in the world, for example, have never heard of us. Their fundamentalists are too busy fighting Christians in Lebanon, Jews in Israel/Palestine, Hindus in India, Buddhists in Indonesia, Marxists in Afghanistan, authors in England, and liberal Moslems at home, to pay any attention to what is in essence a Western religious movement with no appreciable presence in the Middle East. Don't worry, if a Neopagan movement starts up over there, the Shiites will be quick to kill the participants.

Most of the fundamentalist Jews aren't paying any attention to Neopaganism either. We're just one more non-Jewish religion that their kids are straying off to, and we're viewed as a form of craziness rather than evil.

It's the Christian fundamentalists in whom we inspire the greatest anger, hatred, and fear. They denounce Buddhism, Taoism, the New Age, and all other competing belief systems, just as they have always done, but seem to save their greatest vituperation for occultists in general and Neopagans (especially Witches) in particular. As most Neopagans know, Christian fundamentalists are constantly publishing and broadcasting blasphemies against our deities, slanders against our members, and half-truths and outright lies about our beliefs and practices. Over and over, they strive to convince the general public, the media, and the civil governments that we are devil-worshipping murderers, rapists, child abusers, and even cannibals. Why? What is it about Neopaganism that makes the Christian fundamentalists so desperate that they will stoop to such tactics against us, when they don't against the Buddhists or the Hare Krishnas?

There are a number of theological reasons why fundamentalists of any monotheistic persuasion would find Neopaganism disturbing; after all, we disagree with them about everything they consider most important (while agreeing with a surprising number of liberal monotheistic ideas). But so do the Buddhists, the Theosophists, and most of the other "new" religions making strong inroads onto the American religious scene. The real reasons for fundamentalist attacks on the Neopagan community are, as usual, not theological at all.

We believe in magic — that anyone can learn to do miracles. That makes Christ merely a magician, destroying the main body of "evidence" for special claims of his divinity and thus for the fundamentalists' special position as holders of The Only Truth.

We believe in pluralism and multiplicity — making us very hard to pin down and define, and bringing up dreaded "feminine" ambiguity. Worse, we worship goddesses and our women have places of honor and leadership. This threatens both the male egos that control fundamentalism and the inherent sexism of their way of life, and presents the terrifying danger that fundamentalist women might find our religions more attractive than their own.

Perhaps worst of all, those of us who call ourselves Pagans, Druids, and Witches have deliberately chosen to identify ourselves with the victims of conservative monotheism — with the millions upon millions who have suffered at their hands down through the centuries. Reincarnation has not been an officially accepted belief in monotheism for the last thousand years or so. Nevertheless, a certain wave of fear must pass over the fundamentalists when they realize, however subconsciously, that we just might be their victims come back from the grave to haunt them for their crimes. And this time when they try to silence us, they will fail.

But silencing us is something that they must at least attempt — and not only because we are a healthy, growing competitor in the marketplace of religious ideas. As a pluralistic, decentralized, feminist, ecological, and democratic collection of religions, we represent the future of faith in a Third Wave world of ever-increasing change and diversity. Fundamentalists know that the world is changing and that they cannot control the changes. They are horrified of the future and anything that reminds them of it. Neopaganism combines a resurrection of old deities that the fundamentalists have been taught from childhood were demonic, with a pattern of belief and practice that fits in perfectly with the new global culture now emerging. The fundamentalists have no psychological options left. They either have to cure themselves of the addictive/obsessive personalities that have made them fundamentalists, or (being dualists) try to silence us. Guess which tactic they're more likely to choose.

That's why it came as such a shock to me when I saw my first copy of *Religious Freedom Alert*. This is published by an organization called the Coalition for Religious Freedom (515 Wythe St., #201, Alexandria, VA 22314), founded in 1984 by a number of famous fundamentalists and funded (according to reliable sources) by

the Unification Church! They seem to have two major interests: fighting the Cult Awareness Network (the deprogrammers' organization that has been leading the "anti-cult" movement), and fighting what they perceive as government interference in the practice of religion. In pursuit of their battle with CAN, they have contacted numerous minority religious organizations – including Neopagan ones – inviting us to join CRF. They have even published positive, fairly accurate stories in their newsletter about Wiccan, Native American, and other non-monotheistic groups. Some people in the Neopagan movement have suggested that we should all support CRF. I'm in no hurry to do so.

To begin with, many of the fundamentalists associated with CRF, such as Hal Lindsey, have been strongly opposed to minority belief systems, including Neopaganism, as long or longer than CAN has been. Apparently it wasn't until CAN and its deprogrammers started attacking what they call "Bible-based cults" that any of the founders of CRF became interested in the rights of small religious groups. I suspect that the rise and amazing growth of the Fundamentalists Anonymous movement was another spur.

Further, it seems that most of CRF's complaints about unconstitutional government interference with religious practices are actually more about the fundamentalists' loss of their traditional – and very unconstitutional – privileges. For three hundred years, religious zealots have been shoving their theology down our throats, usually with the connivance of the civil government – where do you think most of our laws about sex, drugs, and gambling came from? From blue laws that close stores on Sundays to mandatory (monotheistic) prayers at graduations, right-wing Christians have dominated the public American culture. But over the course of the last few decades, courts and legislatures have gradually taken away one after another of the fundamentalists' special privileges. Organized prayer is no longer allowed in schools, evolution is taught in biology classes, landlords can't refuse to rent to "sinfully" unwed couples, etc. – all of which upsets the people at CRF terribly.

Religious Freedom Alert tends to be a very schizophrenic publication. Much of it consists of press clippings about legal cases involving homeschoolers who want to teach their kids from the Bible instead of from state-mandated (secular) textbooks, stories about conflicts between the rights of religious and nonreligious people of various persuasions, and denunciations of CAN and other anti-cult activists. Much of this material is of interest to anyone concerned with religious freedom. But then there are the editorials: most of them are typical fundamentalist complaints that the existence of rights for secular people (including the right not to be subjected to fundamentalist opinions) violates their rights as spreaders of the Gospel. Every once in a while there is an editorial that actually deals in a straightforward way with the complexities of freedom in a pluralistic society (there was a relatively good one in the May 89 issue about the Great Satanic Conspiracy nonsense).

Yet they've also written editorials in which they argue that the separation of church and state is itself a violation of the first amendment freedom of religion clause – that they have the right to use the government to promote Christianity as long as they aren't pushing any particular denomination of it. A recent editorial attacked the ACLU for its pro-separation stand, despite the fact that the ACLU has done more to fight for freedom of religion than any group in American history.

There are huge differences in attitudes and agendas among the organizers of CRF and/or there is

some severe dishonesty going on. I suspect that CRF is just another example of the phenomenon I mentioned earlier – the habit that conservative monotheists have of being sweet and reasonable whenever they are out of power. I don't believe that the majority of the membership of the Coalition for Religious Freedom really wants religious freedom anymore than the members of the Cult Awareness Network do.

I think the CRF would prefer that America was a fundamentalist theocracy in which they would have every one of their old privileges back, and a number of new ones as well (with only Christians eligible to vote, run for office, or teach in the schools, for example). No matter how friendly, reasonable, and ecumenical they may be acting now towards the members of various non-Christian groups, on the day that they decide they don't need us anymore, they will cheerfully rip our throats out.

Does that sound paranoid? Perhaps. But remember – we *know* their track record. Fundamentalists have never supported religious freedom for anyone but themselves except as a temporary tactic. The folks at CRF are going to have to be a lot more convincing if they expect us to be able to trust them. I suppose they could start by publishing an apology for and retraction of all the lies that the fundamentalists have published and broadcast about us over the years, signed by all the members of their executive committee and board of advisors – some of whom have told those lies. I'm not going to hold my breath. In the meantime, you can send them $15 for a subscription, but I wouldn't advocate becoming a member or sending any additional donations.

Fortunately, those of us in the Neopagan community who are looking for religious freedom groups to join do have some trustworthy alternatives to the CRF. There's always People for the American Way (2000 M St. NW, #400, Washington DC 20036). This group has pluralistic, feminist, and democratic biases far more in keeping with Neopaganism than CRF. In fact, PAW is dedicated to removing the fundamentalists' special privileges that CRF is so anxious to hang on to.

Also worthwhile is *The Freedom Writer*, a newsletter published by ex-fundamentalist minister Skipp Porteous (Box 589, Great Barrington, MA 01230; membership is $20 year, subscriptions by donation). This publication focuses on the activities of the religious right, exposing fradulent ministers, anti-Semitism, censorship campaigns, etc. There are also frequent news clipping about civil liberties victories. Those of you who were once fundamentalists might also be interested in his other publication, *Walk Away*.

For keeping tabs on trends throughout the American religious scene, I can recommend *Religion Watch* (Box 652, N. Bellmore, NY 11710, $15 year). The editor, Richard P. Cimino, does an excellent job of neutrally reporting trends in both mainstream and minority religious movements, and would appreciate receiving copies of Pagan publications and pamphlets.

Of course, for civil liberties activism in general, there is no beating the American Civil Liberties Union. I'm a card carrying member and proud of it (even if that does mean I can never be elected President). Controversial as the ACLU is, and disgusting as some of their clients have been over the years, they remain the largest and most effective defense against all those forces (including the fundamentalists) who would discard our Bill of Rights.

There's a group called Americans for Religious Liberty (Box 6656, Silver Spring, MD 20906), founded as a front group for the Humanist Society, but I can't recommend them. The Humanist Society is an association for atheists, agnostics, and scientolators – people who sneer at all religions equally. If you can put up with the kind of folks who run sleazy "debunking" groups to attack psychics and parapsychologists, you might find ARL worth investigating. Ask them about their platform in which they advocate keeping "psuedoscience" as well as religion out of the public schools.

If Neopagans are going to support civil liberties and anti-discrimination groups, which I obviously think we should, then we should be selective in our choice of allies. It's usually the fundamentalists themselves who oppress our civil liberties. We'll be much better off setting up our own groups, or supporting organizations that are genuinely neutral in matters of religious belief. I don't think that we can or should trust "friendly" fundamentalists. After all, deeply hath sunk the lesson they have given and shall not soon depart. ⦶

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A Journal of the Heathen Way

The Vision of Ár nDraíocht Féin

by Isaac Bonewits

A number of people have wondered just how it is that A.D.F. differs from other Neopagan traditions. My spouse, Deborah Lipp, has a superb article on the differences between Druidism and Wicca in this issue of *DP*, but naturally I found myself wanting to get my two cents' worth in. So here is how I see it:

In A.D.F. we believe that excellence in scholarship is vitally important. The Goddesses and Gods do not need us to tell lies on their behalf, nor can we understand the ways of our Paleopagan predecessors by indulging in romantic fantasies, no matter how politically correct or emotionally satisfying they might be. So we promote no tall tales of universal matriarchies, of Stonehenge being built by Druid magic, nor of the ancient Druids originally having been shamanic crystal-masters from Atlantis. We do not whitewash the occasional barbarism of our predecessors, nor exaggerate it. We use real archeology, real history and real comparative mythology – and we're willing to change our opinions when new information becomes available, even if it destroys our pet theories. This approach is unique in the history of Druidic revivals and is extremely rare in the Neopagan community.

In A.D.F. we also believe that artistic excellence is important, both in ritual and outside of it. The Gods and Goddesses deserve the very best that we can give them, so we encourage our members to develop their creative skills to the highest levels that each can attain. Our bards, painters, wood-carvers, needle-workers, and liturgists can be the best in the Neopagan community.

In A.D.F. we believe that excellence in clergy training and practice is vital for any healthy, growing religion. To that end we are attempting to create a professional clergy training program equal in difficulty and superior in results to anything done by the world's other religions. Unlike many alternate religions, we will never have "instant initiations" into our clergy. Nor do we assume that every member of our religion will have a genuine vocation to the clergy, though it's likely that a high proportion will for the first couple of decades. Instead we expect that eventually the vast majority of our people will be laity.

Nonetheless, everyone is expected to communicate with the Goddesses and Gods in her or his own way – spiritual growth is not a monopoly of the clergy. Every human being needs to learn how to contact the divine fire within, how to talk with trees, and how to unleash the power of magic to save the Earth. If there is such a thing as "spiritual excellence," we need to strive to express that as well.

Naturally, we believe that liturgical excellence is rooted in these other forms of excellence. Sound scholarship (especially historical and mythological), beautiful art, genuinely competent clergy, and people who are ready, willing and able to channel divine energies are all crucial to creating the powerful religious and magical ceremonies that we and the Earth so desperately need.

We have two mottos that we've been using so far. The first is based on the ideas just described: "Why not excellence?" This emphasis on excellence as a goal makes us both unique and controversial within the Neopagan community. Although some folks think that such an emphasis "isn't democratic," we feel that divine immanence implies that everyone has something they are good at (you just need to contact the deities within you and channel Their creative power). However, our second motto, "As fast as a speeding oak tree!", serves to remind us all that the achievement of excellence takes time.

I've already declared the first Druidic dogma: the Doctrine of Archdruidic Fallibility. No one in A.D.F., not even the Archdruid, has all the answers. We make no claims of handing down an "authentic" unbroken tradition from the past, and have very strong doubts about any other group that makes such claims. We are free to evolve our systems within the organic structures already created, adapting them as necessary to suit the needs of coming generations. We're also free to make a lot of mistakes in the process (a freedom we've already taken advantage of). Every member of A.D.F. has both the opportunity and the obligation to contribute her or his best to the adventure.

I believe that Neopaganism is eventually going to become a mainstream religious movement, with hundreds of thousands (if not millions) of members, and that this will be A Good Thing, both for the individuals involved and for the survival of the Earth Mother.

Neopaganism is riding the crest of the "baby boom." Many people who grew up in the 60's and 70's are discovering us at about the same time that they are realizing both the desperate state of our planet and the eternal relevance of our youthful ideals. Membership in the Neopagan community is quietly growing at a geometric rate, through word of mouth, the many do-it-yourself books now available, and other means, giving us an ever-greater impact on the mainstream culture as a whole.

All these Neopagans are going to need publically accessible worship, teaching, counseling, and healing. Within thirty years I expect to see indoor temples and/or sacred groves throughout North America and Europe, staffed by full-time paid professional clergy. They'll provide the full range of needed services to the Neopagan community, with no more "corruption" than the Unitarians, the Buddhists, or the Quakers experience. I see globally televised Samhain rites at Stonehenge, and Beltane ceremonies attended by thousands in every major city. I see Neopagan clergy taking part as equals in international religious conferences with clergy from other faiths. I see our children wearing pentacles, Druid sigils, and Thor hammers to school as easily as others now wear crosses, Stars of David, or Hands of Fatima.

I see talented and well trained Neopagan clergy leading thousands of people in effective magical and mundane actions to save endangered species, stop polluters, and preserve wilderness. I see our healers saving thousands of lives and our bards inspiring millions through music and video concerts and dramas. I see Neopaganism as a mass religion, changing social, political, and environmental attitudes around the world and stopping the death-mongers in their tracks.

This vision is very different from that of most current Neopagans, who are focussed on small groups as their ideal. Those small groups will always be an essential part of the Neopagan religious community, operating both within and apart from larger organizations, just as their equivalents have throughout human history. As I see it, the future of Neopaganism will require a wide variety of different group sizes, structures, and ritual styles. To lose any of the currently existing approaches risks impoverishing our spiritual "gene pool." So we're not out to replace other Neopagan traditions, even though we think that we have something unique and wonderful to share with the world.

Doing that sharing requires "going public," something that many Neopagan traditions have been reluctant to do. Granted, it may remain necessary for another decade or two for some Neopagans to remain in hiding wherever fundamentalist hate is rampant. Even for those of us in publically-oriented Neopagan groups, it will take courage and caution for us to safely "come from the shadows." Yet if we can follow the lessons learned by the civil rights movements of our generation, we can eventually have full freedom to practice our beliefs. Accepting and encouraging our community's growth while avoiding missionary fever will be a vital tool in achieving that task.

I believe that A.D.F. has an important role to play in the future of Neopaganism and the survival of the Earth. Already, other Neopagan traditions are imitating our training program, our liturgical techniques, and our emphasis on the arts. If we can attract enough people who are willing to dedicate their time, energy, and money to achieving these goals, the vision can be manifested. We can save the Earth Mother, create a global culture of prosperity and freedom, and usher in a genuine "New Age."

Membership in A.D.F. means supporting and working towards the vision. We believe that together we can do it. But we're going to need as many co-conspirators as possible. If this vision excites you, share it with your friends and family. Then become part of our future.

Those of you who have joined A.D.F. since April of '89 will have recognized the above essay as being the second half of our new pamphlet, "What Do Neopagan Druids Believe?" (the first half being based on the polytheological introduction in *DP#1*). Here are a few additional thoughts I've had since then:

Achieving such grand goals is going to require the Neopagan community in general, and A.D.F. in particular, to begin wrestling with many difficult social, political, economic, and spiritual issues — most of which we've been avoiding for the last fifty years.

If we're going to have large congregations with inclusive ceremonies and other services, how do we integrate those people who have needs for smaller, perhaps exclusive, groups? I envision, for example, Druid groves twenty years from now with three to four hundred people each. Such a grove might include several closed lunar circles (i.e., "covens"), healing circles, bardic groups, an ecology action committee, scholarly groups, perhaps a lodge-type group

of Druidic ceremonial magicians, artistic guilds, a liturgical committee, a groundskeeping committee, etc., all with overlapping membership and all joining together for major events. They would have to work out their own etiquette, internal membership requirements, etc., but the emphasis would be on fellowship and cooperation, rather than on exclusivity and competition.

To have publically accessible ritual, lecture, counseling, and performance locations, we'll need to have our own real estate. That means that money is going to have to be collected, spent, and administered carefully. We need to learn about ethical fund raising methods, safe and ethical investment techniques, laws and procedures for buying real estate, mortgages and loans, health and building codes, zoning laws, and a host of other mundane details that every mainstream congregation deals with on a regular basis. Arguing that "property is theft," and "nobody can own the Earth," may be perfectly correct politically or spiritually, but from an economic point of view these objections simply mean that those objecting will never have a safe, beautiful, and dependable location in which to practice their religion. The Unitarian Universalists manage to handle all of these unpleasant financial details without betraying their ideals (many of which are the same as ours), so why can't we?

The U.U.'s also manage to pay their ministers a living wage (at least in some congregations), without feeling that they are "selling spirituality." If we have congregations the size that I'm talking about, can we really expect our clergy to work part-time, for free? Most clergy with large congregations work 40-60 hour weeks – should they also be required to hold down mundane jobs? If we do pay our priests and priestesses, how do we decide their salaries? Should there be a flat rate nationwide? Should Druid clergy be paid a salary equal to the average income in their congregation? Or should congregations be able to compete for the clergy they consider best qualified by offering higher salaries along with other benefits? What about medical, dental, and life insurance? How many of us know about filing I.R.S. employer/employee forms? Should lodging and utilities for the priest/ess and his/her family be considered part of, or in addition to, his/her salary?

As I have said for several years now, being a professional clergyperson requires a great deal of specialized training in dozens of areas. We're attempting to provide that training at long-distance, using the students' local resources, through the A.D.F. Study Program. But we know that we are going to eventually need to set up a real Druidic seminary (if anyone can come up with a better word, let us know), with classrooms, scientific labs, art studios, and all the other facilities of an accredited academic institution. To get that accreditation, we are also going to have to hire faculty with real degrees from real colleges and universities. Fortunately, we have a lot of genuinely talented and degreed members in A.D.F., some of whom might be willing to take a cut in potential earnings just for the sake of being able to participate in such an endeavor. But they will still need a living wage, we will still need to buy or rent real estate, and all the problems and issues I've mentioned in the last few paragraphs will combine with those of academic customs and civil laws. Obviously, we're looking at something ten or twenty years in the future, but it will soon be time to start raising money and doing the necessary legal research.

One approach to solving our temple and seminary needs that I've been thinking about, is to attempt to purchase, perhaps within the next five or ten years, an old bankrupt church college out in the country. That would give us land that is properly zoned, with buildings already in place (though probably in need of repairs) to be used as classrooms, dormitories for live-in students and faculty, a church building that can be converted to a Pagan temple, grounds to plant sacred groves on, and office space in which to set up A.D.F.'s headquarters. We could gradually phase in full-year teaching by starting out with week-long and month-long residencies for members studying particular arts and sciences. In the summer, we'd have a place for festivals and other gatherings. In short, we could put many of our most important activities all in one location for the first few decades.

If Neopaganism is ever going to become more than just the hobby of thousands of exclusive cliques, we are going to have to drag it, no doubt kicking and screaming, into the mainstream religious arena. There we can have a hundred times the influence that we've had so far, and make a pretty good effort at saving the Earth. The hard part will be learning to separate the wheat from the chaff in mainstream religious organizational structures and operating procedures, avoiding "Second Wave" tyranny and corruption while keeping our "Third Wave" ideals. I think it can be done. But first we are going to have to start thinking and talking about all the issues

Continued on page 17

The Warriors Strike Back!

The next several pages are responses to an essay by Isaac in DP#5, *entitled "Warriors and Soldiers and Cops – Oh My!" Most of the responses were originally published in* PMN – The Letter, *issues #5 & #6, the newsletter of the Pagan Military Network (the publication recently folded), and are reprinted by permission.*

An Archdruid Without Peacekeepers – "Oh My"

by Starwatcher

Some of you may have joined or are thinking about joining the ADF because you have seen their ad within our publication. At this point in time, I would not advocate joining, nor would I say that you should not join. But, you should consider the fact that the Archdruid of ADF seems to have no need for military personnel.

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In the ADF's recent newsletter, the Archdruid states that he believes that Neopagans, whether Wiccan, Druid, or any other variety of Neo-pagans, have no place in the military services. He condemns police to a point also, though the main thrust of the article is aimed at the military.

He questions the need for military chaplains of the Pagan persuasion as he believes you are not supposed to be in the military anyway. He feels that all Neopagan military members should resign immediately and find a more "ethical" livelihood for a Pagan/Druid, etc. He goes on to state that we, as mostly non-direct combat members of the military, are not "true" warriors. We are mindless, moral-less machines that indiscriminately kill "at a distance" without any guilt or other feelings. He goes on to analyze what a "true warrior" really is, example: Greenpeace protesters, people who sit in front of bulldozers about to plow down trees, etc... He then challenges military members to give their opinions of his article. Additionally, he states that he would send a copy of the article to the *Pagan Military Network*. Well, we *should* get a copy of it because we are paying members! Since Sea Strider has been the ADF representative listed with this ad, what follows is his reply to the Archdruid, and then Robin's own reply. *[PMN#5]*

A Reply to "Warriors..."

by SeaStrider

The Archdruid has expressed dismay at Pagans being in the military and to a lesser extent, being police officers. He has urged those of us in the various branches of the services to resign our commissions or not to re-enlist. This is based upon a series of ethical arguments, enumerated in *DP5*, and his personal experiences in the 1960's counterculture movement.

If Isaac wants all of us military personnel to leave the services, he is in effect abdicating his responsibility as a clergyperson. Himself says "that in Indo-European societies, that the priestly caste is supposed to ride herd upon the warriors." By abandoning the military establishment to non-Pagans only, he is leaving the destiny of the planet to a group of people who have screwed up the planet for the past two thousand years; they also believe that Armageddon is coming later this century, probably in the form of global thermonuclear warfare. From within the military system, we are in a position to expose, stop, or question activities that threaten our planet.

Many Pagans are known to be quite outspoken. This is true of the few fellow military Pagans I've met around the globe. With Pagans in the military, there is a chance of getting a Pagan view point heard by the Establishment. At a minimum, when options are asked for, in dealing with domestic troubles (1960's hippies) or foreign hotspots, that a more ethical option will be offered if it is available. We are in a good position to speak out on political and similar abuses. We have access to specialized journals like "Proceedings of the Naval Institute".

Pagans, as members of a polytheistic religion, tend to see things in other than black or white terms. They tend to be less apt to jump in

and bust heads. They are more likely to listen to both sides and then do what is needed. When the military is called in, be it the 101st Airborne in Mississippi, or the Ohio National Guard at Kent State, how the crowd reacts is often a direct result of how the commanding officer treats the crowd. If he keeps his men in line and doesn't allow prejudicial conduct and doesn't use adversarial tactics, the situation is less likely to explode into violence. This is something Pagans, and those non-Pagans who have lots of contact with them, are likely to be better at. There is a big difference between force and violence. Any commanding officer who allows his men to indiscriminately use violence against peaceful protesters should be tried by court-martial and relieved of command. Discipline is the CO's job.

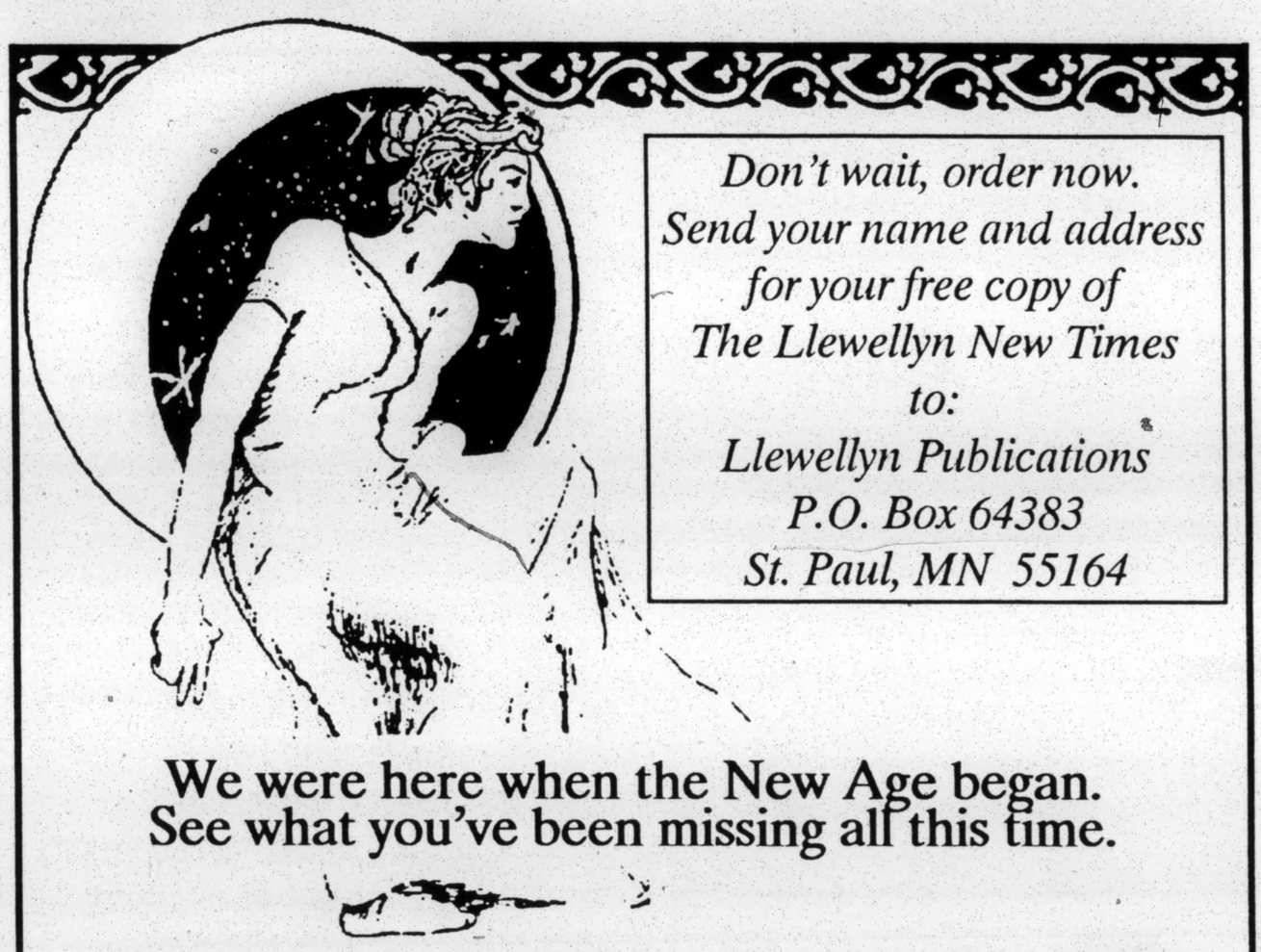
Modern warfare, along with modern superstates are not going to go away soon. Destruction of the biosphere, releasing new diseases, and the use of munitions against civilians is definitely unethical. Killing people at a distance, or if they are total strangers is a operational necessity. Isaac's idea of using assassination to eliminate politicians is unworkable. It would likely turn our society into a police state in order to protect our politicians. If it didn't, it would very likely revert to anarchy similar to Beirut.

Contrary to Isaac, I don't consider people who are involved in groups such as Common Cause, ACLU, and People for the American Way to be warriors. Although they serve an important role in our society, they do not risk their lives. The members of Earth First!, Greenpeace and such might be considered warriors. People who conduct 1st Amendment legal battles might be considered heros, but not warriors. *[PMN#5]*

A Response

by Robin

Of course you are going to send a copy of the *DP#5* to the people who publish the *Pagan Military Network*, after all, we did pay $35.00 for the thing! Upon accepting that $35.00, you accepted military people within the ADF. Your hands are quite bloody! You accepted money that was earned by a U.S. Airman in the military. Blood money all over the Archdruid and his fancy white costume. After all, the Archdruid himself said that soldiers were nothing more than hired killers. He also stated that most of his experience with Police officers and military people were of a negative variety. Well, perhaps it is about time he put aside his Nam era



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mentality and looked upon his military with a more positive light. World peacekeeping is not an easy job!

Yes, horror of horrors, the Zen "right livelihood" people have their Buddhist chaplain within the military structure now. And, whether the Archdruid likes it or not, we do plan to have Pagan priests and chaplains as well. And, even more horrors, one of them may call him/her self a "Druid" chaplain. The Archdruid is quite right when he says that military chaplains are required a certain college level, but he is quite wrong when he says that we don't have anyone who can fill the position. Military personnel are fast becoming one of the most educated peoples in America. Although, since the Archdruid has seen fit to insult these people, they may not feel quite so inclined to step forward as ADF Druids. Of course, that would suit him OK. The Archdruid also states that those who wish to be a warrior class Druid must be willing to pledge their lives, their fortunes, and their sacred "honor" to the cause of Mother Earth.

Gee! I guess world peacekeepers don't put their lives on the line, and world peacekeeper does not look good on your Druid resume! When you Navy Druids get back from your peacekeeping tour of the Persian Gulf and your Archdruid turns his back on you, come on over to the Hunterwend Grove and we'll pop a few beer tops and trade peacekeeping stories! *[PMN#5]*

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The Archdruid Replies

SeaStrider's comments were interesting, though he writes as if I had ignored the points he brought up. SeaStrider believes that Neopagans in the military can "expose, stop, or question activities that threaten our planet." I believe that "as soon as you got close to changing people's minds, you'd be arrested for 'subversion'." I certainly did not notice Neopagans in the military during Nam saying anything about the ecocide being practiced there – even in the Neopagan press. If any of them did speak out, they didn't have much of an effect. Neopagan input or no, one of Earth's ecologically richest areas was completely devastated, and may never recover.

SeaStrider states that "Killing people at a distance, or if they are total strangers is an operational necessity." Many goals both innocent and criminal have "operational necessities" – but that fact says nothing about the ethics involved, and ethics were the focus of my article.

One point SeaStrider did catch me on (and which my own spouse has criticized me for) is my use of the term "warriors" for people who do not, as a rule, risk their lives – the members of various legal action groups. As both SeaStrider and Deborah say, "heroes" is a term that might have been more appropriate. But I stand by my conclusions that members of modern superpower armed forces are usually soldiers, not warriors, and that either way they are not following right livelihoods for Neopagans.

I did not expect that Neopagans in the American military would be happy with my conclusions, but I did expect that the responses I would receive would address the complex issues and arguments I outlined. Instead, the responses from Starwatcher and Robin were pure emotionalism. (For example, Robin completely misunderstood my reference to college level training being needed for chaplains – I was talking about them having to be seminary graduates, and we have no accredited Neopagan seminaries.)

As I stated on the first page of my article, I know that we have members of A.D.F. in the military. We are a public organization and our members have a wide range of views on many topics of controversy. I have no intention of kicking them out of A.D.F., though we will need a great deal more discussion about these issues before we ordain any of them as clergy. As the head of a Neopagan denomination, I have an obligation, just as any other leader of a religious group has, to speak out on tough questions, even if my words will make some of the members uncomfortable. I was careful to describe my essay as "a first attempt at articulating the arguments," rather than as inflexible dogma. The point is to make ethical decisions, no matter how inconvenient they might be for myself, for some

members of my group, or for the politicians in Washington. That doesn't mean that I condemn those who disagree with me. Many mainstream religious leaders oppose military service, without being "stained" by church members who are in the armed forces.

My attitudes are not just "Nam era," they are based on a great deal of historical research and hard thinking. The issues are eternal, even if their importance today is greater than ever.

I'm sure that "world peacekeeping is not an easy job" but just *who* asked the United States to serve as the world's cop? If we listen to the press from other countries, we will quickly find out that most of the nations in the world look at *both* the U.S. and the U.S.S.R. as modern empires, run by people who are more concerned with power and wealth than with freedom or the Earth's survival. The Latin Americans hate us just as Eastern Europeans hate the Russians, and for very similar reasons. We are "peacekeeping" in the Persian Gulf with the intent to keep oil prices down for the benefit of American oil companies. It has nothing whatever to do with world freedom, or with any imaginary concern that our government might have for the suffering people of Iran and Iraq.

When you get right down to it, you are risking your lives (as the soldiers of every other superpower/empire risk theirs), and the survival of the Earth-Mother Herself, because some politician (usually a non-elected one) has decided that it's "necessary." That doesn't strike me as a very good reason... *[PMN#6]*

Response to Isaac's Reply

by SeaStrider

The military in the United States is, like all organizations, a dynamic sub-culture. Although it changes very slowly, it does change. It is made up of people from the US, all of whom have been affected by changes in society in the past 20 years. Since the end of the draft (the ending of which is a *good* thing), the services have had to become more human. Another help has been the admittance of women to a large number of positions instead of just being nurses or secretaries. There has also been a rise in the education level of the people in the services. No longer are officers the only college educated people in the services. Many enlisted persons have some college education, be it from before they joined or night school afterwards. They are also required to successfully complete training manuals, some of which can be quite technical. Senior officers now are required, in the Navy, to get a Masters degree (at Navy expense).

I still maintain that we are better off with Pagans in the military than to abandon it to people who don't know or care about treating our planet as a living entity. There is a very real danger that we could be co-opted by the Establishment/Power Elite, but that makes our staying in contact with civilian groups even more important. We are also able to facilitate communications between the "long hair" Pagans, and the "straight" military establishment. Good communications can prevent some of the SNAFU.

Right now our society is making progress towards a better world. The "global culture is changing rapidly, *by historical standards of time.*" Until we can make the change from our current society, to one were there is no need for national armies or other military forces, the US needs a military organization. We cannot just de-mobilize the entire military establishment, the change-over must be socially/politically dynamically stable. It is also my impression that many people didn't care about the environment until what was near the end of the war. (When was the first Earth Day, when was the Clean Air and Water Act passed, and when was the EPA created as a government agency?)

The UN Peacekeeping Force won this year's Nobel Peace Prize; I personally know of one Pagan who served in UN Peacekeeping Force on Cyprus. *[PMN#6]*

This ends the short responses and counter-responses. The next two articles are longer reactions to the Archdruid's essay.

Continued from page 13

involved, both spiritual and mundane, without sweeping any of them under the rug because they're not "politically correct" or "spiritually evolved." The Earth Mother's survival is too important to be subordinated to ideological purity or counterculture naivete.

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"TO BE OR NOT TO BE"

by Sgt. LaVern Bentz, H.P.
U.S. Army Military Police

This article is in response to Mr. Bonewits' article entitled "Warriors and Soldiers and Cops – Oh MY!" I will refer to Mr. Bonewits rather than use his self-proclaimed title for obvious reasons. Since Mr. Bonewits chose to attack those of us in the military, and even invited responses from us, he will have to deal with us on our terms.

First of all Mr. Bonewits, I also grew up in the 60's counterculture. However, unlike you I did not view the military or law enforcement officers as "the up-holders of a corrupt status quo who mouthed platitudes of freedom and democracy while beating our heads in or napalming children."

Police officers have always had the unpleasant and often thankless job of having to enforce archaic and often immoral laws which society thrust upon its citizens due wholly to society's narrowmindedness. Law makers (which were voted in by citizens) were often criticized for "having their heads firmly planted in the clouds" (as was the case in the sixties). The only head beatings that occurred were chiefly due to the stupid people who tried to change society by rioting instead of voting, or by joining some "radical" group bent on destruction because their "Guru" told them to do it. There was also those idealists who saw their "new world" through the pink haze of whatever drug they were on and could not understand why it wasn't like that all the time.

Yes, Mr. Bonewits, I too grew up with King Arthur and Robin Hood and even Ivanhoe, however I also grew up with the reality that those chivalrous days of yore are past. Police officers face many of the unpleasantries *you* only read about in newspapers. And we still, to this day, get ridiculed and chastised by the people we protect. Yet there are those of us in the law enforcement community who can see the beauty of the sunrise, the ominous serenity of a full moon, the beauty of a dew drop on a leaf and all the other wondrous things the Gods have given us.

Just a reminder of a popular bumper sticker seen in the 60's:

IF YOU DON'T LIKE COPS,
NEXT TIME YOU
ARE IN TROUBLE
AND NEED HELP,
CALL A HIPPIE!

As far as the citizen soldier (National Guard and Coast Guard) is concerned, that branch of the military also provides a needed and often thankless role in our society. If it weren't for the National Guard and Coast Guard your precious forests would be ashes, your stores would be looted (maybe you wouldn't mind that), and all those drugs would come back into the country reducing us back to the 60's mentality that started this country to back slide in the first place. But then, people *would* be easier to manipulate wouldn't they?

When was the last time *you* saved a child out of a wrecked car, or had to help a woman give birth because she couldn't make it to the hospital on time. When was the last time *you* had to risk your life to save another human being? I do it all the time, and I'm *damn* proud to say that I'm a *cop* and a Pagan one at that! The way I see it Mr. Bonewits, your estimation of the necessity of law enforcement officers is way off base.

Now to address your definition of "warrior" and "soldier." According to the Reader's Digest dictionary, Websters and Funk & Wagnalls dictionaries, a "warrior" as "a man engaged in or experienced in warfare; one devoted to a military life."; nothing more, nothing less. This definition is the archaic term used over the centuries to describe armies all over the world.

If it weren't for the Coast Guard all those drugs would come back into the country reducing us back to the 60's mentality that started this country to back slide in the first place. But then, people would be easier to manipulate wouldn't they?

A "soldier" is, by the same sources, "a person serving in an army. An enlisted man, as distinguished from a commissioned officer. A brave, skillful or experienced warrior. One who serves loyally in any cause." If I remember my studies of ancient Norse and Celtic religions (since you brought up the subject), the chiefs of those early tribes were "led" into battles by the "warrior Druids." The clergy (more correctly Druids) of the

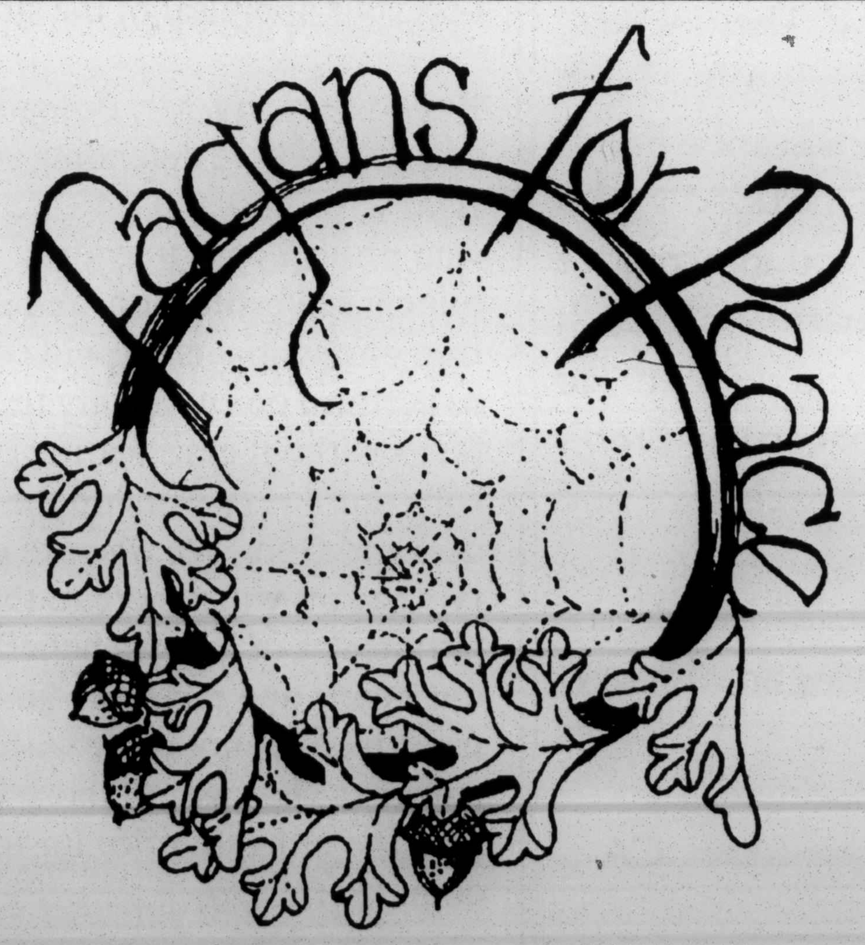
early days did not "ride herd" on the warriors. Druids used their "magic" to influence the tide of battle to their favor. It was in fact warrior Druids who conducted several successful campaigns in order to elicit "sacrifices" for their gods. Therefore, by definition, you are a "soldier." You are loyal to your cause of peace and harmony (even though it is dowsed with a large quantity of "sedition" and "treason").

> *Your subversive and "un-patriotic" stance is what undermines the strength and character of a country.*

To set the record straight, almost any soldier will tell you that they are afraid of war. They are afraid because they know what destruction war causes to innocent lives and nature. They are deathly afraid and will do almost anything to prevent a war. However, humans being as they are, there are going to be exceptions. Yes we have our "Rambo's" and "gung-ho" soldiers who claim to thrive on the prospects of war. But thank the Goddess they are few and far between. It seems that most of the "gung-ho" fools are demented and misguided "civilians" who believe that they are going to survive and prevail after the next war.

As far as taking the individuality out of a person who joins the military, that practice was dropped in the 70's. While we all dress alike, each of us are individual, with individual needs, wants and desires. Those include spiritual, physical and emotional. Some of us joined to get a sense of belonging, a sense of responsibility, a sense of accomplishment for what we do, not what someone else claims credit for. Some of us joined because we grew up with the military. Some of us joined to better our lives because we had nothing to look forward to after school. Not all of us are "war-mongers" or "hired killers" as your biased definition portrays us. Yes we obey the *lawful* orders given to us (we have the *right* to disobey *unlawful* orders), and yes mistakes happen (as the Iranian airliner incident proves). However when those types of mistakes happen, those responsible are identified and punished. Granted, it doesn't bring back the dead, but we do acknowledge the crime. We *do* agree with you, Mr. Bonewits, that the indiscriminate taking of human or non-human life for profit or personal gain is wrong and we are willing to fight and defend that principle and assist those who also believe that (unlike you are).

Your definitions and arguments might have been relevant in the 60's, but it is time to "*wake up and smell the coffee.*" This is the 80's and the 90's are not far behind. Your subversive and "un-patriotic" stance is what undermines the strength and character of a country. Remember the mini-series "*AMERIKA.*" Apathy and the lack of a good "military" could cause that movie to become reality. If that happens, you *will not* be able to write your little newsletter because you won't have any freedoms.



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To the military person life has a very sweet taste that the protected masses will never know. Believe it or not Mr. Bonewits, I am willing to defend your right to ridicule and criticize me. Would you do the same for me? (I wonder...)

As far as having clergy in the military, there has always been a need for spiritual comforting in life. Are we in the military supposed to be devoid of all religious feelings? Look back in history and you will find that some of the major wars were religious ones. The Druids had them, the Christians had them, even the Atheists had them. The clergy are like doctors. They both treated the wounded and heal the sick. Only one heals the body, while the other comforts the spirit.

Your article has several valid points to it, but the problem as I see it Mr. Bonewits, is that you got carried away in your zeal and in so doing, you have made it sound as if you are preaching an idiom of a total acceptance of anarchy by rationalizing that while it is okay to demonstrate and destroy "private property" because it is "justified" in preventing "a greater crime (in your eyes)" it is not okay for law enforcement officers to protect that property. Would it be okay for me and my crowd of people to come to your temple and destroy it because we are against your teachings and we feel that your teachings are in fact causing a greater crime by undermining the freedoms we have fought so long and hard for? I think you would go screaming to the police in a heart beat.

To the military person life has a very sweet taste that the protected masses will never know.

Therefore, what logical reasoning could you have for making such a ludicrous statement. Instead of trying to demoralize the military and the law enforcement officers of this country, you should be addressing the government officials you have voted into power. The power of change rests with them, not us and certainly not *you*.

In closing this article I refer you to a written text that you yourself wrote in 1973..."The Aquarian Manifesto." In paragraph 8 of that document you stated "The Aquarian Anti-Defamation League will exist for the purpose of defending Aquarian Individuals and Ideals from those Witchburners who would destroy them. We shall attempt to use whatever means exist to preserve, protect and defend our Religious, Civil, Economic and Human Rights as well as our Reputations from *all* those who would slander, libel, defame, suppress, or otherwise persecute us for our Beliefs." It would seem, Mr. Bonewits, that you are guilty of violating your own document by defaming and attempting to stereotype us into your "definitive mold." I think you need to re-access your appraisal of the situation.

But don't worry, Mr. Bonewits, we will still be here defending your right to protest and ridicule those who protect your freedoms. It is our chosen profession, and like true professionals, we will continue to perform our necessary functions (even without gratification) and we will continue to worship the Goddess and God. We who are military pagans will adhere to the "Principles of Wiccan belief" for in our hearts and minds we know that freedom does not come without payment. Just ask all those who paid the ultimate price for freedom. *[PMN #6]*

BRAN'S WISDOM

Bran's Wisdom is a directory of alternative interest groups and solitaries at colleges. What are alternative interests? They include, but most definitely are not limited to, New Age philosophy, Earth Spirituality, environmental activism, feminism, Renaissance Faires and the SCA, and Hermetics & Mysticism. Also included in this directory will be special sections for resources and informative articles. We all have something special to share with each other...let's all stick together. *BW* is here to help you do that. Ice Phoenix Enterprises hopes to hear from you concerning *Bran's Wisdom*. Blessings to you, and walk the path of peace, love and creativity!!

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Warriors, Soldiers and Druids? Oh No!

by Beth Bock, Trustee

Discussion of the Neopagan, or particularly the Druidic, stand on issues regarding violence, civil disobedience and whether it is appropriate for a Druid to be in any of the aforementioned occupations at all, has become necessarily more pressing as time has passed. It's a good place for us to begin to develop our theology and determine how our beliefs are to be applied to "real life" situations. Since others have composed articles for *DP* in response to the issue of Pagans and particularly Druids in the military, I choose not to address these issues fully here, but to concentrate on two points made within the text of Isaac's article.

To begin with...

While it is certainly important that as Neopagans we act in accordance with our beliefs at all times *ideally*, few of us are able to achieve this state of divine blessedness on a daily basis. We fail from time to time to recycle all our recyclable products, return all our returnable bottles, live off the earth and eschew Dow Chemicals at all times, to avoid all products whose creation in any way harmed the earth, or impoverished others, and so on. Most of us just ain't that perfect. It is not reasonable for us to expect that our fellows will refuse to work on police forces (whose primary reason for being is to protect and serve the population) because at some time they *may* be asked to do something which is not purely and perfectly Neopagan. For example, the officers who spend most of their time stopping the crazies on the highway, catching thieves, and arresting rapists, and bringing a little civilization into this world need not cease these activities because at some time they may be asked to arrest a drug dealer. (While the choice to put whatever you want into your body may, or may not, be an inalienable Pagan right, selling the stuff to minors is NOT.) The point of all of this is that we *may* at times have to compromise our belief of what should be *ideally*, with what *is* in reality and make the best, most honorable decision we can.

One of the more disturbing parts of the Archdruid's article involved the discussion of crimes-with-victims and the greater good of society. The following is an excerpt from that article:

"But if someone from an ecological action group has decided to destroy bulldozers, or sink whaling ships, or dump bags of red paint on members of a government commission who are neglecting their duties to protect endangered species – then we have a problem. Their activities are clearly illegal, and are indeed crimes that have victims (the developers, the whalers, the bureaucrats), yet they are being done to prevent *even greater crimes*, [italics mine] ones that many Neopagans would also oppose."

The notion of "the greater good" is very subjective and therefore is not particularly useful when judging which actions are permissible and which ones are not. In his article, the Archdruid seemed to say that it was okay for Neopagans to commit crimes-with-victims if it was in service of the greater good.

Outrageous! *Whose* greater good are we talking about? The reason we have laws isn't to soothe the egoes of politicians who like to feel in control, it's to protect us from each other by creating a formal agreement (a law) that states that we consider some act to be antisocial, and won't put up with such behavior. The essential underpinning of democracy is that I know that if I agree to respect your rights then I can stop arming myself to the teeth because I know that you will respect my rights in turn and we can get on with life in some semblance of peace. Civil disobedience was designed so that when certain laws are in fact created by politicians for their own reasons, and these laws actually *do* interfere with the welfare of many people, those people can get together and do something about it. I firmly believe that non-violent civil disobedience is far preferable to the more violent methods of political and social change. And often it is more productive in terms of saving us a great deal of human suffering.

That said, one cannot give people carte blanche to commit crimes-with-victims on the basis of what *they* feel is the greater good. While on the surface it may seem that storming a nuclear power plant may save the environment from toxic waste and prevent the possibility of an accident, if one looks closer it is very possible that this could also result in hundreds of deaths among the elderly and infirm due to the loss of heating and cooling power from the plant. It is also possible that this could cause a nuclear disaster by accident (such as removing needed operators from their posts) or by sabotage (you can't be sure that *all*

your fellow demonstrators are as noble as you are).

I do not believe that eco-terrorists are somehow better than other types of terrorists because of their cause. Let us be clear about what we're talking about when we use the word "terrorism." Criteria which are often used to determine whether an act is a terrorist one are; 1) whether violence is being used against persons who cannot hit back, and 2) does this violence show a wanton disregard for human life. Interestingly, and perhaps related to #1 above, the targets of terrorist violence often have only the most remote relationship to the desired aim of the organization.

During WWII members of the French resistance carried out intelligence missions, bombed German headquarters and military bases, and destroyed German equipment and personnel. These were the acts of an invaded people, these acts were also:

1) defensive and in retaliation to a directly aggressive act, and
2) committed against military targets. That is, targets that could shoot back!

They were not terrorist acts.

This is not a case of "one man's terrorist is another man's freedom fighter." I've heard that argument before and it doesn't hold water. Terrorist acts are distinct and identifiable as "terrorism" regardless of the cause claimed by the group responsible. Contras in Nicaragua who decide that shooting at Sandanista troops might be too risky have been known to shoot and kill whole trucks and buses full of civilian men, women and children who happened to come along at the wrong time. These are terrorist acts. Iranians who capture American travellers and hold them hostage because they have a complaint with the U.S. government are terrorists. So called eco-terrorists who sink a whaling ship with people on board, or who burn down or bomb a chemical factory that might have people inside (night watchman? janitor?) are committing terrorist acts. They attack targets (and persons) who can't shoot back, they show wanton disregard for human life (I don't care how careful *they* think they may be in making sure the offices and ships are vacant, it is highly unlikely that they're *that* careful or *that* sure). Terrorism is Wrong. Period.

Take another example that may be a bit closer to home. Let's say that some fundamentalist Christians decide that the whole freedom of the Western world and therefore the safety of millions of people will be lost if America continues its slide into "moral decay." Let's also assume that they decide that one of the main causes (or most virulent causes) of this decay are Neopagan groups who go about spreading "the words of Satan" (y'know... peace, tolerance, ecology, and all that evil stuff). If we believe that they are free to choose to commit crimes-with-victims to defend whatever they see as the greater good, then we must believe it's okay if they burn our groves, desecrate our religious sights, bomb our vehicles that take us to gatherings, etc., etc., ad nauseam. You see, it cannot be acceptable to commit crimes-with-victims in the name of the greater good.

Non-violent, civil disobedience is another matter. Those who place themselves and their ship between whale and whaling vessel are heroes! Those who refuse to cooperate with laws that would harm the environment are heroes! Those who vote their beliefs despite the inconvenience and the polls that say their cause is a loser, are heroes! We should applaud and encourage such efforts to change the system and work as reasonable people to ensure the safety of the next generation and the planet.

This ends the topic for this issue, but we're sure that future issues of DP *will continue the debate...*

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CELTIC GODHOOD

Michael Atkinson, Sun Protogrove

The Celtic nature of Godhood seems to be radically different from other religions – including other forms of Paleo-Paganism. The closest form of Paleo-Paganism to the Celtic seems to be Brahmanic Hinduism, with its seemingly confused state of avatars, incarnations, transformations (God to man, man to God, both to animals and back again) and a pantheon large enough to fill a library.

Atma, the divine fire resident in all creatures, could transform anyone at anytime from mortal wo/man into a God/dess in the flesh. In the Celtic religion the head is the seat of this divine fire, as well as the seat of the intellect and emotions. But in Celtic idiom these do not reside inside the head, but sit on top (for example; "The thought that was on him"). In this connection, it is interesting that the suffix "hood" (as in Godhood), though in modern English has a different meaning from the noun "hood" (a garment worn on the head), they both share the same Anglo-Saxon root – divine fire on your head. Reality in both the Celtic and the Hindu religions is layered with the myriad levels ebbing and flowing into and out of each other like weather currents.

Ward Rutherford states in his, *The Druids; Magicians of the West* that the commander of the march on Rome (390 B.C.E.) and the commander of the march on Delphi (279 B.C.E.) are given the same name – Brennos or Brennius, which he equates with the God Bran the Blessed. And yet both historical campaigns were lead by flesh and blood mortals. There is also the heated debate between those who have proven King Arthur a historical war chieftain and those who have proven him to be the Bear God Artios. This enigma becomes a little clearer if we think of Godhood descending on a hero/ine's head as a spiritual hood, or Arthur as the avatar or incarnation or Artios.

I would now like to introduce a new "theism" (an old one really), Henotheism – the worship of local Gods without denying the Gods of others. The Celts (including the Irish) were clearly Henotheistic in their emphasis on local/tribal Gods. True, they had Universal Deities, but even these are strongly localized by the respective tribes. An example – the Irish Lugh was born in western Erin and associated with Tara's hill, while the Welsh Lleu was born at Math's court in northern Wales. The Gaulish Lugus was localized to Lugudunum (Lyons), France and other places, including Spain and Switzerland.

As to the afterlife of the Pagan Celt – there is a heated debate as to whether they went to a Pagan Heaven or reincarnated. Both theories are strongly supported by the Classical and mythic sources. This same paradox is also found in Hinduism (the Hindus don't seem to have any problems with it, though). It should be remembered that reality is multi-layered and fluid.

The one-and-only-true answer... ALL OF THE ABOVE.

A GLOSSARY OF GODS

Part One – Gaelic

I have written this mainly for liturgists. I hope it will give a clearer understanding of the Irish Gods, their relationships and spheres of influence – i.e. more accurate God/Goddess pairings.

I hope to do future glossaries on the Welsh, the Gauls, the Norse and many others. I am looking forward to some feedback – like anything I missed or the pantheons you are most interested in. *Duir, Nion, Tinne agus Uil-iceach.*

Aine Treidhe Dian Ainm Taulac, Fan, Mollac "Circle, Triple Goddess of name, Taulac, Fan, Mollac." The Creator, Preserver and Destroyer. Fan may be related to the Coptic Pheneh, meaning Eternal, and possibly related to the Phoenix. She is said to be "First born, begotten by the spirits of Fire and Night." Folklore associates her with Cnoc Aine in Co. Limerick, Aoibheall of Craig Liath in Co. Clare and Cliodna of Carraig Cliodna in Co. Cork where she is known as the Queen of Faerie. She has magic peas that grow overnight and supply enough food for weeks. Aine is the Goddess/mate of Lugh lam fada.

Angus Og or ***Oenghus***, also Mac ind Og, "The Young Lad." This son of Dagda and Boann was the Trickster God, but he was better known as the God of Love who played sweet music on his golden harp and his kisses became birds that hovered protectively over lovers. He spends half the year in the form of a swan. Angus is the God/Mate to Caer Ibormeith, the daughter of Ethal Anubal the (Firbolg) King of

Connacht. They were handfasted on Samain, in the form of swans. Corresponds to the Welsh Mabon ap Modron and the Gaulish Maponos.

Bile or *Bel* "Shining" "brilliant." Beltene "the Fire of Bel" is named in his honor. He is the God/Mate of Dana and the father of the Tuatha de Dannan. He corresponds to the Welsh Beli and the Gaulish Belenos. May also correspond to Bael, "The source of all light or life" and is probably the Irish Sun God.

Badb or *Bodhbh* (Bav or Bov) "Raven." A war Goddess and Druidess of the Tuatha de Dannan. Badb is associated with Morrigan.

Bodb Derg or *Bodb the Red* (Bov). This son of Dagda and Boann is a Bard of the Tuatha de Dannan. He succeeded his father as King of the Sidhe.

Boann "She of the White Cow" is the Goddess of the river Boyn and is the Goddess/Mate of Dagda – they were mated on Samain. She is the mother of Angus Og, Brigit, Bodb the Red, Mider and Ogma.

Brigit (brig it). This daughter of Dagda and Boann is the Goddess of fire, the hearth, poetry, divination, prophecy, healing, the smith's craft and traditional learning. She has a close association with cattle and the produce of the earth. Brigit was invoked on Imbolg or Oimelc.

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The Brown Man of the Moors. The Scottish Cernunnos or Lord of Beasts. This vegetarian God protects the animals of the wild.

Cilleac Bheur. The Scottish Goddess of winter. She has a staff that can freeze the ground and wither the crops.

Camulus. The Tuatha de Dannan's God of War.

Carmen. The Goddess of Ignorance and Destruction. A Goddess who feels right at home in D.C. or Moscow and is currently invoked by most political idealists everywhere. Contrary to popular opinion, Christians are not Carmenist – they don't even believe in her. She and her three sons – Crom Dubh, "black," Evil and Violent – were defeated by Lugh in a battle commemorated at Lughnasadh.

Ceara. A Goddess of nature. She invented the cultivation of grain and the tools of agriculture. She presided over the fruits of the earth. Ceara is the Goddess/Mate of Dagda and her daughter is the Porsaibhean – the Irish Persephone. Ceara corresponds to the Greco-Roman Ceres.

Cliodna Fair Hair. Queen of a Faerie Island, she has three brightly colored birds that sing so sweetly that they can soothe the sick to sleep.

Concobar mac Nessa (CONcobar), "Concobar the son of the Black Queen." Also called Diamaide "The Terrestrial God." He was the High King of Ulster and head of the Red Branch Heroes. His sister is Dechtere and Cu Chulain is his nephew.

Connall Cernach (CONnal KEARney). A chief of the Red Branch Heroes. Because of an incident with a serpent and similarity in names, Anne Ross has suggested that Connall Cernach may be the Irish Cernunnos.

Cu Chulain (kuh HOOlen or koo-kul-in, also koo-hoo-lin), "The Hound of the Culain." He is the champion of Erin. Setantae, "One who has knowledge of roads and ways," was his name at birth, but after killing Culain's guard dog, Cathbad (CAHfa) the High Druid of Ulster changed it to Cu Chulain. He was mated to the Goddesses Fand, Finnabair, Aifa and the mortal Emer. He was the son of Lugh and Dechtire. Because of the name Setantae and the numerous tales of guarding of the fords (fords being a natural gateway between worlds) Cu Chulain might make a better Gate Keeper than either Ogma or Mannanan mac Lir. *Siuil linn a Cu Chulain. Siuil linn a Setantae* (shool-leen ah hoohoolin. Shoo-leen a sheddawndda), "Walk with us Cu Chulain. Walk with us Setantae."

Dagda Mor (dag Tha), "The Good God." An Earth God, who changes the seasons, the weather and strengthens the crops with his harp. This harp is a sentient being capable of human speech. Dagda can summon it to his hand or have it kill an enemy. He can also play three airs – Laughter, Grief and Sleep. Dagda has two other items he can summon to his hand. His cauldron of inexhaustible food and drink has the power to provide any type of food known and in any amount needed. It will not feed a coward. It also has the powers of

inspiration and rejuvenation, a prototype of the Grail Holy. Dagda's favorite food is porridge. His club can kill nine men with a single blow – while its handle can revive the dead. Dagda is very fond of traveling among us mortals as a poorly dressed peasant with a large club. He is also the keeper of the Fruit Trees of Plenty and two magical pigs that can be eaten and revived continually. The fruit trees are always laden with fruit.

Dagda is the strongest of the Gods with the greatest Druidic magic. When all the Gods of Tara declared their qualifications, Dagda said, "All that you promise to do, I will do myself alone." The other Gods replied, "It is you who are the Good God (Dagda)." Among his other names are Cearas, "The God of Fire," Credne Ceard, "Ceard the man of science," Cromeocha, "Crom the good" (possibly related to Cromleac, a standing stone), Eochaidh Ollathair, "Eochaidh the great father," and Ruadh Rofhessa, "The mighty one of great knowledge or the red one of great wisdom." Dagda is also known as the Lord of the Sidhe and can separate into twelve distinct and powerful persons or avatars.

Dagda's sexual prowess is legend and his Goddess/Mates include Boann (mated on Samain), Eithlenn or Ethniu, Ceara, and Morrigan. His daughters are Brigit, Ceacht and Porsaibhean. His sons are Angus Og, Bodb the Red, Lugh lam fada, Mider and Ogma. His Druids were called Cromar or Cruimthear. Dagda Mor may correspond to the Welsh Diwrnach Maer and the Welsh Doged. Also may correspond to the Gaulish Taranis.

Dana (THAna). Other variations are Ann, Anna, Anu and Danu. She is the mother of the Gods known as the Tuatha de Dannan (Tootha day danan or thoo'a-ha day da'nan) "The children or tribe of Dana." She is a Goddess of nature and was closely associated with the province of Munster and its fertility. In Co. Kerry are the twin hills known as Da Chich Anann, "The Paps or Breasts of Anu." She is the Goddess/Mate of Bile. Dana corresponds to the Welsh Don and the Gaulish Danu. The Roman Diana may be a contraction of the Celtic word Dia, "A deity" with the Goddess name Anna, to form DiaAnna, "The Goddess Anna." The early Roman historians admit that Diana was not native to the Greco-Romans but was borrowed from the Barbari.

Dechtere or *Cechtire.* She is sometimes referred to as a goddess and sometimes as a mortal. She is the sister of Concobar mac Nessa and thus the daughter of the Black Queen (Nessa). She is the mother of Cu Chulain.

Deirdre (DAREdra), "One who gives warning," or the older form Derdriu, "Oak prophet." A humanized Goddess in the Red Branch tale of the Exile of the sons of Uisnach WISHna).

Delvacaem of the Fair Shape. The daughter of the God Morgan and the Goddess/Mate of the mortal Art Mac Conn.

Diancecht (dee an-kekt), "God of Curing or Swift in Power." Diancecht is the Great Healer of the Tuatha de Dannan. With the help of his son Miach and Credne the smith (Dagda), Diancecht made a silver hand for Nuada and in the second battle of Magh Tuiredh, Diancecht, his daughter Armedda and his son Miach healed the wounded and raised the dead by placing them in a sacred well, anointing them with sacred herbs and singing incantations over them. An incantation of the eighth or ninth century has the words, "I admire the remedy which Diancecht left." He is the grandfather of Lugh.

Donn, "The Brown or Dark One" is the God of the Dead. His abode is the island Tech Duinn, "The house of Donn" off the southwest coast of Erin, and he bids his descendants (Irish Pagans) welcome when they die. He is the chief son of Mil. In the Tain bo Cuailnge (TAWN bo COOleyO) he was the Brown Bull of Ulster.

Dunus. The God of mountains and fortifications. he corresponds to the Gaulish Dunatis.

Eithlenn or *Ethniu.* She is the daughter of Balor of the evil eye, the Goddess/Mate of Dagda and the mother of Lugh.

Eo-Ano is the Goddess of Illusion.

Erie or *Eriu.* The triple mother Goddess of Erin, sometimes known as Ir, from which Ireland - the land of Ir – is derived.

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Etain, the thrice born Goddess of Beauty. She is the Goddess/Mate of Midhir of Bri Leith.

Fal. This God has a wheel of light, with which he can perform great magic, including flying through the air.

Fend. The Sea Goddess and Goddess/Mate of Manannan mac Lir.

Fen is a war Goddess associated with Morrigan.

Findgoll, a High Druid of the Tuatha de Dannan.

Goibhnie or *Goibnu*, also Gobban Saer, "Gobban the Wright" and Gobban Saer, "The Master Mason." Goibhnie is the God of metal smiths and the first of a triad of craftsmen Gods – Goibhniu forging the heads, Luchta fashioning the shafts and Creidhne (Dagda) the rivets – forming a divine assembly line. Every weapon made by Goibhne carries a guarantee that it will never miss and that no one will survive a wound from it. Goibhne was invoked in an old Irish charm for the removal of thorns.

Goibhnie brews magical potions and an ale corresponding to the Amrita of the Hindu tradition. Goibhnie hosts the otherworld feast know as Fledh Ghoibhnenn, "The feast of Goibhnie." Those who partook of it became immune to age and decay. His ale of divine inspiration is featured at these feasts. Goibhnie corresponds to the Welsh Goffanon and the Gaulish Gallans.

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Lir or *Ler* (Lear), "The Sea." He is the God of the Sea and the father of Manannan. Aebh was his first Goddess/Mate and on her he had a daughter – Fionuala, the maid of the fair shoulders – and three sons – Hugh and the twins Fiachra and Conn. Aoife, Lir's second Goddess/Mate turned these children into swans out of jealousy. For this Bodb the Red turned Aoife into a shrieking demon of the air.

Lugh Lam Fada (Lew or Look), "The Shining One of the Long Hand." Also called Lugh Samildanach, "Lugh the Many Skilled." Lugh is related to Logh, "Sacred Fire." His skills include – wright, smith, warrior, harper, poet, historian, magician, healer, cupbearer. He is the God of Craftsmanship and was said to have invented Fidhchell (a board game like chess), ball-play (probably hurly) and horsemanship.

Lugh has a spear of shining heat that is sharp enough to cut the wind. With his sling, Lugh can hit anything. The rainbow was said to be Lugh's sling. His sword, Fragarach, "Answerer," never misses.

Lughnasadh was a harvest rite named after Lugh. Lugh himself dedicated it to Tailtiu, his foster mother. Lugh is the grandson of Diancecht and Balor of the Evil Eye. He is the son of Eithlenn or Ethniu and Dagda. Lugh is the God/Mate of Ain the Triple Goddess and the father of Cu Chulain. Lugh corresponds to the Welsh Lleu Llaw Gyffes and the Gaulish Lugus or Lugos, and maybe even to the Greek Logos.

Mannanan Mac Lir (manAWNnon mcLEAR), "Manannan the son of the (lir) Sea." He is the God of the Sea and the Isle of Man is named after him. Emhain Abhlach, "The tracing of apples" is another place closely associated with Manannan. As well as being the patron of fishermen and sailors, he is also the patron of merchants and craftsmen.

Mannanan owns the following relics: Seashell armor that no weapon can pierce, a trident that absorbs moisture from its victims, a sword, named Retaliator, that kills every time it's used, an awl that will penetrate any leather, hide or canvas, a cloak that becomes a tent when hung on any twig, a chariot that can travel over the sea, a helm that renders its wearer invisible, a mantle of shapeshifting, a pouch that's ever full of flour or wheat, a boat that propels itself wherever its rider wishes to go, a mantle that renders its wearer invisible, and an apple branch that chimes music to soothe any anger or sorrow. Manannan also owns a horse that's swifter than the wind and pigs that renew themselves as soon as they're eaten. Manannan is the host of the other world feast and those who partake become immortal. He can summon a host of sea creatures. Fand is Manannan's Goddess/Mate.

Macha (MAha). A war Goddess and Druidess of the Tuatha de Dannan. She may correspond to the Gaulish Epona – the horse Goddess of wisdom. Emhain Macha (EVan MAha), "The tracing of Macha" was named after her, as was Ard Macha or Armagh as it's known today. She was invoked at Lughnasadh. Macha has been Goddess/Mate during different incarnations to Nemhedh the Firbolg king, Cimbaeth and the

mortal Red Branch hero Crunnchu. Macha is associated with Morrigan.

Medb or *Medhbh* (Maev), "Intoxication or Mead." She is a Goddess of sex, violence and strong drink. The pale-haired Medb was the Queen of Connacht and her Rath or fort was on the hill of Cruachain.

Medb was also called the Drunk Woman and the Drunk Making Woman. In one account she calls herself "The Sovereignty of Erin." As Medhbh Lethdherg of Leinster, she was the chooser of the Kings of Tara – all who would be king had to lay with her, while she was in her Crone phase, though she would change into her form of beauty when the would-be king consented to sleep with her Crone form.

Mider or *Midhir.* He is a God of the Underworld. His Goddess/Mate is Etain. His daughter Blathat was taken by Concobar's war band. Mider is the son of Dagda and Boann. His brothers are Angus Og, Bodb the Red, Lugh, Ogma and his sister is Brigit. Mider is the Sidhe Lord of Bri Leith.

Mor Kegan is a Druidess of the Tuatha de Dannan.

Morrigan, "The Phantom Queen or Great Queen." She is the triple Goddess of War and the raven is her totem animal. She can be stunningly beautiful to friends and lovers or terrifyingly hideous to her enemies. As the Goddess of battle fury and panic, she can give courage or take it away. Morrigan's God/Mates are Dagda Mor and Nuada of the Silver Hand. She corresponds to the Welsh Morrigu and the Arthurian Morgana and Morgan Le Fey.

Neman or *Nemhain*, "Frenzy." She corresponds to the Gaulish Nematona – the Goddess of sacred groves.

Nessa, "The Black Queen" may have been associated with Loch Ness, "The Black Lake." She is the mother of Concobar and Dechtire, and the grandmother of Cu Chulain.

Nuada Argetlam (noo a-Tha), "Nuada of the Silver Hand." He was the first King of Tara. Nuada gave up his kingship to Bress the Beautiful, when he lost his hand fighting the Firbolg – no one blemished could be king. As Bress, the son of Balor, was a typical Fomair – at least in his stingy rule – Diancecht made for Nuada a hand of silver, and Nuada's generous rulership was reinstated. He later relinquished it willingly to Lugh, whom Nuada perceived as more competent for the job. In addition to his magical hand of silver – which can act on its own – Nuada also has a sword that never misses. His Goddess/Mate is Morrigan. Nuada corresponds to the Welsh Lludd or Nudd and the Gallo-British Nodens.

O Donoghue. the God of Lough Lean in Killarney. He visits the land of mortals at sunrise every Beltein.

Ogma (og'ma), "The Binder," also called Trenfher, "Champion or Strong Man," and Grianainech, "Of the Sun-like Countenance." He is the God of eloquence, knowledge and literature. Ogma invented the Ogham Runes and can answer any question asked of him. He also knows the Secret or Soul Name of every living being.

Ogma is know as the Binder for three reasons: He is the best wrestler of the Tuatha de Dannan; his ability to force spirits into a special prison of his design; and the power of his eloquence. Ogma corresponds to the Gallo-British Ogmios, the Gaulish Ogmius, and the Dutch Magusanus.

Sinann or *Sinand* (shee nann) is the Goddess of the River Shannon. The White Trout and the Salmon of Knowledge are probably Avatars or incarnations of Sinann. Her other names are: Cailb, Samuin (or Samain), Sesclend, Sodb, Saiglend, Samklocht, Cail, Coll, Dichoem, Dichuil, Dichuimne, Dichuinne, Darne, Darine, Der Uane, Egam, Agam, Gnim, Cluche, Cethardam, Nith Neuin, Noenden, Badb, Blosc, Bloar, Uaet, Mede, Mod – and she recited this list in one breath.

Scathach or *Scatbach*, "The Shadowy One." A war Goddess who ran a finishing school for young heroes. Cu Chulain was her star pupil.

Tlachtga, the Matron Goddess of Tara.

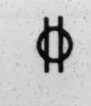
A small sample list of the books used for this article:

Deirdre; A Celtic Legend
by David Guard

Irish Druids and Old Irish Religions
by James Bonwick

Early Irish Myths and Sagas
by Jeffrey Gantz

Celtic Design Coloring Book
by Ed Sibbett, Jr.



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Mithraism

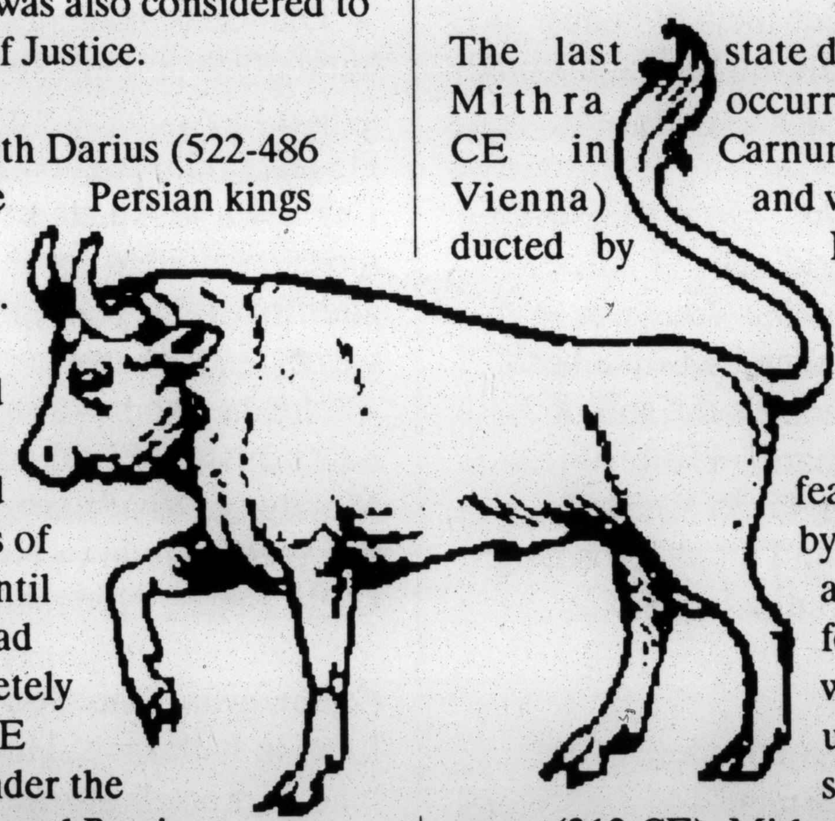
With consideration as to its appropriateness within ADF

by Beth Bock, Trustee

ADF has many members representing a great diversity of beliefs. We identify ourselves as Druids, and most members of ADF express their relationship with the gods in Celtic themes. Our focus is not exclusively Celtic however, and our members represent a broad range of Indo-European belief systems. Many of us also consider ourselves to be Witches or Shamans, or followers of another of the great number of Neo-Pagan paths. A distinction must be drawn here, between paths encompassed by ADF proper (which includes most Indo-European Pagan traditions within a Druidic framework) and those beliefs which may be held by individual members apart from Druidism. One can be a follower of the gods of ancient Britain *as a Druid* and as part of ADF; one can also be a follower of Wicca *and* also be a member of ADF, which is a thing apart from Wicca. These are somewhat artificial distinctions in that one's Wiccan beliefs are never entirely separate from one's Druidic or Celtic or whatever beliefs. They merge and flow together in any individual, and that's as it should be. (Of course this can be *really* confusing when one discusses the ramifications of Celtic Wicca, but that's half the fun of religion anyway.) Recently, there has been some discussion to the effect that Mithraism could or should be considered as one of the Indo-European belief systems encompassed by ADF. Below follows a discussion of the issue.

Mithraism was a religion native to ancient Persia between the 15th and 6th centuries BCE. Mithra was one of the most important deities in Pagan Persia (Iran before the rise of Zoroastrianism in the 6th century BCE. One of the earliest invocations of Mithra occurs in a treaty between the Hittites and the Mitanni in the 15th century BCE. Mithra was invoked as the God of Contract and mutual obligation. He was also the God of the Sun, whose shining light saw all things and hence, he was invoked in oaths, especially those treaties, contracts and other such agreements between soldiers and kings (and politicians). He was also considered to be the God of Justice.

Beginning with Darius (522-486 BCE) the Persian kings were Zoroastrians. Zoroastrianism tolerated and eventually absorbed many aspects of Mithraism until Mithraism had faded completely *circa* 330 BCE when Alexander the Great conquered Persia. Mithraism persisted in some western parts of Persia and among the Cilician pirates until about 67 BCE.



Roman Mithraism was practically a new creation of a religious genius who gave a Platonic interpretation to its myths. Hundreds of dedicatory scripts to Mithra appear in Rome beginning quite suddenly in 136 CE. Roman Mithraism was a religion almost totally devoted to the loyalty of soldiers to their king (emperor and politicians). It was encouraged by Commodus (180-192 CE), Septimus Severus (193-211 CE) and Caracalla (211-217 CE). The followers of Mithra were primarily soldiers, politicians, the emperor and freedmen who had a lot of influence. It has been suggested that the worship of Mithra was socially enforced among the armies of Rome. Just as one might want to belong to the 'right' social clubs, one would also attend the 'right' church to fit in socially and thereby increase one's chances of promotion.

The last state dedication to Mithra occurred in 307 CE in Carnuntum (near Vienna) and was conducted by Diocletian and his followers. When they were defeated in battle by Constantine and his followers who marched under the sign of the cross (312 CE), Mithraism died out about as suddenly as it began. There was no grass-roots effort made among the soldiers or the people to keep Mithraism alive. This seems to support the theory that much of the attraction of Mithraism was that it was the politically correct thing to do at the time. When this changed, Mithraism in Rome was no more.

Mithraism and Druidism

Isaac's comment in *DP#5* that Mithraic Roman soldiers were responsible for the massacre at our

temple on the isle of Anglesey was incorrect (sincerity is no substitute...). The disastrous events at Anglesey happened in 67 CE. The revival of Mithraism in Rome didn't even begin until 100-136 CE. It is extremely unlikely that those Romans who overran Anglesey counted many Mithraics among their numbers. This does not mean however, that had they been Mithraic they wouldn't have done just as good a job as the Romans who *were* responsible, Mithraics were not known for their pacifism.

While I make no claims that Mithraism is anti-women, it is my belief that in the history of the world, those philosophies which have not been for women, have in the long run, generally worked out to be against them.

ADF Druidism is and will continue to be a non-racist, non-sexist religion (and I'll personally sic Fenris on the first person who tries to change that). Mithraism however, completely ignores women. It has always been a male-oriented religion practiced by men. It was (especially in Rome) a religion of soldiers, politicians and rulers and, unlike the Celts, the Romans didn't have any women in those roles. Its symbols and ranks include "bridegroom, raven, lion, father and sun," these are all masculine symbols (except perhaps the raven in Ireland, but we're not *in* Ireland). While I make no claims that Mithraism is *anti*-women, it is my belief that in the history of the world, those philosophies which have not been *for* women, have in the long run, generally worked out to be against them. Any religion that ignores the existence of half the human race has a blind spot which I do not believe is there by chance. This feature of Mithraism more than any other makes it incompatible with, and unlikely to be included within, the philosophies of ADF.

It is in the tradition of Neo-Paganism to encourage diversity and the richness of spirit that comes with plurality. I cannot imagine that ADF will ever require sole allegiance of its members to Druidism. That said, I also do not believe that Mithraism has a place within Our Own Druidism except as it may be another belief of individual members of our fellowship not related to the practice of Druidism.

This thesis has been written in the spirit of intellectual inquiry with malice toward no one nor toward any beliefs. Debate and rebuttal is encouraged in order that we may more clearly establish our Druidic philosophy.

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The Anglo-Saxon Charms

by David Chapman

Anglo-Saxon, known also as Old English, was the tongue spoken by a group of Germanic invaders who invaded and settled in what is now England sometime around 500 C.E. It is the earliest documented language that is a direct ancestor of modern English. At the time of the invasion the Anglo-Saxons apparently practiced a Paleopagan religion very similar to that preserved in the Norse myths and in general form similar to that of other Indo-European peoples. Unfortunately, the earliest Anglo-Saxon writings extant are from several centuries later, by which time the people had been more or less Christianized. However, superficially Christianized Paleopagan practices survived openly in England until much later (at least into the nineteenth century). This paper describes the fragments of Pagan ritual and magical texts that survive from the tenth, eleventh, and twelfth centuries.

In contrast with most other potential sources for the reconstruction of the Old Religion, all of the Anglo-Saxon material has been neatly gathered in one place with comprehensive commentary. Sadly, this reflects its scarcity. Little Anglo-Saxon text of any sort survives; the entire corpus fits on a single bookshelf. Of this, a few volumes are concerned with magic and related arts: herbalism, divination, and medicine. Most of this material is collected in Cockayne 1846. Of it, one hundred and forty-six texts are described as "charms:" texts of spells. These texts with translations appear in Grendon 1909. This source also gives much useful commentary of which I will only summarize a little.

The bulk of these charms are pretty useless for various reasons. Charm E5,

> For lunacy: If a man is demented, take the skin of a porpoise, make it into a whip, flog the man with it: he will soon be well.
> Amen.

is typical, and not much sillier than most. Because England had been Christianized by the time these charms were collected, most of the explicitly Pagan material had been removed. Names of saints are substituted for those of the gods; crossing oneself and sprinkling holy water for whatever the original Pagan practices were. In many cases, one can substitute back and guess sketchily what the original forms must have been. Almost all of what survives is magical rather than properly religious.

Four of the charms stand out as least damaged and most powerful. All four include strong metrical invocations. Charm A13 (in Grendon's numbering scheme) is the text of a ritual; A14 is a charging spell; A1 a curing; and B4 a herbal magicworking.

A13 is an earth-healing ritual. Until I read it I thought earth-healing rituals were a Neopagan invention! It's close enough to what we do to be recognizable. Sods are cut from four corners of the field to be healed; on them are heaped oil, honey, yeast, milk of each sort of cattle, twigs of every kind of softwood tree, and parts of all known herbs. This symbolizes the desired future productivity of the land. Then there is an invocation, unfortunately marred by Christian admixture, to the Earth Goddess and Sky God. This invocation also may preserve fragments of a quarter-calling. Then agricultural implements are blessed with seeds and salt and soap and there is a second invocation, of the Earth Goddess Erce and of a slightly Christianized Sky God:

> *Erce : Erce : Erce*
> *eorðan moðor,*
> *geunne þe se alwalda, ece drihten*
> *æcera wexendra and wridendra,*
> *æcniendra and elniendra,*
> *sceafta scira hersewæstma,*
> *and þære braden berewæstma,*
> *and þære hwitan hwætewastma,*
> *and ealra eorðan wæstma.*

In modern English:

> Erce! Erce! Erce!
> Earth Mother
> May the all-ruling eternal
> Lord grant you
> Fields waxing and flourishing,
> Fruitful and sustaining,
> Abundance of bright millet harvests,
> And of broad barley harvests,
> And of white wheat harvests,
> And of all the harvests of the earth!

I first discovered the Charms when my (Catholic) Anglo-Saxon teacher declaimed these lines in class. I shivered with the power of them, immediately recognized them as fragments of a Pagan ritual, and pressed him for a reference.

The ritual continues:

> Then drive forth the plough

and make the first furrow. Then say:

Hal wes þu, folde, fira moðor,
beo þu growende on godes
fæðme,
fodre gefylled firum to nytte.

All hail, Folde, mother of men!
Be fruitful in God's embracing arm,
Filled with food for the needs of men.

Folde is another name for the Earth Goddess.

Then you place a sacrifice of bread and milk under the first furrow and pronounce a final, unfortunately heavily Christianized invocation.

Charm A14 charges a magic "rod" (some suggest a cross, but we know better: surely a wizard's staff) as protection for a journey. This is again a fine piece of poetry, but I'll give here only a partial translation:

> I fortify myself with this rod...against the grievous sigh, against the painful blow, against the gruesome horror, against the overwhelming terror, which is to everyone loathly [Lovecraftian, isn't it?] and against all the loathly evil which may invade this land: a triumphant spell I chant, a triumphant rod I bear, word victory and work victory. Let this rod avail me: let no nightmare injure me, nor belly fiend afflict me, not fear come on me ever for my life...

Charm A1 is a curing "for a sudden stitch" (pain in the side). It's written in high epic style, with allusions to the Wild Hunt and to Wayland Smith, and speaks of gods and witches and elves. It ends by instructing the curer to plunge his knife into a prepared herbal elixir, which makes me think of a Gardenerian rite.

Charm B4 is the longest metrical fragment, at 170 lines. It recites the powers of nine magic herbs in epic style, with one mention of the god Woden (parallel to the Norse Odin).

Anglo-Saxon As a Neopagan Liturgical Language

Anglo-Saxon is a promising candidate as a liturgical language for Neopagan reconstructionists.(1) It has several substantial advantages and one large drawback.

Though Anglo-Saxon can not be understood by modern English speakers without study, it is similar enough that Anglo-Saxon poetry has a haunting familiarity about it. Like many other archaic languages, it has a strange power to it; Anglo-Saxon poetry declaimed is most impressive. Unlike most other archaic languages, it is easy to learn: partly because it is syntactically much simpler than, say, Sanskrit or Greek, and partly because it does have many commonalities with modern English.

Anglo-Saxon's great drawback is that the only extant religious material is that summarized in this paper. We can write our own rituals in the language; but I believe that when possible it is much better to use authentic paleopagan poetry. Most of the surviving poetry in archaic languages is very fine stuff; that helped preserve it. There are few if any poets in the Neopagan community who can do as well in any language; almost certainly none who can compete with writers for whom the old languages were their own.

Acknowledgments

I would like to thank William Alfred for teaching me Anglo-Saxon and first exposing me to the Charms, and Leigh-Ann Hussey for pointing me at Grendon.

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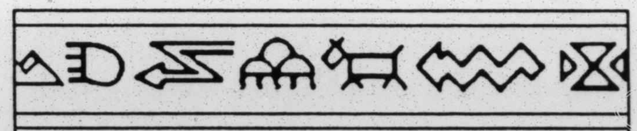
Felix Grendon, "The Anglo-Saxon Charms." *The Journal of American Folk-Lore,* April-June 1909, pp. 105ff. Reprinted in book form by Norwood Editions, 1976, no location given.

(1) Raymond Buckland's "Seax-Wicca" purports to be a surviving Anglo-Saxon religion but, at least as manifest in his book *The Tree* (Buckland 1974), is no such thing. It's standard Wiccan fare with a thin wash of Norse mythology and a few Anglo-Saxon words sprinkled on top.



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SOME CONSIDERATIONS IN RECONSTRUCTING RITUAL AND RELIGIOUS PRACTICE

James J. Duran, PhD.

This paper is more an encouragement than a proof, more an exhortation than a demonstration. It deals both with the nature of evidence and with the perspectives one brings in looking at evidence while trying to construct a working hypothesis on the nature of religious form and practice in societies of the past. It comes from one who, like many others, has tried to present information to the general public on a issue both cloudy and controversial – the nature of ritual and religious practice among the pre-Christian Celts.

For the purpose of this paper, terms such as "ritual", "religious form", or "religious practice" will be used in a very broad sense to mean "activities intended as interactions with supernatural forces," with primary emphasis on general regularities of form and on the general meaning of such activities to participants in the culture.

To begin, those of us who seek information on religion among the Celtic peoples usually turn first to the archaeologists and the historians. From the archaeologists, we learn that surviving material evidence can give us only limited information on non-material culture, and that much of that information may be ambiguous. For example, excavated cult sites may yield material remains of buildings, with indications of their layout, construction and use; artifacts, including figurines, paintings and ritual implements; sacrificial remains, both animal and human – yet direct information on religious practice may be meager.(1) In short, the dead tell no tales.

From the historians, we learn that written documentation on crucial aspects of non-material culture may be scant or non-existent. Where it exists, it may represent the observations of those outside the culture – as in the case of the contemporary descriptions of Celtic society written by classical writers – and thus be prone to misunderstanding or bias, or else it may come from within the culture – for example, a religious inscription – but remain obscure or ambiguous in its meaning. If we try to fill in the gaps, the historian warns us that we may quickly cross over the boundary from historical reconstruction to historical fiction. An example of the latter may be cited from the May, 1977 issue of National Geographic Magazine, where naked, tattooed druidesses are depicted as taking part in the killing of a Celtic divine king whose term has evidently expired.

Fortunately the situation is not as bleak as we might fear. A whole range of disciplines ranging from anthropology, folklore, comparative religion, comparative mythology, to textual criticism and ethnomusicology have offered a good deal of evidence on the nature of the non-material culture of past societies. Our ability to use this unexpected wealth of information to increase our understanding of past religious practices, however, depends a great deal both on our general openness to such evidence, and on the assumptions which guide us as we examine such evidence.

In formal and informal discussions of Celtic religion, I have encountered three main types of attitudes. The first holds that we can know only what archaeology and history offer us. If it isn't written in stone or on parchment, it isn't there. This I might call the "scripture-based fundamentalist" perspective. The second viewpoint allows that we can get a general, hazy picture of religious practice, but cautions that we can never know the details, since human nature is subject to constant variation in time and space. This I might call the "non-denominational" perspective. Finally, the third viewpoint maintains that not only general forms but also details of religious practice can remain constant over tremendous stretches of time and space, so that evidence of past religious practices can be garnered not only from archaeological and historical sources, but also from present-day societies. This last point of view I might call the "orthodox" perspective, with a strong belief in "apostolic succession." Perhaps because of my religious upbringing, I lean strongly in the last direction. Seriously, though, this matter of assumptions is of crucial importance both in selecting the evidence and in interpreting the evidence.

The anthropologists Sahlins and Service(2) have stressed the importance of assumptions in discussions of the evolution of human society and culture. Only recently have

proponents of cultural evolution been able to again continue the work of nineteenth-century evolutionists such as E.B. Tylor and Herbert Spencer. The hiatus in scholarly activity has been due not to scholarly discreditation of the work of the nineteenth-century cultural evolutionists but to apparent prejudice against the perspectives of such scholars and the substitution of competing perspectives – perhaps no better supported by evidence – which stressed the ubiquitousness and randomness of cultural change. Individual human societies and cultures were seen not as examples of stages of evolutionary development, but as unique products of adaptations to infinitely varied geographical situations and of the chance interventions of history. The evidence, however, has shown that the nineteenth-century cultural evolutionists were in the main correct, and that quite general laws may be discerned governing – and in fact strongly constraining – the development of human society and culture. The evidence also suggests that the forms assumed by material culture strongly shape the development of non-material culture. Furthermore, the evidence suggests that the forms assumed by both material and non-material culture are often amazingly stable over time and space.

What does all this mean for reconstructions of religious practices? First, we may expect to find relatively "fossilized" societies and cultures – or individual religious practices or complexes of practices – which exist today and which may give us deep insights in interpreting Celtic religious prehistory. Second, the material culture as well as the non-material culture of such societies may guide us in reconstructing the non-material culture of the Celts in general, and of their religious practices in particular. Third, the general constraints which seem to operate on the realizations of religious form in human societies would strongly limit the number of hypotheses as to *what* was happening in religious practice – or even *why*. This matter of constraints is particularly interesting because it brings up not only societal constraints in religious practice, but also individual constraints in practicing religion.

Here the "psychic unity of mankind" school of anthropological thought comes immediately to mind. Many anthropologists in the course of field work and study have felt that there is such a thing as "human nature" operating consistently in the most diverse human societies – even if the existence of such a "human nature" cannot be easily demonstrated. The linguist Noam Chomsky's work[3] has also demonstrated the existence of cognitive structures – revealed through language forms – that underlie the diversity of human language. The work of epistemologist Jean Piaget on the cognitive development of the child has led in a similar direction.[4] Interestingly, both Chomsky and Piaget suggest the possibility of symbolic systems operating separately from language.[5] According to Chomsky, on the social level, such representational systems may strongly affect the shape of human societal forms and institutions,[6] and on the individual level, may constrain highly what it is humanly possible to conceive of as possible forms of human activity.[7] In short, the deep conventionality of human behavior – long ago lamented by Machiavelli[8] – may strongly affect individual as well as group religious practice. Hence the range of hypotheses that we need consider in reconstructing religious practice – and perhaps the beliefs connected with such practices – may be relatively narrow.

Turning now to Europe, we find a variety of disciplines arguing for the continuity and coherence of material and non-material culture over broad areas of Eurasia. Tread traps, for example, used for catching deer and other animals, turn up not only in prehistoric sites, but also in present-day societies of Central and Eastern Europe. Archaeologists in the past, innocent of ethnographic information, had identified such tread traps variously as "musical instruments, a machine for making peat bricks, a model of a boat, and a device for catching pike."[9] Likewise, animal husbandry practices in Central and Northern Asia, due to geographical and cultural constraints, can be found fossilized at perhaps any of six possible stages of exploitation.[10] In regard to non-material culture, Emsheimer has suggested that we look also for close analogues of Homeric epic song among the present-day bardic singers of Central Asia, and Milman Parry and Albert Lord[11] have investigated the bardic singers of Yugoslavia in order to throw light on Homeric poetry.

In the light of Alan Lomas's revolutionary work on the close correlation of societal form and musical form, the structure of Iron-Age heroic society would lead us to expect just such similarity of musical and poetic expression among peoples widely separated in time and space[13], though the correlations between musical form and societal form may not extend quite as far as some Central European ethnomusicologists propose.[14] Some of the most spectacular correlations between

religious practice and social structure have been made by Bruce Lincoln between Indo-Iranian culture and the Iron-Age cattle cultures of East Africa[15], echoing earlier correlations by scholars between the cultures of the Interlacustrine Bantu and Old Irish society.[16] If one adopts the perspective of many anthropologists and sees cultures as tight, integrated complexes of cultural traits and not as aggregates of cultural facts produced by chance, once again such strong resemblances between total cultural systems are not surprising.

Europe, despite the rapid cultural evolution of the past few centuries, retains many archaic elements, especially in peripheral areas. Linguists have long noted the great conservatism of languages such as Icelandic and Lithuanian. Marija Gimbutas[17] and Donald Ward[18] have pointed to the Balts as remarkably archaic in culture as well as language, a fact of great importance in the investigation of early Indo-European religion. The folklorist Carl Von Sydow has pointed to the apparent survival over millenia of certain elements of folklore[19], and the comparative religionist Mircea Eliade has argued for connections in the area of myth which link areas in Eastern Europe to archaic culture areas of North America.[20] Eliade, in fact, has stressed not only the world-wide conservatism of shamanic beliefs and practices, but the survival of archaic religious cultural traits and complexes among rural populations in Eastern Europe despite centuries of Christianization.[21] The anthropologist Weston La Barre[22] has argued for the continuity of elements of paleolithic religion in Europe – especially the deer cult – down to Celtic times. In regard to the Celtic areas, Kenneth Jackson has stressed both the archaic nature of international folk-tale motifs found in Celtic literature[23], and also the value of early Irish tradition on revealing the psychological world of the continental Celts of a much earlier period.[24] Myles Dillon[25] has demonstrated the cultural conservatism of Ireland and India, and the fundamental unity of Indo-European non-material culture, down to details of belief and practice, as have Georges Dumezil and many others.

A Celticist might protest that we can never know precisely what took place in the sacred groves of Gaul or Britain, when in fact the well-documented sacrifices in the clearly demarcated sacred groves of agricultural communities in Central Russia down into the twentieth century[26] might shed a little light on the subject. The fact that Volga Finns were performing the sacrifices need not diminish their evidential value for Indo-Europeanists or Celticists. The cultures of the Finno-Ugric peoples – like the cultures of pre-Christian Ireland and India – might well be examples of the "conservatism of the periphery." Recall that the proto-Indo-European word for "king" is preserved most faithfully not in any present-day Indo-European language, but in modern Finnish.[27]

Turning directly to the Gaelic areas of Ireland and Scotland, let us look at some practices which may in fact give us a glimpse of sacrificial practices of the pre-Christian period. As is well known, sacrifice – animal or human – came under particularly strong interdiction from the Christian church, so that the details of sacrifice are unknown to us. Yet sacrifices appear to have been carried out when great need arose, especially in Gaelic Scotland. Some of the most striking examples of animal sacrifice occurred when attempts were made to avert cattle plague. Most Gaelic scholars would be familiar with the *teine eigin(n)*, or "need-fire," which was kindled with great ceremony at an outbreak of cattle plague. What scholars may not be aware of is that animal sacrifice was sometimes connected to the ceremony. According to Thomas Davidson, in one district, "when a cow showed signs of madness they tied the legs of the mad creature and threw her into a pit dug at the door of the fold. After covering the hole with earth, a large fire was kindled upon it, and the rest of the cattle were driven out and forced to pass through the fire one by one."[28] Other mentions of animal sacrifice are too brief to allow us to decide whether the need-fire ceremony was a part of the proceedings or not. In some cases of animal sacrifice, an ox or a cow was buried alive. In other cases, an animal was burned to death: in one case, a pig; in another case, a diseased cow; in yet another case, the farmer's "best beast." Whether these latter cases are in fact examples of "degenerate need fire rituals," as the chronology of the reported incidents suggests to Davidson, is perhaps debatable. What is interesting is the constant reference to disease, fire and burial alive. If we turn to the essay by Donald Ward, "The Threefold Death: An Indo-European Tri-Functional Sacrifice?"[29] we can easily see the connection between averting disease and the burial alive of a sacrificial animal as a form of the third-function sacrifice (in the sense used by Dumezil).[30] The burning alive of animals is problematic, but then the burning of victims – for second-function sacrificial purposes – seems to

distinguish Celtic sacrificial practices from Germanic ones.[31] The immediate explanation of the burning of the animal itself may be practices such as the burning of the *caisean-uchd*, the dewlap of a cow, where "the skin is lit and the burning fumes are inhaled as a safeguard against evil influences during the year.[32] In the sacrifices connected with the *tein eigin(n)*, we may, then, have a glimpse of a principal form of sacrifice among the pre-Christian Gaels.

What of the performers of the sacrifice? In the case of the need-fire rituals, apparently all the householders who dwelt in the affected district – usually those who dwelt between two running streams – had to take part in the kindling of the fire. Alternatively, we hear of nine times nine first-begotten sons kindling the fire. As in the sacrifices of pre-Christian Gaul, those guilty of certain offenses against the community were excluded from participation. Interestingly enough, the offenses mentioned by Davidson – failure to pay rent or honest debts, theft, meanness, or "certain offenses against good morals"[33] – may be regarded as third-function offenses.

Where are the druids, vates, and bards? So far we see only the male representatives of households insofar as anyone has a prescribed role. In Vedic terms, these would be householders performing a domestic sacrifice.[34] In view of the well-known compromise reached by the Christian clergy with representatives of the pre-Christian intelligentsia, the *aos dana*, one is not surprised by the absence – or at least lack of prominence – of the bardic fraternity (or sorority, giving due recognition to the women poets as well). Participation in such events was apparently a chasm too wide for a *file* to leap, even with the help of Mo Ling.

Where are the priestly performers of the sacrifice: in Vedic terms, the *hotr* and the *adhvaryu* who recite the formulas and perform the ritual acts, respectively; the Saman singers, who sing the Vedic hymns; and the Brahman himself, who embodies the sacrifice, and who sits to one side, doing nothing but watching to see that no ritual mistakes are made?[35] It is in the innocuous secular context of an Irish poetic recitation that we must look in order to find a structure similar to that of a Vedic sacrificial ritual: a reciter or performer of the poem himself, the composer of the poem and the occasion of the entire performance, sitting to one side, remaining silent and seeing only that no mistakes were made.?[36]

What of the liturgy itself? What of the equivalents of the Vedic hymns? If we look at the Irish Christian liturgical parallels to the avestan hymns to Mithras, we find the apparent conservation of proto-Indo-European forms – over a tremendous range of time and space – both in Ireland and Iran, despite changes in religions in both countries.[37] If we accept this conservation of form as a distinct possibility, it may be that we need go on further than the prayers and charms preserved in Carmichael's Carmina Gadelica, examined in the light of religious texts from the other parts of the Indo-European world, to get a good idea of just what kind of prayers might be recited at sacrifices.

Speaking of the Carmina Gadelica, it is possible that an item from Carmichael's collection might throw some light on the practice of *imbas forasnai*. Cormac in his glossary describes this rite as a way of gaining supernatural sight; "the diviner 'chants over his palms' and 'puts his palms on his cheeks' before going to sleep."[38] O'Rahilly sees this as a "fanciful etymology," based on a combination of the morphological elements *imb* and *bos/bas*, "palm." In fact there is a rite with an accompanying prayer called the *Ora Ceartais* described by Carmichael in his *Carmina Gadelica* which seems to involve "chanting over palms."[39] A litigant in a court case desiring a favorable outcome

> . . .went at morning dawn to a place where three streams met. And as the rising sun gilded the mountain crests, the man placed his two palms edgeways together and filled them with water from the junction of the streams. Dipping his face into this improvised basin, he fervently repeated the prayer, after which he made his way to

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the court, feeling strong in the justice of his cause. On entering the court and on looking around the room, the applicant for justice mentally, sometimes in an undertone, said

Dhe, seun an teach
Bho steigh gu fraigh;
M' fheart os cinn
gach neach,
Feart gach neach
fo m' thraigh.

God sain the house
From site to summit
My word above
every person
The word of every
person below my
foot.[40]

That the litigant saw himself as something other than a devout Christian supplicant for divine aid and justice is suggested by the following lines from one of the versions of the prayer:

Falbhaidh mi
an ainme Dhe,
An riochd feidh,
an riochd each
An riochd nathrach,
an riochd righ,
Is treasa liom
fin na gach neach.

I will travel in the
name of God,
In likeness of deer,
in likeness of horse,
In likeness of serpent,
in likeness of king,
Stronger will it be with me
than with all persons.[41]

Could this reflect the prayer of a *breitheamh* on this way to a legal dispute – part of the spiritual weaponry carried by brehon lawyers all the way back to the powerful magistrates of Caesar's Gaul? Do we hear echoes of Amairgen among the sons of Mil Espane[42] and of Dumezils cosmic Brahman, who in his person encompasses the universe?[43]

Lest we leave the stream empty-handed, we may also note that "when Finn got the power of divination 'on the Boyne,' he at the same time acquired the power of healing anyone in sickness by giving him a drink of water from the palms of his hands."[44]

It might be objected that we have talked about religious practices and said little about their meaning. That is true, but here I am following the advice of the anthropologist Radcliffe-Brown, who long ago stressed the autonomy of rites and beliefs.[45] Ritual forms – like traits of material culture – can be described even when they are not well understood, though it would be rash to say that they could be properly described without any reference to meaning. In fact the participants in any ritual might give the most varied accounts of why, ultimately, they are doing what they are doing, depending on their differing backgrounds.

The description of the structure of the belief systems which provide the psychological context for ritual acts is of another order entirely. The cultural materialist position of the anthropologist Marvin Harris[46] may prove very useful in describing why religious taboos are introduced to forbid the eating of pork or beef in given societies at given historical periods; it may prove less useful in explaining why a king must sleep with his feet in the lap of a virgin.

Fortunately, Georges Dumezil, Mircea Eliade, and many others have contributed massively to the understanding of religious belief and social ideology, with primary emphasis on the meaning of the forms described. Folklorists dealing with the *marchen* have also explored a psychological world close to that of myth as embedded in religion. I have simply advocated exploring the world between the higher atmosphere of psychological abstraction and the dross of material culture – that world inhabited by the *sidhe* in Gaelic tradition and the ancestors in Vedic tradition.

In summary, then, if we adopt a common-sense framework of general cultural evolution as a working hypothesis, and if we do not burden ourselves with unexamined assumptions, we may find that a lot of the evidence we need for the reconstruction of the past exists in abundance. Within this framework, emphasizing continuity in time and space, and the coherence of individual beliefs and practices within overall systems, it may be possible to sketch the main outlines of the structure of religious practice – and even of the general beliefs motivating it. We may further find, once the main outlines have been delineated, that filling in the details may be easier than we had imagined.

Some might object to this "armchair ethnology." In that regard, let me close with a little story.

When I was studying at Duquesne University, my African roommate returned shaken from class one day. I asked him what was wrong. He replied that in his anthropology class, the teacher, in discussing Van Gennep's *Les Rites de Passage*, had revealed much of the central content of the circumcision ceremonies in my roommate's home country – all highly secret information. He laughed then – the anthropological field workers,

in their efforts to obtain information on the ceremonies, had time and again been deliberately misled by native informants. Van Gennep, however, abstracting from the second-hand accounts of circumcision ceremonies available to him, and constructing a hypothetical version of an idealized circumcision ceremony had hit the mark.

Accordingly, to use a couple of Irish phrases, I have made this *spreagadh chun gnimh*, this "urging to action," in the hope that you, like Van Gennep, will take a shot in the dark, and that your shots will not be *an urchard an daill chun na daibhche* – "the cast of a blind man at a vat."

Notes

1. Clark (1960), pp. 232-234.
2. Sahlins and Service (1960).
3. Chomsky (1975); and Chomsky (1980).
4. Piaget (1967 [1954]).
5. Chomsky (1975), p. 35; Piaget (1967 [1954]), pp.89-90.
6. Chomsky (1975), p. 35.
7. Chomsky (1975), p. 25; and Chomsky (1980), especially pp. 6-11.
8. Machiavelli (1952 [1935]), pp. 121-123.
9. Evans (1969), p. 39.
10. Forde (1963 [1934]), Chapter 20, but especially p. 401.
11. Emsheimer (1964), pp. 86-90.
12. Lord (1965 [1951]), pp. 265-268; Lord (1960).
13. Lomax (1968).
14. See Danckert (1959), pp. 73-181, and the evaluation of the work of Danckert and of Walter Wiora in Porter (1977).
15. Lincoln (1981).
16. See the work of Jacques Maquet on clientship among the Watusi (Aba tutsi) of Rwanda and Burundi (Maquet, 1961 and 1972). I find Jan Vansina's descriptions of the differences between types of oral traditions found in Rwanda and those found in Burundi very suggestive. What is essentially a single ethnic group shows a dramatic split in type of political organization and, consequently, in types of oral tradition found in the two territories (Vansina, 1965 [1961]; pp. 166-169). Rwanda seems to follow the pattern of Gaelic Ireland from the eleventh century onwards, with increasing political centralization of Irish society and the growth of the great bardic families, while Burundi follows the relatively decentralized patterns of mainland Gaelic Scotland – *na Garbhchriocha* (the "rough lands," as they are known to the Irish).
17. Gimbutas (1963).
18. Ward (1967).
19. Von Sydow (1948).
20. Eliade (1972 [1970]), especially pp. 121-125.
21. Eliade (1980).
22. La Barre (1972), especially p. 416.
23. Jackson (1961).
24. Jackson (1964).25. Dillon (1947) and Dillon (1975).
26. Holmberg (1964 [1927]), especially Chapter 17.
27. Bloomfield (1933), p. 306.
28. Davidson (1955), p. 134.
29. Ward (1970).
30. As the three functions are summarized in Dumezil (1970 [1969]), p. IX, the first function is connected with the "administration of the sacred," the second function is connected with "physical force," and the third function is connected with "abundance and fecundity.
31. Ward (1970), p. 136.
32. Davidson (1955), p. 136, fn. 11. Similar practices are mentioned in Grant (1961), pp. 360-361.
33. Davidson (1955), p. 134.
34. For information on Vedic ritual, I have relied on Keith (1976 [1925]). For the domestic ritual, see pp. 358-366.
35. See Keith (1976 [1925]), pp. 289-299. See also Dumezil (1935), pp. 38-39.
36. Breathnach (1977), p. 20.
37. Campanile (1976/1977).
38. O'Rahilly (1946), 339.
39. Carmichael (1900), Vol. 1, pp. 52-59.
40. ibid., pp. 52-59.
41. ibid.
42. Rees and Rees (1961), pp. 98-99.
43. Dumezil (1935), fn. 1.
44. O'Rahilly (1946), pp. 327, fn. 3.
45. Radcliffe-Brown (1965 [1945]), p. 155.
46. See Harris (1979) and Harris (1977), but especially Harris (1974).

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Biographical Sketch

Dr. James J. Duran received his Ph.D. in Linguistics from Stanford University in 1975, after receiving an M.A. in African Studies from Duquesne University in East Lansing. His dissertation research at Stanford University and in East Africa centered on problems of language planning in an African context. He has strong interest in the practical problems of teaching languages as diverse as Spanish, Irish Gaelic, and Swahili. Dr. Duran was the first coordinator of Stanford University's Special Language Program, under which as many as 17 classes in 14 languages have been taught in a single academic year. He has taught classes in Irish and Scottish Gaelic and in northern European prehistory for many years, and has performed extensively as a Gaelic singer. Dr. Duran now teaches English as a Second Language at Marymount College, Palos Verdes, and at Los Angeles Southwest College. He is also a member of the ADF Board of Advisors.

PAGAN MANNERS
OR
ARE THERE ANY DEAD ANIMALS IN THE SOUP?
by GREY CAT, MEMBERS' ADVOCATE

I can hear the outraged screams already. There are people out there who believe that the very idea of "Pagan manners" is a conflict in terms; that "manners" are outdated, dishonest and hypocritical. Well, think again. Manners constitute the *only* successful technique ever discovered by humankind to enable groups and individuals, holding moderately disparate views, customs or beliefs, to get along together. There *are* things more important than manners; but, without manners, it's unlikely that a discussion will ever get to them.

Pagan manners are fairly simple and have nothing to do with which fork you use or how to word an invitation. They have to do with respect for others' feelings and beliefs. They most specifically have to do with recognition of the fact that you should "judge not the path of your brother or sister for their path is sacred." Manners are also the only way of attempting to grant to everyone the personal space which each of us needs. There have been a number of attempts to write down a list of "thou shalts" and "thou shalt nots" which will cover Pagan life. Here are several tries made by four different people:

My Own Opinions

1. Never assume that you are invited to a ritual or a non-public gathering just because your friend is invited. Have your friend call the group doing the event and *ASK!* (or call yourself).

2. When participating in a ritual led by a group of which you are not a member, ask ahead of time what will be done. Should there be something in the explanation, or in the set-up of the ritual area which bothers you, just quietly don't participate in the ritual.

3. Ask the person(s) officiating at a ritual before you place anything in the ritual area; wear clothing or tools which might be considered unusual; or add private energy workings to the ritual being done.

4. *Never* just walk out of a cast ritual circle. Ask someone in the group sponsoring the ritual to cut you a door if you really and truly absolutely have to leave.

5. Don't make comments on the ritual, its leaders, or the amount or quality of energy raised during the ritual unless such opinions are asked for by the leaders. Save it for your friends, privately, after the ritual is over.

6. Vegetarians, Vegans, Strict Carnivors, Diabetics, and any others with very strong food preferences: no one minds your asking quietly and politely "Which dishes have meat (sugar, spices, hot pepper, etc.) in them?" When planning a meal for mixed Pagan/Wiccan groups, it is strongly suggested that at least some of the dishes be vegetarian, sugar-free, relatively non-spicy, etc. At all times, within and without the ritual context, always provide an alternative to alcoholic beverages.

7. While many people have become far less secretive about their membership in a Pagan group, it is *never, ever,* permissible to "blow someone's cover". Do not ever call a friend or acquaintance by their Pagan name or mention their membership in a Pagan group in a mundane situation. It is also bad manners – and a symptom of social climbing – to call an individual by his/her mundane name in a Pagan situation. It always reminds me of an extra calling John Wayne "The Duke" at a local bar.

8. Whether you drink, take drugs or indulge in other similar behavior is completely your own business. It is always wrong to urge such behavior on any other individual. The majority of serious Pagan groups absolutely *do not allow* anyone under the influence of drugs or alcohol to participate in ritual. Do not be offended if you are turned away for this reason. If you are taking a psycho-active drug for a medical reason it is very wise to check with the ritual leader(s) so they will understand and can advise you if they feel the ritual might be harmful to you.

9. Just because most Pagans/Wiccans are under 40 and in reasonably good physical condition, never assume that everyone is. Rituals and gatherings should be planned so that those with physical problems are not barred totally from participation. Particularly in ritual, be aware that many more people than you might think are "mobility disabled". Group ritual

should take place in an accessible area and some thought should be given to designating a safe place for those not taking part in dancing to stand or sit. Please be alert to anyone to whom help would be welcome. Help them to find a campsite which minimizes walking – to the ritual area, to the privys, to the eating area – whatever. Help them pitch their camp. Don't make them feel unwelcome – most handicapped people have worked extra hard on their magickal skills and may be able to add a great deal to the power in ritual and to the success of the gathering.

10. When at any sort of gathering, please be thoughtful. Particularly please observe true *quiet* after midnight. No one minds if you and others want to stay up all night talking or whatever. *Everyone else* minds a great deal if you stay up talking and laughing loudly and/or drumming. Those hosting a gathering should take the responsibility of keeping the noise level very low in at least some of the sleeping areas – and designating it as a quiet area.

11. Do not allow yourself to get the idea that you know the One True, Right and Only Path! Even if you really do have the conviction that what someone else is doing is "wrong", "incorrect", "left-hand path" or whatever, just don't talk about it. It is perfectly permissible to refrain from participating in the activities of those with whom you cannot feel comfortable. It is not acceptable to express the idea that they "shouldn't" be doing it. This is not to say that if you know of criminal behavior on the part of a so-called Pagan/Wiccan group you should not report it. We must also be responsible for cleaning up our own act.

Paganism is glorified by its diversity. Please do not allow yourself to express judgement by categories. Whether or not you like or dislike blacks, Indians, homosexuals, women, men, or whatever; keep it to yourself! If you really and truly cannot feel comfortable taking part in a ritual which isn't conducted according to the tradition you follow or if you cannot be pleasant in company mixed with groups you disapprove of, *please, just stay home.*

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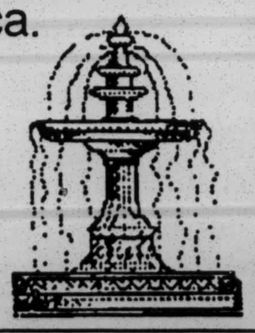

PAGAN/CRAFT ETIQUETTE

by Soapbox Sam

Listed below are not hard and fast rules, but some helpful guidelines for those who would function smoothly in a Craft/Pagan environment.

1. Should you write to someone for information, *always* enclose an SASE (Self-Addressed, Stamped, Envelope). Many of us receive several inquiries a day. Sometimes just answering them, much less having to pay the postage and buy envelopes, is a time-consuming, expensive task!

2. Should your inquiry be about Pagan/Craft folks in your area, tell about yourself, and how you came to have our names and wrote to us – After all the Inquisition is alive and sick here in the heart of the Bible Belt. Do not expect names and addresses unless they are already "public". Most of us, even the "public" Pagan/Craft folks prefer to meet people slowly and carefully – over a cup of coffee in a public place, before we start introducing you to our groups and our friends. Why should we risk when you have risked *nothing?!!!* ((Sometimes I get mail that simply has a name and address on it and a *demand* that I send the latest copy of my newsletter or the names and addresses/phone numbers of all Craft people in the writer's areas. One man sent me a letter raising Hell because he has (according to him) sent me $0.33 in the mail and was waiting on the copy of my newsletter "I owed him"! Sadly, this type of letter is more common than not...his letter and 33 cents, if ever sent, was never received. *Do I really have to explain to grown mature adults about sending money*

through the mails????))

3. If you are invited to a gathering or festival, whether by written or oral invitation, *before* you invite others, get permission. Because of space or other considerations the number of people that can be accommodated might be limited, or certain individuals or groups may not be welcome because of personality conflicts and resulting disharmony. Also, if a weekend gathering is scheduled and you can only arrive for the ritual and then must leave, ask if that is OK ... sometimes the ritual is the climax of the entire gathering, rather than an event in itself; in that case to show up only for the ritual not having been a part of the entire event is to 'take-away' from the meaning of the whole for those who were there!

4. Always inquire what you should bring to any gathering. If you have received an official invitation, you should have been told. *But*, assume nothing! Ask if you need to bring food, robes, candles, drinks, eating utensils (forks, cups, plates, etc.) It is unreasonable and rude to assume that an invitation to a gathering means that people just like yourselves, will expect you to come and eat their food, use their utensils and leave a mess for them to clean up after you have gone. If you cannot take food, then at least offer the gathering sponsers a cash donation to help defray their cost. If you can't stay to help clean up afterwards, at least be considerate enough to get your own refuse to a garbage container.

5. To be invited to participate in another's ritual is *not* your right, but rather a privilege and an honor. If you are unfamiliar with their tradition, common courtesy demands that you at least inquire about enough information to participate in a positive fashion, and *most certainly*, make *no* assumptions about adding anything to the circle or placing your 'special' crystals, totems, whatever in the circle or at a specific place within the circle without getting permission. Also, do not remove anything from a circle even should you feel it doesn't belong, without explaining why and getting permission.

6. It should not have to be said, but then, neither should any of the above: *if these Pagan/Craft rituals have no meaning in your life*, and *if you have just come for the fellowship,* then *enjoy the fellowship and please do not attend the ritual.* The circle is a significant part of our entire way of life, not a reenactment of some past event just for the sake of the pageantry. When we can, we are pleased to share it with you, and we do so in Love and Light with Peace and Laughter.

Ideas from Merlin the Enchanter

1. *Be yourself* ... if you worry about what others think, then you won't think for yourself... and if you don't think for yourself, you may as well be *dead!*

2. Allow all others to *be themselves*... just because Joe Blow from Kokomo has blue candles on his Altar and you use only white ones, that doesn't mean he is the *son of Satan*. We must *each one* be allowed to fulfill our life and follow our own Path in freedom, for if we cannot do *that*, then we have no freedom!

3. Let's stop all the silliness of who is and is not a Witch, and what one must do to be a Witch.

4. Don't ask for someone's opinion unless you really want it!

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More Witch Wars are started because someone asked for another's views and didn't like the answer they got!

5. Add a dose of good humor (the worst Witches are the ones that take everything so S-E-R-I-O-U-S-L-Y!)

Ideas from Beket Aser Edithsdatter

It is necessary that we learn to be just plain *adult* about working together – or even, just existing on the same planet.

1. If you can't tolerate any slightest deviation from your own tradition, *do not take part in public or cross-cultural rituals or gatherings.*

2. If you have ideas of what should be in the ritual; or of what should not – go to the planning meeting and express your opinions.

3. If you delegate a task to someone else – you have made it their job. The only thing you have to say is "Thank you". When and how they do it is their business so long as it is done at the moment it is required.

4. Appoint somebody to keep notes of the planning meetings – *as things are said*, not afterwards or, inevitably, there will be disagreements about the ground rules.

5. *Gossip:* There are a few situations wherein it is legitimate to pass on "gossip". The following suggestions are not all inclusive but may serve to give guidelines for judging.

a. When a major life change definitely is occurring to someone with whom you – and the person to whom you pass on the information – frequently work.

b. When you are acting as resource to help someone decrease a situation of disagreement.

c. When you really plan to take positive action to alleviate the situation the gossip refers to.

d. (This situation really does not occur all that often.) When warning someone about an individual whose practices are definitely undesirable for a reason other than that you don't like them.

e. When you have truly accurate information to counteract damaging and inaccurate rumor.

6. When examining a situation to decide whether or not you, yourself, are under psychic attack, be sure to ask yourself if it couldn't be because being under attack makes you feel important.

7. Within the group or group structure, the High Priest and/or High Priestess are generally entitled to your respect and a certain amount of deference. If they really, really don't know as much as you do, perhaps it is time that you take a fond and friendly leave of them/him/her and begin a group of your own.

Obviously, group or group affairs are appropriate subjects for discussion among *all* the members, and the HP/S definitely should be willing to listen to reasonable suggestions. However, you joined the group in order to learn from its leaders; a year or two of study probably doesn't qualify you to suddenly object to all their teachings, methods, and beliefs. Above all, it is inappropriate to try to stir up the whole group and "take over" the group. The leaders have put a good deal of time, patience, thought and teaching into building the group and giving it a good name – if you want to be Witch Queen of the Universe, start your own group from scratch and try to become good enough to earn status yourself. The goal is not big groups, it is the best possible groups.

For group leaders: They need to be grown-up enough to know that every disagreement isn't necessarily a personal attack. They need to develop leadership skills to avoid confrontation and inflexibility. They need to know how to lead without dominating and they need an intense interest in the health of the group. The HP/S needs to listen to the ideas of the members and to use their ideas whenever possible. They should be able to explain rationally why certain ideas cannot be used.

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HEARTHSTONE CONNECTIONS

P.O. Box 115
Hawleyville, CT 06440-0115

Objectives of Hearthstone Connections:

1. To provide listings, resources, and information for members of the Pagan community who may be seeking professional (health, psychological, social) counselling or support; and
2. To provide information and networking for sympathetic counsellors at large who seek to better understand and work with the spiritual needs of patients or clients who may be Pagan, Wiccan or Pantheist.

Hearthstone Connections needs your help to become a reality. If you are a professional in the field of health care (holistic or conventional), hospice work, guidance counselling, psychological, personal or social services, please send a SASE to the above address for an application. Listings will be as informative as possible. Non-Pagans and non-Witches who are sympathetic to the concerns of Pagans, Witches and/or Pantheists are likewise encouraged to send for the application. Limiting listings to only those who are actually Pagan may keep potential clients in certain geographic areas from finding a sympathetic and knowledgeable ear.

While listings for individual counsellors will only be accepted for those who have professional experience and training, non-professional groups (for instance, those available for addiction support) will be listed, if they are sympathetically responsive to the needs and beliefs of Wiccans or Neopagans.

As for the goal of professional networking, Hearthstone Connections is compiling short but informative pieces on the relevant "belief systems" of Witches, Druids, Odinists/Norse Pagans, Voudon/African practitioners, Isis worshippers, etc., as well as for Neopaganism in general. Any information you might be able to supply will be appreciated, especially that which would be useful for a sympathetic professional understanding of clients. We expect that some professionals may be approaching us for this sort of information, and need factual material in order for them to best help their clients by understanding their needs.

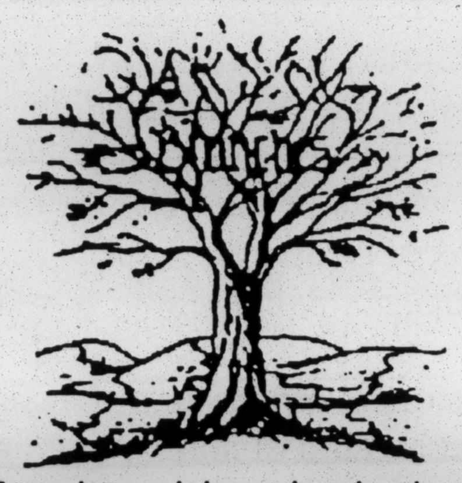
Hearthstone Connections will NOT:

- Provide counselling itself. It is merely a clearing-house and networking facility.
- Violate confidentiality.
- Accept money for any services rendered. Because of this, it is requested that a SASE accompany all correspondence where a reply is expected.

****

In summary, Hearthstone Connections needs:

- Sympathetic and knowledgeable professional counsellors willing to be listed with Hearthstone Connections. (Send SASE for application.)
- Sympathetic and knowledgeable support groups (i.e., for addictions) willing to be listed with Hearthstone Connections. (There is a separate application for organizations and support groups. Send SASE.)
- Useful networking information about the different Pagan, Wiccan or Pantheistic paths. Φ



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SURVIVING

Notes on Theory and Practice

by George Hersh

"There is a rebirth of genuine religious feeling, but a reluctance to follow the dictates of one's own religion. These are people who want to take a religious journey, but they don't want their rabbi or priest telling them what to do. People want stories that give them meaning, if not truth. Their teachers are saying 'I won't tell you what journey to take. I won't even tell you how to do it. But I'll promise you that it is a journey worth making.'"

Dr. Wendy Doniger O'Flaherty (all of whose books are worth reading), in The New York Times, Aug 21, 1989, referring to participants in a "New Age" workshop on the Grail.

People hunger for religion and a small fraction find their satisfaction in Neopagan belief. As the Neopagan belief systems grow stronger and appear in public, we will see more attacks, even murders committed by people who believe that a public Pagan has bewitched and injured someone. A mother grieving over a crib death, a worker enraged at being fired, an old man crazed by loneliness, anyone under stress may turn pain outward and attack what they see as an outside evil. It will be no protection that we know better. We must say what we know. The media always find it easier to reinforce a popular error than to correct it. It will be no defense to be innocent. Popular belief has always explained the "evil eye" as a force that emanated even from innocent sources.

The Neopagan community has more than one response to the organized-Satanist-cult-child-abuse story. Some are moved to deep sympathy with people who believe themselves to be victims. Some work to help the public distinguish real Neopagan practices from projected fantasies of devil worship.

Many Neopagans are having real trouble accepting the practices of other Neopagans which they fear will fuel prejudice: the Santeria animal sacrifice, the racial superiority jargon of some of the North-

We will see more attacks, even murders committed by people who believe that a public Pagan has bewitched and injured someone.

ern Mystery revivalists, acceptance of explicit homosexuality, lesbian separatism. But there will never be a mandate for conformity. No one has written or can write the one book of Neopagan gospel. The Neopagan "community" has, from its beginnings, harbored diverse passionate expressions of belief. That breadth of mutual tolerance also offers scope for passionate disagreement and for the kind of infighting that we share with radical politics. It is always easy to pick a fight with someone who understands your language and your basic premises, far easier than to engage a distant enemy who acknowledges your existence by classifying you with insane pathology. But we are learning that warfare is not the best manure for decisions. Consensus grows from the willingness to hear and understand the other.

"The influence of sorcery on the psyche of the Russian peasant was overwhelming... If something went wrong in a family, be it crop failure, drought, family discord, infertility, epidemics, or illness — it was attributed to sorcerers and witches; likewise "spoiling" (porcha), klikushestvo, damage to livestock, etc. Sorcery was feared not only by the peasant, but also by the other classes — the clergy, the nobility, and even the household of the tsar. Fear for the tsar was especially strong because of the possible threat to the political order."

"Punishment of witches and sorcerers in Russia did not reach the proportions it did in Western Europe. The number of instances was smaller and the punishments somewhat milder. Besides torture and burning at the stake, less harsh punishments were also used in Russia. In the eyes of the law, the so-called wise people (znakhari), who worked for the benefit of the people, were not distinguished from witches and sorcerers."

Felix J. Oinas
Indiana University
In the introduction to *Russian Folk Beliefs,* by L. J. Ivanits
(a Pagan must-read)

San Francisco Chronicle,
October 26, 1989,
National Report –
Kidnapped Deaf Girl's Journey,
Chronicle Wire Services

A deaf teenage girl who walked into a Portland, Maine, school, nervously seeking help, was apparently kidnapped several years ago and taken around the country, possibly by Satanists in California, an FBI agent said yesterday.

"From some of the drawings she was able to provide, it is believed that some of the people she was with since her abduction may have been tied to the occult," FBI Agent Paul Cavanagh said.

Authorities have had a hard time gathering information from the frightened, confused girl, but she has given them several drawings that include symbols associated with Satanism and indicate that she may have been abducted from a foster home in California, Cavanagh said.

The girl showed up September 18 at William B. Jack Elementary School in Portland, identifying herself in sign language as Toby Cole.

Cavanagh said yesterday from Boston that psychologists and child-care experts have pieced together enough information to believe that she was abducted from California about three years ago, then moved several times, possibly into Canada.

(Note that the FBI decided that this fragmentary story was most appropriately released just before Halloween. Note also the easy slide from "the occult" to satanism with a small "s." This release closely followed an ACLU action which forced the FBI to admit that they had caused the ostracism and eventually the death of an American Communist by forging a letter identifying their victim as a willing stool pigeon. Anyone who thinks that the FBI or some other governmental organization in need of a monolithic enemy at budget time would miss out on forging evidence has another think coming. It is perfectly conceivable to me, at least, that a faction within the FBI may be advocating Pagans as convenient replacements if we make friends with the Communists.)

It is perfectly conceivable that the FBI may be advocating Pagans as convenient replacements if we make friends with the Communists.

ADF has a special responsibility by virtue of its intended function. If we are concerned with excellence and with training clergy who are prepared to meet the lightning-rod stresses of public work, then we must find and treasure ways to handle the troubles that the work attracts. ADF has done well in publishing its structure and rules, in creating a member advocate office, and in opening its accounts and its policy discussions. More will always be needed and more problems will need public resolution.

It isn't enough to tell Ea from Marduk,
To follow Innana into the abyss.
If you won't learn first-aid for souls that are bleeding,
You'd better give Pagan religion a miss.

(Tune: The Streets of Laredo)

One mark of ADF's insight is its insistence on the need for trained clergy. The bulk of the Neopagan community tends to distrust "authority" and to emphasize the individual's role in religious acts. But the model is not that of a would-be priesthood vs. heroic protestant individualists. The training ADF advocates is the kind of basic knowledge that you would expect of a resource person, someone who knows what is known and where to find it. Someone who can respond appropriately and effectively to an epileptic attack, to possession, to an acute itch for center stage, or to an acute psychotic break – the full

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The FOLK HARP JOURNAL is a quarterly publication devoted exclusively to the folk harp – its history and development, its construction, its music and techniques of playing, and its current use throughout the world. It is of interest to harpers, harp makers and teachers.

range of human responses to the immanence of the divine. When we have ritual, the ritual will create a focus. When we have a focus, the deepest and most urgent concerns of the participants may attach to that center.

A basic part of the training of clergy who are trained is pastoral psychology. Predictable extraneous responses of crowds and of individuals need to be anticipated whenever possible. Clergy of all religions act as centers for the discharge of anxiety. The faithful require them to be so clean that they squeak when you shake hands. Human beings occupying clerical offices need to consider their responsibilities and their capacities before they are challenged by events.

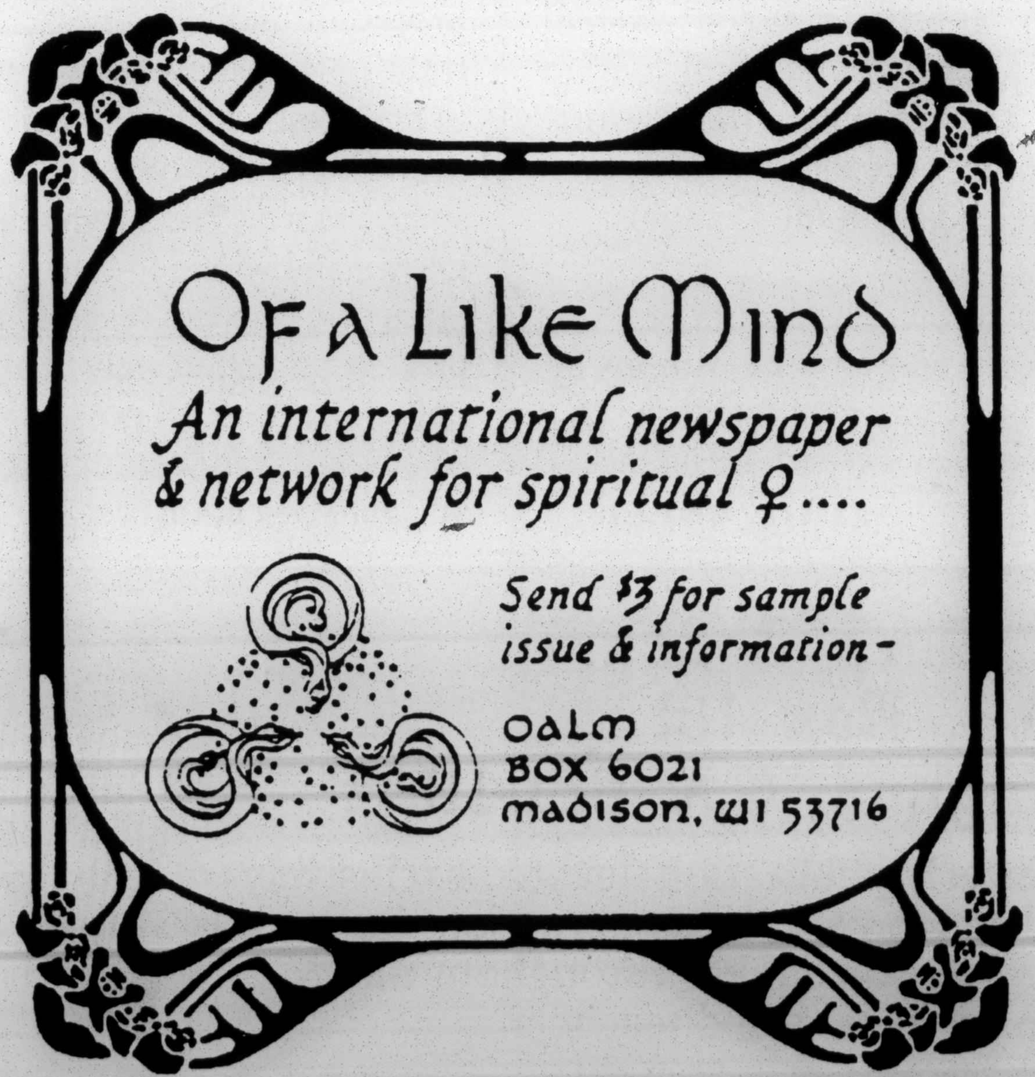
Even in long established communities, questions of clerical morality are judged by harsh standards. When the community is new, (though the tradition is old) the opportunities to make demands are greater and the safety mechanisms are weaker. We have seen some truly awful recent outbreaks of "guru disease" in religious groups whose safety rules didn't transplant or were never adopted. One-person operations are particularly vulnerable, since the lieutenants get power without corresponding responsibility. The last thing we need is complacent denial of vulnerability. The best defense against internal destructive forces is foresight.

Take, for example, the difficulties with leadership and succession that some recently introduced Buddhist sects have met. The strongest survivors have been the groups whose sense of community, through dedication to explicit and well articulated principles, could withstand loss of a revered leader. The greatest damage has occurred where an individual leader was the sole connection to a revelation or an imported tradition.

In their countries of origin, social understanding and social conventions often operate to keep even the most unconventional doctrines within the bounds that society can tolerate. But in a new country, old rules may seem irrelevant or may fail to control new problems. A pattern which would be no more than a passing fever in the "old country" becomes a lethal plague when unrestrained. Of course, as with the Reverend Sun Myung Moon, a government, a political party, or an individual can co-opt a variant religion. In such cases, there is no interest in restraint.

One effective influence in Zen Buddhism that tempered the authority of individual teachers was the tradition of student-monk migration from one residential community to another. On the one hand, the communities developed a charitable hospitality combined with healthy skepticism and a solid protective regimen to deal with their migrant guests. If a leader began to develop dangerously off-center behavior (there isn't any other hand, we're talking Zen) the constant flow of students carried the word and helped to isolate the problem and to bring informed corrective pressure to bear from outside. The published history of Zen in China and Japan is punctuated by rapidly branching growth and by severe self-pruning of branches which fall into decay. In the United States, Zen communities were so widely spaced and so much the product of individual pioneering effort that for many years this kind of tempering communication was ineffective. Interchange of people is not a cure-all, but it is one way to keep a practice from becoming ingrown or self-hypnotized.

Clergy become the object of erotic fantasies of all sorts. By reflection, clergy can become prey to the illusion that some poor soul needs the sex that only they can supply



for spiritual development. The stronger the authority vested in the individual cleric, the more energy can be diverted into fantasy and illusion.

The same two problems afflict physicians, politicians, and indeed anyone whose work isolates them in a position of authority and responsibility. When the work is high-stress and lonely, the impulse to decide that "This is a special case." can take over. You don't have to be a guru from the East or a Neopagan High Priestess to get stuck in the honey, but it helps. It appears to make no difference whether the tradition calls for celibate clergy, married clergy, or unrestricted clergy; when people try to solve their problems with sex, the local cleric is an automatic target. When clergy are isolated by geography or by adulation, the stress of their lives can easily turn outward as sexual exploitation. And what goes for sex goes double for money and for power over others. This is one place where the best parables are being acted out by the Christian fundamentalists. If we can't learn from watching Jimmy and Tammy, who can teach us?

If we don't try for a published ethical code for Pagan clergy, we are going to wish we had. The code can be as simple as "An it harm none, do what you will." but the implications need to be considered in open discussion. Like the anti-"Satanist" resolution, it doesn't matter if everyone agrees with a code of ethics so long as a discussion is sparked. More important than any agreed-upon code is the willed and vigilant support of society. If you have other people to talk to, to associate with, to let off steam with, the problems of being a focus are far easier to deal with. This is one strength of the traditions with rotating leadership or with many interlocking small tightly-bound coven groups. You can't take yourself too seriously for too long and you can't fall too far if your pedestal is close to the ground. ADF can nurture community through its commitment to training and service. The grove structure can provide support, criticism, and mutual aid. Computer networking offers a way for isolated groups and individuals to stay in touch across the country and to have someone to talk to when things get rough.

ADF needs clergy who are willing to work for the useful knowledge that can be acquired through training and study. Possession may be nine tenths of the loa [Voudon deities], as Isaac remarks, but the teachable skills are essential for long term survival. We need, not dogmatists, not vessels of authority, but good first-aid people, resourceful, trustworthy, ready to help you find the right help when what they know isn't enough. We need people who know how to put together effective rituals, people who are not blinded by narrow experience, people who reject the false confidence that comes from ignorance of history. We need people who will keep books and who know why they need to keep them. We need people who can stand by us when we are taking Death 1A for credit.

ADF's advertisement is challenging to the point of irritation:"Why not excellence?" To ask that question means to try to answer it. Answers won't come easy. And the oldest tradition of all is to punish the wonder-worker when things go wrong. You could drown the shaman if he failed to break the drought. You could bury the old woman alive if plague came to the village, explaining that someone that old must have power and that all troubles must be the result of malicious power. To make public claim to excellence and familiarity with magic is to invite attack at all levels from the most primitive to the most self-seeking civilized. "Excellence" must learn to include excellent defense, excellent argument, excellent ethical position, excellent regard for others. And the answers can't be pious references to some mythical past of stainless social peace. Our world is the world of technology in the service of hate, of multi-billion dollar weapons budgets, of improved addictive drugs, of commercialized insanity, of state religions that bless murder as a punishment for mockery or disagreement. This is the mud on which we build, these are the forces we must resist, transform, subvert, enchant.

"A living folk tradition takes all the time. When it stops taking and starts defining it is dying. When it is defined, it is dead."

A lecture on dance, 1989.

Why not life?

"The people who wash their socks where you wash yours won't be afraid to tell you when you need to wash your feet."

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OPEN LETTER TO THE PAGAN AND DRUID COMMUNITY

Ellen Everett Hopman

In May of 1988 I attended my first Rites of Spring celebration in Massachusetts. This event came two weeks after my first Druid camp-out with ADF Druids from New York, Connecticut and Massachusetts.

At Rites I was asked about my impressions of the gathering by a woman who had been attending for many years. My immediate response was that the Pagan folk are some of the nicest, most open and friendly people I have ever been privileged to meet. My second observation, however, was that I was really surprised at the general level of ill-health I was observing all around me.

Pagans purport to be the caretakers and representatives of the Earth Mother and claim to worship Her by honoring and respecting Her resources, beauty and power. How is it possible that Pagans are forgetting the Earth element in themselves?

I've observed a lot of smoking, alcohol consumption, and obesity at the gatherings I've attended. I have a trained eye, from being an herbal "healer," and I could see the effects of diets rich in fried foods, sugars, and animal fat. Faces were pasty with unhealthy skin. At least half of the population was grossly overweight.

What I have seen of ADF ritual made me feel I was in a Christian cathedral.

My reaction to all this is to speak out with a grave sense of urgency. How authentic can our concern for the Earth be if we, who are the pieces of her who move around, are polluted and sick? If we presume to heal the Earth shouldn't we start with our own bodies and lives first?

I have carefully read all the *DP's* as well as innumerable books on Celtic history and tradition. Most of my concept of Druid spirituality comes, of necessity, from the writings of Isaac Bonewits. I have looked to other ADF members to clarify some points as well. As I study the Celtic deities and work to incorporate their archetypes and qualities into my psyche I am pleased and heartened by the experience. Yet as a member of the ADF community I feel there is one more difficult point I feel I must address.

I would like to see less emphasis on alcohol consumption at large gatherings and more of an attempt to look at who we are.

In my contact with ADF Druids I continually hear remarks about "sloppy Wiccan ritual" and "sloppy magic." Every time I hear this kind of back-biting it really saddens me. The Pagan community is so small and fragile, and so vulnerable to attack from outside forces that I cannot fathom what good these kinds of separations and disunities can accomplish.

What I have seen of ADF ritual so far has been an organized and almost Ecclesiastical formula that made me feel I was in a Christian cathedral. We have much to learn from the energy and abandon of the Wiccan tradition. I hope that we as Druids are not already on the path to stodgy Orthodoxy.

Another point about the rituals I have seen: Every participant is assigned a role and given a preconceived formula to work with. This sort of approach may be fine for huge, impersonal public rites but it tends to obliterate the unique concerns and needs of individuals.

I have yet to see a group of ADF Druids sit down with each other or with workshop participants and inquire as to the particular needs and life changes of the individuals involved.

Ritual is a powerful tool for banishing and awakening powers and forces inside ourselves. If we persist in trying to stick to a formula in our rituals we are no different than the average religion that looks for blind conformity in its adherents and leaves the deep magical work of transformation to mental health professionals.

My personal conclusion is that I would like to see less emphasis on alcohol consumption at large gatherings and more of an attempt to look at who we are, where we are, and how we can use the powerful energies of the Celtic pantheon to heal ourselves and learn to touch our own Divinity.

Well, I've probably managed to insult everybody this time! The clan mother archetype is strong in me these days. Please know that I really love you all and I wish you health and joy. Φ

A DRUID WELCOMING TO A GROVE

by Susan Kirsch

Shadowpath Grove went for a while without formal initiatory rituals, but decided that if we were good enough for the candidate to enter, we were good enough to welcome them properly.

Altar: 3 candles, one for newcomer, one for D2 or supporter-chosen by the newcomer, one remaining lit on the altar.

2 chalices, one with "spirits", the other of non-alcoholic beverage.

A talisman that is identical, or similar to, that of grove members, for presentation to newcomer (Shadowpath uses a wooden acorn on a cord).

D1: (presenting newcomer to the Grove) _____ has completed his/her vigil on _____ (date) and has presented herself/himself to the Ancestors, the Spirits, and the Gods and Goddesses with his/her intention to join this Grove.

D2: (To newcomer) _____, is there any one among us here whom you would choose as a supporter for this welcoming?

(Newcomer may or may not choose a particular grove member. If s/he does, that grove member [supporter] puts an arm around shoulders of newcomer. If the newcomer does not choose anyone special, D2 may act in this role if the newcomer permits).

D1: (to newcomer)_____, during your vigil, you may have given some thought to the following questions. I ask of you now: What, of your Self, are you prepared to contribute to Shadowpath Grove?

(Newcomer replies)

What do you seek for your Self, from Shadowpath Grove?

(Newcomer replies)

How can we provide you with what you seek?

(Newcomer replies)

(Supporter or D2 now takes 2 candles from the altar, giving one to newcomer)

D2: (To newcomer) _____, know in your heart that you are a part of Shadowpath Grove. Welcome! Know also, that we shall strive to help you as best we can. (Lights his/her own candle from the altar candle and lights newcomer's candle from hers/his as this is said) So mote it be!

D1: (Bearing one chalice) In the name of your Goddesses and mine, your spirits and mine, your ancestors and mine, welcome! (Presents chalice to newcomer)

D2: (Bearing the other chalice) In the name of your Gods and mine, your spirits and mine, your ancestors and mine, welcome! (Presents chalice to newcomer, who presents both to each member of the circle)

D2: Child of the Old Gods and Goddesses, you are a peer among peers, a servant among servants, a teacher among teachers, and a student among students. No member of this Grove is above you or below you. Any leadership is a sword with two edges: authority, which comes with wisdom, and service, which comes from compassion. Teach what you know and learn what you need. Be true to your heart. So mote it be! (Gives talisman to newcomer)

All: Applause, cheers, huzzahs, hugs, kisses, all that.

Feel free to play with this. We wanted this less High Church Episcopagan and tailored to Shadowpath. We let newcomers in on this before their vigil. You may want to flesh it out with other ADF ritual outline material. By all means, make it personal for your grove and for individual newcomers.

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Witchcraft and Druidism

What They Share and How They Differ

by Deborah Lipp, Scribe

As a trustee of A.D.F., as well as its Scribe and Pursewarden, and an initiated High Priestess of the Gardnerian tradition of Witchcraft, I am often asked about the relationship between Druidism and Wicca. Why, people ask, do I participate in both? Is this allowed? Don't they conflict? In response to these questions, I think it might be a good idea to delineate what I see as the differences and similarities between the two religions. These thoughts were originally a talk delivered at the Starwood '88 festival, in conjunction with A.D.F.'s First Annual International Druid Festival.

First of all, what is the relationship between Wicca and Druidism? Well, we're sleeping together. By the time this article sees print (knowing *DP*'s publication "schedule"), Isaac and I will have been married and have a child on the way. What this means is that in addition to having the most wonderful husband alive, I also have a sounding board for my theological ideas, right in the comfort of my own home. Isaac and I have discussed these issues at length, using each other's experiences to deepen our mutual understanding of both religions. This does not mean that Isaac necessarily endorses the opinions in this article – they are my own.

I emphatically would be a member of A.D.F. regardless of my relationship with Isaac. I am deeply committed to the Craft, and it remains my primary form of religious expression. But for the reasons I will outline below, I am also committed to the ideals and goals of A.D.F., and believe that it will make – is already making – an important contribution to our community.

In discussing Wicca and Druidism, I should define my terms. For this purpose, I will define Wicca (Craft, Neo-Pagan Witchcraft) as British traditional Wicca, that is, Gardnerian, Alexandrian, Georgian, the New Wiccan Church, and the other initiatory, lineage-oriented and hierarchically structured Wiccan trads that have come to this country from England. I do this for two reasons. First, because that is the kind of Craft with which I am most familiar, and about which I am the most qualified to speak, and second, because American eclectic Wicca is so varied that attempts to generalize about it most often prove nothing except the ignorance of the writer. Some "eclectic" groups are almost indistinguishable from British traditionalism, others have far more in common with A.D.F. than with traditional Wicca.

I define Druidism, for the purpose of this article, as A.D.F. Basically, that's because A.D.F. is the only Neo-Pagan Druid organization of any size (say over a hundred members) currently around. The Reformed Druids of North America and its offshoots are just about, if not completely, gone. There are "third generation" Neo-Pagan Druids (some people now refer to RDNA as first, and A.D.F. and second generation), but their memberships are small. There are also French Neo-Pagan Druids, as we all read about in *DP#5*, but I know little about them other than that they seem to be very nice, and again, they are few in number.

I should now answer one of the questions most often posed – is participating in both Wicca and Druidism "allowed"?

From the point of view of A.D.F., the answer is emphatically "yes". The only rule that A.D.F. has about participation in other religions, is that no one may be clergy (3rd circle) who is a member of a religion with principles inimical to the principles of A.D.F. In other words, if you wish to be Druid clergy you may not also be a Fundie. Since Wicca and Druidism share the principles of immanent deity, the sacredness of life, the primacy of the Earth Mother, etc., there is no conflict.

In Wicca, on the other hand, there are circumstances when there may be conflict. A coven or training group may restrict or forbid participation in other pagan circles. Such rules are entirely up to their individual group. They may make an exception for rituals held at festivals. Such visits may be allowed but must be cleared with the group leader first. Such rules may exist for a specific period of time – such as prior to initiation, or prior to receiving 3rd degree. (In a Wiccan coven it wouldn't apply after 3rd degree, since most trads consider someone of that rank completely autonomous.)

In the group in which I was trained the rules are, that members may not attend other circles without permission of the High Priestess, nor lead a circle for anyone but

themselves and their partner without such permission. Festival attendance is excepted. No member may simultaneously be a member of another Pagan circle. (That is, a member of my group may also be a member of A.D.F., but not of an A.D.F. Grove.)

Since these rules may sound unnecessarily strict, let's look at them more closely. First, we must accept as a given that a "traditional" Wiccan coven is hierarchical, and led by the High Priestess, or the High Priest and High Priestess together. Arguing the merits of such hierarchy is an entirely different subject. Second, we must ask why such rules might exist.

As we will discuss later, a coven works by the creation of a group mind – a shared consciousness or psychic connection that makes the whole much greater than its individual components. It does this by separating out the mundane world – casting a circle to create a boundary, using "Craft names", wearing special robes or being skyclad, etc., all defining "magical reality". The thought forms and experiences that exist in this separate reality are shared by all. Using these and other techniques, a group mind is built.

A member of such a group who also participates in another group risks disrupting the shared group energy with alien input, especially if either group is ignorant about his dual membership. He is dividing his potential psychic, emotional and physical contribution to the coven between multiple sources, thus weakening not only the value that he receives in one group, but the group as a whole.

One of the functions of ritual is to set up a series of cues that bring about automatic psychic, emotional, verbal, and imaginative responses. When the circle is being cast, for example, the members of a trained coven visualize, feel and experience the same thing. But with our example of a man belonging to two covens he is not immediately in time with the group that is casting the circle, because the ritual of circle-casting is a cue that triggers multiple reactions for him. A mundane example might be a woman with two lovers who cries out her lover's name in bed - she is responsive to both and her psychic lines are crossed. If she wishes to avoid this because she finds it embarrassing, or it will upset her partner, she can't fully let go but must watch herself, and so decreases the intensity of either encounter. This is not to say that women must never have more than one lover, nor that Pagans must never participate in more than one group, but when building the initial psychic bonds, "monogamy" is most effective.

In A.D.F., participating in Wicca is always allowed.

Magical/spiritual energy has a particular feel and flavor to it, and each variety of magic, like each kind of food, has a somewhat different flavor. For the novice just learning what magic feels like I don't believe that confusing you "palate" is a good idea. Experience shows that in any education, first you learn the basics – "this is magic" – then you fine-tune – "this is Wicca, this is Druidism, this is O.T.O.".

Learning more than one foreign language at once isn't generally a good idea for beginners, neither is starting lessons on two different musical instruments. On the other hand, once you've mastered one language or instrument, exposing yourself to others can augment and enrich your experience. The same is true in Paganism. (All of which applies after an initial commitment is made. Few people can make a commitment to a group without exploring several groups first.)

There are dozens of questions, exceptions, and contingencies in relation to this issue. My intent is not to address them all, but to offer some of the reasoning used by groups that have bans or restrictions along these lines. Of course, if a Priestess or Priest has rules that seem to be more for the benefit of her or his own ego than for the student or the coven, serious issues of trust and competency must be raised. Those problems are outside the scope of these justifications, since the unscrupulous are capable of twisting any justification, no matter how well-meant.

So, in A.D.F., participating in Wicca is always allowed. In Wicca, under certain circumstances, participating in an A.D.F. Grove may not be allowed – not as a permanent ban, but as a discipline for a finite training period.

Now that that's out of the way, what *are* the differences between Wicca and Druidism? The first difference we will discuss is that between the coven and the grove.

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A Wiccan coven is an exclusionary group that separates itself out from the rest of the world, casts a circle with specific boundaries to delineate that separation, and forms a group mind – not unlike the shared mind (and the exclusivity) of a marriage. In addition, every Witch is a Priest or Priestess. A Druid grove, on the other hand, is an inclusive group in which all are welcome, which marks ritual space in the center of all worlds and separate from none, and forms a shared purpose – like a pickup softball game, in which the individual players can change freely as long as everyone is there to play and play well. All Pagans are welcome in A.D.F., no matter where they are along the range of commitment from priesthood to holiday visitor. Again, in pickup softball, you may show up once, or you may be the one with the bat and ball.

Wicca works with the idea of contained power and intensity. A cast circle forms a kind of shell around the ritual area, holding the psychic energy in. To this end, it also keeps out all intruders. Trying to build that kind of intensity with an open door policy is like trying to make love on a busy street. The general rule of Wiccan meetings is "Love and Trust" – the only conditions under which a circle should be cast. As can be imagined, that's not easy, and it's just not possible in an inclusive (open door) group.

Wicca is a religion that is formed, in part, by the idea that loving your fellow Witches is part of the nature of worship. Within the context of Wicca, working solitary could be considered inferior to working in a coven (although I am by no means implying that solo work is inferior on anyabsolute scale). Other religions have the concept that love is spiritually elevating, but most of these stress love for all humanity. This is impractical. By forming an exclusive unit that is difficult to get into, a coven allows its members to experience the power and beauty of Perfect Love, without unreasonably stretching their capacities.

There are disadvantages to Love and Trust – as anyone who's ever been married can attest. Maintaining good family relations takes constant energy and attention. Not everyone is good at this, or wants to be. Some people are loners by nature or preference. Some people just don't get along well with others. Some people, let's be honest here, are obnoxious, or are nerds, creeps, or have cooties. You and I can't define those words, but someone coined them for a reason – there are qualities that some folks have that make them almost impossible to deal with. Yet, I firmly believe that everyone has the right to worship. While you don't need a group or a Priest/ess in order to worship, it does help. It is supportive, and some people really need that support. Some people need a (temporary, one hopes) guiding hand to learn how to contact the Gods. For a long time, there was nothing the Pagan community had to offer to people who couldn't work in a coven, nor enjoyed working solitary. I believe that Druidism is ideal for such people.

Druidism is an open, public, inclusive religion. You don't have to love everyone in an A.D.F. grove in order to be a member of it. Your shared commitment to Paganism is sufficient. An A.D.F. Grove accommodate members who show up only to worship, those who help write the rituals, cook the feasts and sew the robes, and those who run the Grove. In other words, I see A.D.F. as an available religion, rather than a religion that needs to be sought. You have the right to worship even if your schedule is very busy, even if you don't know a thing about liturgy, and even if some people don't like you very much. I don't think any of those things matter to the Gods. Druidism doesn't place special value on group or solitary work, so that a wider variety of personal styles is accommodated. There is, though, a concurrent loss of intensity and intimacy.

Druidism is an open, public, inclusive religion. You don't have to love everyone in an A.D.F. grove in order to be a member of it.

When a Wiccan circle is cast, the sphere that envelopes the ritual area is treated as a magical brick wall. It cannot be passed through without the use of a door. The world is out, the power is in. The magical energy within the circle swirls slowly clockwise throughout the ritual, building in intensity. In contrast, a Druid ritual is open to the world, and is considered to be at the center of all worlds – Land, Sea, Sky, and the fiery realms of the Gods. Energy flows in and out,

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to and from the center (generally just over the ritual fire) and in all directions – up, down, and around both clockwise and counterclockwise. It has a lighter, breezier, feel to it than Witchcraft – something like the difference between open windows on a spring day and central heating in February (and I wouldn't want either in the wrong season!).

When I'm participating in or leading a Wiccan circle, you couldn't get me to go widdershins (counterclockwise) unless you pushed me over. I'm tuned in to what's going on magically, and the energy just doesn't go that way. Widdershins movement in a Wiccan circle is very disruptive. Of course, in order to become sensitive to that it took years of practice, and of being reprimanded whenever I moved the wrong way.

At Lughnassadh of 1987, Isaac and I did an A.D.F. ritual together in San Diego. There were only about 30 or 40 people present, so I did all the asperging and bringing around the cup myself. After the ritual, Isaac teased me that I, a strict Wiccan traditionalist, had carried the fourth cup – the most important one in the ritual – widdershins! I hadn't even realized that I'd done so until he brought it up. I understood at that point that I was responding instinctively to the energy flow. There was no resistance to moving widdershins in that ritual, anymore than there is in day-to-day life.

We are all still in the process of creating a brand new religion in A.D.F., and nothing is set in stone.

In addition to differences in availability and ritual, Wicca and Druidism have different theological viewpoints. Wicca is essentially duotheistic, while A.D.F.'s focus is polytheistic.

In Wicca, the deities worshipped are, generally, The Lord and The Lady. The Lady is the Earth Mother, and she is also the Moon; as such, she is three-phased, and worshipped in her primary aspects of Maiden, Mother, and Crone. She is the Lady of infinite names – all goddess names are Her names. Likewise, the Lord is the Horned One, with two primary aspects – Lord of Life and Lord of Death. All god names are His. In this way, all deities are aspects of the Lord and Lady (although they are also gods in their own right) and Dion Fortunes's statement that "All the Gods are one God, and all the Goddess's are one Goddess" is fitting.

In A.D.F., the Earth Mother is primary, and all other deities are equally secondary. Any Indo-European deity can be worshipped. All are considered to be gods and goddesses in their own right – related to, but not identical with, other, similar gods. Thus, Vishnu is the Hindu Lord of the Sea, and Poseidon the Greek Lord of the Sea, and their kinship is acknowledged, but they are not thought of as the same god.

Devotional worship of one particular deity is possible in either religion – in Wicca, you might say you were worshipping one particular aspect, but the effect would be the same. Since Wicca is pluralistic, it can view gods as being simultaneously aspects and individuals. Nonetheless, Druidism has an advantage here, since devotion to one particular god is unencumbered by trying to fit that god into a system of aspects.

On the other hand, some people find the plethora of potential gods and goddesses in Druidism confusing, and there are liturgical complications as well, which brings us to the primary liturgical difference between the two religions. Wicca works best in small groups, and A.D.F. rituals are most effective on a larger scale.

A Craft circle can be cast for one person, or for a couple, each of these rituals is distinct and different from typical coven rituals, by reason of its size alone. For a standard coven ritual, things work best with 5 to 15 people. Interestingly enough, I've noticed that a group of 13 is ideal – I don't know why, but the magic always seems to work best.

An A.D.F. ritual, on the other hand, using some variation of the script published in D.P. (there are quite a few), doesn't get really powerful until there are at least 15 or 20 people present. This is in keeping with Druidism as a public religion.

When a coven gets too large, the intimacy is lost. In a large group, it is difficult to form a true group mind. In a small group that works together in a magical atmosphere on a regular basis, it is difficult to prevent a group mind from forming. Some of the liturgical elements of a Wiccan circle are cumbersome when there are too many people present, some of the Druid liturgy is too performance-oriented for a small group. There is no such thing as an all-purpose ritual, and size is one of the main factors that limits both kinds of ritual we're discussing.

Neo-Pagan Witchcraft is now in its 50th year. The "standard" pattern of Wiccan ritual has acquired a certain amount of polish and technical excellence. It has also built up a psychic storehouse of accumulated energy, through sheer repetition. This standard pattern does leave room for creativity, and most covens write new rituals all the time. However, such rituals will be recognizably within the pattern, and many groups are loathe to experiment too much, since it might remove them from the psychic pool of "Wiccan energy".

There is, I think, a great deal more room for experimentation in Druidism, or at least a much wider range of experimenting is possible. We are all still in the process of creating a brand new religion in A.D.F., and **nothing** is set in stone. The whole ritual is open for change. For example, in a Craft circle, I might re-write the way we do Cakes & Wine, and experiment with different blocking for it, but it would still be Cakes & Wine. In A.D.F., we've tried passing cups, using spoken litanies, asperging, anointing, etc. for that part of the ritual – there is nothing in the pattern that requires one or precludes another. As such, Druidism can be more taxing on the liturgists, and the rituals can have more rough edges, but it is in many ways more exciting, particularly for those involved with creating the liturgy.

British traditional Witchcraft and A.D.F. share (in theory) standards of excellence. In both groups, clergy receive certain certification which is supposed to indicate a particular level of skill – in Wicca, initiation and elevation (degrees) and in Druidism, the study program (circles). Both also have a means of checking back and verifying the authenticity and quality of a Priest/ess' training (this primarily for the benefit of the potential student or member of a grove or coven) – in Druidism, the (nascent) Council of Lore, i.e. the educational committee, as well as the public records in possession of the Mother Grove, and in Wicca, lineage and grapevine.

The A.D.F. Study Program, as we all know, is designed to produce highly qualified Druid clergy who are accountable for their skills. Druid Priest/esses will be people who have proved their ability to perform all the functions that would be part of their roles. If you are seeking a Druid grove, and are unsure about the qualifications of the Senior Druid of that grove, you could check back with the Council of Lore or the Mother Grove. This is a lot like choosing a doctor – you might ask her questions about the way she practices medicine, you might check with the hospital she's affiliated with, or with the local AMA or certifying board, or with the university she attended. If you were a doctor referring a patient to a colleague in a different location you would be able to use the same methods.

There are gaps in the A.D.F. study system that could be augmented by Wicca.

The three-degree and lineage systems in traditional Witchcraft are designed to serve the same functions. The minimum wait of a year and a day between degrees is supposed to provide an appropriate training period. Degrees are not to be given out for any other reason than to acknowledge the abilities and provide the authority of that degree. Lineage – "who you come from" – is to provide a method of checking back. I am Lady So-and-So, initiated by Lady Such-and-Such, who was initiated by Lady This-and-That. You may not know me, but you know, or have heard of, This-and-That, and you can ask her about me. There are also questions you might ask me about the Craft that I, as a third degree, should know.

Unfortunately, the degree/lineage system has not always worked out very well. Since every Priestess is autonomous, every Priestess is entitled to a different idea of what "qualified" means. She may not be providing excellent training, even if she herself was excellently trained. She may also have ulterior motives – she may initiate her boyfriend before he's ready in order to work with him. She may be status hungry, and initiate lots of people just so she can have the biggest coven on the block. Ideally, the lineage system should alleviate that problem, but everybody makes mistakes. When Witches are initiated based entirely on the intuition of coven leaders, errors and abuses can become common. Furthermore, a superior student is not necessarily a superior teacher, so the value of lineage tends to break down after a generation or two. "Checking back" means that a lot of information is passed word of mouth, and that means gossip. Rumor mongers and people out for revenge against imagined wrongs can contaminate the grapevine irreparably.

In other words, both A.D.F. and Wicca have similar goals in terms of producing highly qualified, accountable Priests and Priestesses, although A.D.F.'s are more ambitious than Wicca's have been so far. Wicca's success has been uneven, and A.D.F. has yet to

prove itself, one way or the other. Since A.D.F. has published standards, with uniform requirements, since we have rules designed to prevent promotion on the basis of nepotism, we hope that the system will not break down, and if it does, we are committed to recreating it in accordance with its original ideals – we have no "tradition" to uphold. (Speaking of nepotism – if I wanted third circle in A.D.F., Isaac, as the spouse of the candidate, would not be allowed to participate in the final decision. Nor am I seeking initiation in A.D.F. – I am using the study tracks as a guideline to supplement gaps in my education, but I feel that receiving Druidic initiation while functioning as Wiccan clergy would be little more than adding a notch to my belt, and would demean my participation in A.D.F.)

I envision a future where every major city has a Pagan neighborhood.

There are gaps in the A.D.F. study system that could be augmented by Wicca. The study system lacks the personal touch of the Craft. I feel that no one should be a Priest/ess who can't get along with people, who isn't loving, or who lacks a certain amount of charisma. These are things that cannot be tested or documented – they depend on the intuitive ability of a qualified individual, and on trial and error. I believe that A.D.F. should be open to that kind of emotional and psychic input. Someone on the Council of Lore should be able to say "that person passed all his tests, knows his herbalism, sings beautifully, is well-educated and works hard, but he just isn't a priest." Wouldn't it be a disservice to the individual, as well as to A.D.F., to give such a person his third circle initiation?

The Craft works to prevent such mistakes. While the Craft has had its problems, both Witchcraft and Druidism are committed to growth and improvement, and to that end, we could learn a lot from each other.

An A.D.F. grove is open to all – the eight holidays are celebrated semi-publicly, and grove membership is not restricted to close friends. Nonetheless, in any group, there are those who do most of the work, who show up most often, and who care the most. "Inner circles" of such people always seem to form. The best religious analogies might be deacons in Christianity, and the Temple Sisterhoods and Brotherhoods of Judaism.

It is natural that these "deacons" would wish to have private meetings, to discuss business, do grove work, rehearse rituals, or just for support – being the inner circle of a Pagan group is hard work. Of course, they'll want to have rituals at some of their private meetings. It seems to me that the best model to use for these meetings and these rituals is Witchcraft. After all, Craft is designed to accommodate small groups of highly committed, intimately involved people (believe me that a small inner circle will either become very close friends or break apart!).

Wicca is growing by leaps and bounds. It is by far the largest segment of the Pagan community, which is expanding at an impressive rate. Already, some covens are called upon to do rituals for 50, 100, or 300 people at festivals and other public events. It seems ideal to borrow the skills for such large scale, public, and less personal rites from A.D.F.

It is for just these reasons that I participate actively in both Wicca and Druidism. Both, I believe, have a great deal to offer, and both have a great deal to learn. Wouldn't it be best for all if we learned from each other? Isn't our first commitment to Paganism, and to our vision of a Pagan future?

I envision a future where every major city has a Pagan neighborhood. In New York City, Astoria is Greek, Bay Ridge is Italian, the West Village is gay – Pagans are already edging out turf in Inwood and elsewhere. When Pagans have open, out-of-the-broom-closet neighborhoods, our needs will be broader, touching on all aspects and phases of life. Religious systems that only accommodate some of the people some of the time will give way to various practices under a larger umbrella of Paganism. Maybe what is now called traditional Wicca will be called "what deacons and Priest/esses do when they get together". Maybe what is now called A.D.F. will become "how we handle large community functions" and "education for clergy". Maybe feminist Craft will become Pagan support groups, and rites of passage for women. I envision, hope and work for a future in which the dividing lines between Pagan sects will be unimportant compared with our shared passion for the Gods, love of the Earth, and caring for each other. Φ

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A DRUIDIC WHEEL OF THE YEAR

by Deborah Lipp, Scribe

Some time back, (in *Druid's Progress* #2) Isaac published a chart showing suggested deities for use at the eight high days. He came up with a system of using a god and a goddess on each occasion, so that there could be no question of sexism or monotheism in the rituals. He used 8 different gods and goddesses in an alternating pattern, so that Lugh and the Morrigan presided over Fall Equinox, the Morrigan and Cernunnos presided over Samhain, and so on.

This system was never meant to be more than a suggestion, in the hopes of inspiring something more fleshed out. It has proven to be flawed, and many members have asked for new deity "assignments," and more of a "holiday feel" to the eight high days. As always, Isaac's response was "Great idea! Come up with something and we'll publish it." Here then, are my own suggestions; offered with Isaac's wholehearted approval.

One of the most important ways to give a ritual the right feeling is to have all of the praise offerings focussed on that particular theme. Praise offerings directed to the season honor the gods of that season.

Isaac's system made sure that there was a balance of genders at each high day, to stress sexual equality. I haven't found this entirely comfortable, nor does it come naturally to people. If people are focussed on a particular goddess at a particular time of year, it seems better to me to go with that. Otherwise you invoke both goddess and god, but have the energy of the worshippers directed primarily toward only one of them, leaving the other shortchanged.

I offer instead a balanced *year*. Two high days are male/female balanced. One worships a goddess only, and one a god only. The remaining four honor both a goddess and a god, but the Equinoxes emphasize goddesses and the Solstices emphasize gods – the Solstices also emphasize the eternal triangle that the Celts favored. In this way, not only is the entire year in balance, but each high day is related to its opposite day. For example, the Solstices "match" each other, as do Samhain and Beltane.

Climate, agricultural cycles, folk tradition and mythology are the primary influences on this system. Your local climate may influence your personal variations, as will the pantheon your group prefers. My wheel doesn't designate specific deities. It designates specific *types* of deities for you to select from whatever Indo-European culture you choose. The deities named are only examples.

Choice of deities, however, is by no means the whole story, and this, perhaps, has been the primary failing of previously published liturgies. One of the most important ways to give a ritual the right feeling, whether of a high day, a rite of passage, or a magical working, is to have all of the praise offerings focussed on that particular theme. Praise offerings should be directed to the deities of the occasion – singing the "Hymn to Morrigan" on Brigid's Day is a bad idea; it ruins the holiday feel, raises energy inappropriate to the occasion, and insults Brigid. Praise offerings directed to the season, on the other hand, honor the gods of that season. Suggestions for praise offerings are included.

Praise offerings can be any or all of the following: Songs, dance, instrumental pieces, poems, stories, drama, food, herbs, flowers, or a personal statement of offering. Offerings can be performed solo, by a few people, or by everyone in the group. Preparation of offerings for an upcoming high day is a terrific way to spend your non-holiday grove meetings.

Drama can be a ritual play, or any other "acting out," whatever works for you. Having one person tell a story while others mime it, call and response, and weaving a web, are examples of successful group dramas used in the past. With a group drama, you may want it to be the only offering for that ritual. If you choose to have it be one of many offerings, care should be taken in arranging the order in which offerings are presented. A complex drama is usually best placed last, as following it with a simple song will tend to be anti-climactic.

Food offerings should be presented along with other offerings – the

cook might come forward and say, "I offer this token of my skill as a cook, in the hopes my effort is pleasing to (name the god or goddess of the occasion)." Then a portion of the food is placed on the ritual fire so that the gods may consume it. (If there is no ritual fire, it's appropriate to leave the food outside on a windowsill overnight, so that the birds can "carry" it to the gods, to bury it in the earth, or to place it beneath a tree – preferably an oak.) The remainder of the food is then consecrated with the fourth cup and passed around to all.

Praise offerings can be any or all of the following: Songs, dance, instrumental pieces, poems, stories, drama, food, herbs, flowers, or a personal statement of offering.

Herb and flower offerings can be thrown on the fire, or placed on the altar for later disposition, as well.

Decor is another important way of imparting a seasonal feeling. I've included ideas for that – most people need no suggestions to get excited about dressing up their home or grove for the holiday.

In true Celtic fashion, I'll begin the year with

SAMHAIN

Death or Warrior Goddess, such as the Morrigan, Macha, Kali or Persephone.

Death God or God of the Hunt, such as Cernunnos, Herne or Rudra.

Goddess and God are equal.

Other Themes for Praise Offerings: Death, the Wild Hunt, Dreams, visions and clairvoyance, Ancestors, Communication with the dead, Transformation.

Appropriate Food: Pork, venison, apples, nuts, pumpkins and squashes.

Decor: The surviving folk traditions are appropriate – pumpkins, candles, black, orange/flame and white.

Other Ideas: Masked ball, apple bobbing.

WINTER SOLSTICE/MEAN GEIMREDH

Mother Goddess, such as Tailtiu, Erin, Rhea, or Gaia.

Father/Counterpart God, such as the Dagda, Lugh, Cronus, or Uranus.

Newborn/Counterpart God, such as Lugh, Setanta (Cuchulain), Zeus or Uranus.

Emphasis on the Child God, and/or on the triangle (of birth/death and rebirth).

Other Themes for Praise Offerings: The Sun, Birth, Winter and snow.

Appropriate Food: Ham, goose, sweets and jellies, pine nuts.

Decor: Again, surviving folk tradition is your guide – lights, evergreen, mistletoe, etc.

Other Ideas: Gift exchanges. Elect a Lord/Lady of Misrule or a Yule King/Queen.

OIMELC/BRIGID'S DAY

The Divine Queen/the Fire Queen, such as Brigid or Sarasvati.

Goddess only.

Other Themes for Praise Offerings: Fire, Creativity, the coming Spring, Preparation – house cleaning, Healing, Nurturing and feeding.

Appropriate Food: Cakes and breads. Milk and dairy products.

Decor: Lots of white, representing milk and the Winter Queen. Lots of candles for the Fire of creativity.

Other Ideas: Make Brigid's crosses. Weaving and baking.

SPRING EQUINOX/MEAN EARRACH

Maiden Goddess, such as Kore, Parvati, or Branwen.

Young Lord, such as Dionysus, Krishna, or Angus Og.

Emphasis on the Goddess.

Other Themes for Praise Offerings: Spring, Flowers, Creation myths, Rebirth, Beauty.

Appropriate Food: Eggs and seeds, rabbit.

Decor: Greens and flowers.

Other Ideas: Egg-coloring, egg hunts, games, especially those that involve lots of movement.

BELTANE

Sexy God and Goddess, a matched couple, such as Aphrodite and Hermes, Shiva and Parvati, Radha and Krishna, Pwyll and Rhiannon, Frey and Freya.

Goddess and God are equal.

Other Themes for Praise Offerings: Romance, Lust, Freedom, Fertility, the Summer.

Appropriate Food: Whatever is in season and fresh, especially fruit. In keeping with the sensuality of the occasion, foods should be very tactile; juicy, sweet, even a bit messy.

Decor: Bright colors. Maypole, ribbons. Masks can be worn. Lots of flowers.

Other Ideas: Maypole dance, tag, blind man's bluff and other physical games, fire leaping, animal/shapeshifting dances.

SUMMER SOLSTICE/ SAMRADH

Bridal Goddess, such as Gwinivere, Rhiannon or Bloudewedd.

Waxing and Waning Counterpart Gods, such as Arann and Havgan, Llew Llaw Gyffes and Goronwy, or Arthur and Lancelot.

Emphasis on the Waxing God, and/ or on the triangle (of love/death and rebirth).

Other Themes for Praise Offerings: The Sun, Marriage and sex, Battle, the Flux of nature; everything changes, everything fades and transforms, the Stag.

Appropriate Food: Vegetables and fruits in season. Fish.

Decor: Solar. Bronze and gold, perhaps weapons and armor.

Other Ideas: A *big* bonfire. Chase games, lotteries, Morris dancing.

LUGHNASADH

The Divine King, such as Lugh, Baldar, Pryderi or Vishnu.

God only.

Other Themes for Praise Offerings: Sacrifice, Marraige, Funerals, the coming Fall, the waning Sun, early Harvest.

Appropriate Food: Grains and corn. Beer, meat.

Decor: Again, grains and corn. Symbols of royalty.

Other Ideas: A wicker man. An excellent time of year for fairs, and contests of all kinds – bardic, athletic, cooking, whatever. Also a great time of year for having or hosting a combined ritual, inviting or joining other local groups.

FALL EQUINOX/MEAN FOGHAMHAR

God and Goddess of Harvest and Abundance, such as Demeter and Dionysus, or Danu and the Dagda.

Emphasis on the Goddess.

Other Themes for Praise Offerings: Harvest, Abundance and wealth, preparation for Winter, Family.

Appropriate Food: Fowl, lamb, root vegetables, pies. Hot cider and spiced wines.

Decor: A time for warmth; display fabrics, cornucopias, and grains.

Other Ideas: A Thanksgiving feast.

• • • • • • • • • •

If you're working with one particular culture on a regular basis, you may prefer to substitute its calendrical system for this modern compilation. Just remember, the deities, focussed praise offerings, food, decor and other entertainment are the elements that combine to make a memorable and special holiday rite.

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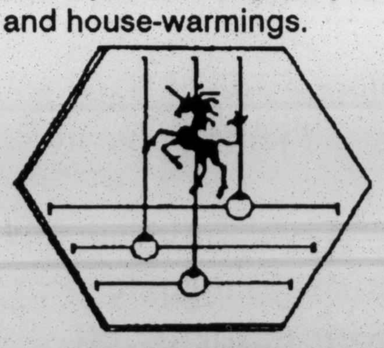

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THEALOGY OF WITCHCRAFT
I: OBJECTIONS TO TEMPLE RELIGIONS
by Maphis and Leokadia

There exists in Toronto, as in several other cities around North America, a large Wicca-based Church. This church is very similar to most mainstream Christian churches in its style of operation, how it views itself, and in its goals. It holds large Circles which are open to the public, offers classes in various aspects of the Craft, in mythologies, and in other related topics, and it exhibits a differentiation between the clergy and laity. It has a strong desire to be treated as a "Church like any other Church" by governments and society.

Religious organizations are channels for the divine and both shape and reflect their members' experience of the divine.

The number of Wicca-based groups wishing to become Temple-churches is growing. While none of the others is as large as the organization in Toronto, they all seek its large membership, priesthood/congregation structure, and "respectability."

The coven is the traditional structure for Wicca-based groups. As a coven grows and matures, it spawns other covens. Each coven is autonomous. The thealogy inherent to coven-based structure has been taken for granted and has not been articulated. It is the emergence of the Temple-church groups which challenges us to examine the thealogy underlying the coven and the Temple structures.

We fundamentally disagree with the thealogy inherent in a Temple-church structure. We feel that a Temple structure warps Wicca into something it is not. We do not know if the Temple religionists are consciously choosing to become more like what our society says is the "proper" way to organize a religious group, to behave in ritual, or to think about the divine – whether through choice or just 'going with the flow' it is not consistent with the thealogy of Wicca.

The coven structure is not systematically hierarchical. The divine may be experienced directly by any member of the coven, initiate or not, through revelation, trance (especially possession trance), ecstatic states, or magic. The sacredness of women, sex, Nature Herself, and our bodies are central. The role of priesthood and the style of ritual differ dramatically from that practiced by Temple religionists, be they Wicca-based or Christian.

Religious organizations are channels for the divine and both shape and reflect their members' experience of the divine. Ideas and experiences that are inconsistent with the shape of the structure are often not allowed. These experiences are disregarded or relegated to a lower level of the organization's system of values. In our opinion, the thealogy and organizational forms adopted from the Christian churches are leading the Temple religionists to discard the central, most distinctive features of Witchcraft.

The following chart (see page 60) illustrates the thealogical differences which we see between Witchcraft covens and Wicca-based churches, on a number of key issues.

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Idea	Temple Group	Witchcraft
revelation	does not happen, or only rarely to "properly prepared and Initiated person," dangerous to the unwary.	happens frequently to us all but person may need help interpreting it
ecstacy	distrusted	sought out as a great source of understanding
magic	distrusted, glamourized, (see 'revelation')	frequently practiced (see 'revelation')
training	high degree of training needed for Initiation	high degree of ability and some training needed for Initiation
size	oriented to large groups	oriented to small groups
Priesthood	glamourized, made much of, highly trained formally	teacher, first among equals
hierarchy	yes, institutional model	not formal, 'elders' model and situational hierarchy
ritual	liturgic, static, non-participatory	'inspired,' fluid, participatory - basic patterns and guidelines
consistency	inconsistency between life and religion – e.g. sexist behavior from Goddess worshippers	consistency between life practice and belief
energy flow	inward toward maintaining and expanding the organization	outward toward involvement in the world
power	hierarchic and Patriarchal	empowering of the individual
trust	low trust, low vulnerability, very high degree of role playing	high trust, high vulnerability, low degree of role playing
openness	low	high; self-disclosure is essential
realization	minimal because of the power and role games	considerable - the emphasis on empowerment and revelation insures growth
interdependence	minimal	high, through the creation of a group soul, and the ability through trust to go higher and deeper
thealogy	ideological, dogmatic, a matter of facts and ideas	lived, dynamic, a matter of experiences

The central differences which emerge from the above comparison can be loosely grouped under one or two of the following general themes:

a) the function and view of Priesthood;
b) the relationship which the individual has with the divine, as directly experienced or as manifested in others; and,
c) the relationship which the individual has with the world.

In Temple religion the relationship between the individual and the divine is mediated by the Priesthood – so the Priesthood is built up, training is extensive and formalized, the congregation is divided from the Priesthood, ritual becomes static and non-participatory, and so on.

In Witchcraft divine revelation is key. Personal encounters with the divine can come to each individual through trance, possession by the Goddess or God through Drawing Down the Moon or Sun, vision, by working magic, or in other ways. The role of Priesthood is training the individual to understand revelation when it comes, not to stand between her and her experience.

Our politics and spirituality were inextricably bound up in each other, that our relationship with the Goddess mandated political action and that political action, in turn, nurtured our spirituality.

So, on the one hand the hierarchical, clerical, Patriarchal Temple religion and on the other the fluid, experiential, empowering Witchcraft traditions.

It is true that the Craft and Temple groups have common thealogical roots. We observe, however, that the Temple groups de-emphasize the 'non-respectable' elements of the Craft both in published explorations and in ritual. There is no nudity, possession trance, ritual sex, much less emphasis on ecstatic states, and no celebration of the wonderful variety of humanity outside the norm – of gayness, 'insanity,' and cultural variety. They de-emphasize the Horny/Wild Man nature of the God and prefer not to use the word Witch as a self-description.

In the past the differences between radical Witches and the Temple religions were put simply in political terms. Our growing awareness that our politics and spirituality were inextricably bound up in each other, that our relationship with the Goddess mandated political action and that political action, in turn, nurtured our spirituality, has forced us to ask; what is the thealogical content to what we are doing, and to what the Temple religionists are doing?

Our conclusion is that there are groups based on Witchcraft who are moving toward the norms of society in politics and in their view of the divine, and other groups who are developing on the basis of the differences Witchcraft has with the Patriarchal norms. The Temple religionists are not practicing the Craft but are moving away from it.

The vague critiques of the New Age or personality-based slams or a concentration on superficial details in looking at Craft groups, directions and thealogy will be useless in our self-creation of Witchcraft. *Pagans for Peace* will be publishing an article on some thealogical topic each issue, with this tone – a development from a Witchcraft base, with some precision, on an ethical, moral, ritual, teaching, or political issue. Contributions from readers will be enthusiastically welcomed – we are, after all, birthing this religion together! Address to thealogy team (Maphis and Leokadia), P.O.B. 6531, Station A, Toronto, Ontario, CANADA M5W 1X4.

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Varieties of Neopagan Experience

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I read with interest the article in issue #28 of *Pagans for Peace* by Maphis and Leokadia, and since several of the issues it brought up are ones that I have been wrestling with for years, I thought that some feedback might be appropriate. While I'm unfamiliar with the specific Wicca group in Toronto that you refer to as being "temple style," I am familiar with other Neopagan groups who are attempting to create procedures for facilitating large group worship and other religious activities. As both a Neopagan Druid and a Neopagan Witch (California NROOGD tradition), I've observed both the strengths and weaknesses of various approaches to the problems mentioned in your article.

Christian dualism is not unusual in the Pagan press; we all tend to slip into the philosophical patterns of the mainstream culture, even when criticising it.

My primary reaction to the article is that you have slipped into Christian dualism by idealizing your vision of the Craft and demonizing your vision of "temple style" Pagans. This can be seen most clearly in the chart of differences between the two approaches: all of the negative terms and descriptions (the ones you expect your readers to dislike) appear on the "Temple group" side and all of the positive ones (that you expect them to approve) on the "Witchcraft" side. Such dualism is not unusual in the Pagan press; we all tend to slip into the philosophical patterns of the mainstream culture, even when criticising it.

The chart actually appears to describe the differences between liberal Craft covens of the last twenty years and conservative mainstream churches. It does not effectively represent the differences between earlier covens (1940-1965, say) or the many current conservative covens on the one hand, and liberal mainstream churches or large Neopagan groups on the other. Accepting that there may be individual covens (such as your own?) and large Neopagan/Wiccan groups (such as the "temple group" you have had negative interactions with) that appear to match your description, the vast majority of Wiccan covens and larger groups with which I am familiar do not.

It's important to realize that there is a broad spectrum of belief and practice in the Neopagan community, and that the anarchic small-group style you prefer is a *part* of that spectrum, not the One True Right and Only Way.

What you consider the "central, most distinctive features of Witchcraft" may not be the features that other Wiccans consider most important. The emphasis on personal revelation, ecstacy, inspirational ritual, possession trance (for anyone but the High Priestess), and "insanity" in the Craft is fairly recent, and is still a minority view. Some of it comes from the psychedelic movement of the late sixties, some from the womens' and gay spirituality movements, and some from the current interest in shamanism.

The early Craft (1950's) was *very* structured in its ritual style, and actively discouraged "craziness" and anarchy. Certainly it was heirarchical (and not "situationally"), with a High Priestess, High Priest, Maiden, and sometimes other officers in each coven. The early Craft placed a heavy emphasis on training before initiation and "glamourized" (respected highly) its clergy, just as you claim the "temple groups" do today. In fact, most of the current members of the "British Traditionalist Craft" movement (Gardnerians, Alexandrians, etc.) still believe and practice this way, and you can hardly claim that they aren't "really" Wiccan.

Laxness in training standards and a view of clergy as "first among equals" didn't enter into the Craft until the egalitarian sixties, and didn't become popular until the eighties. In part this was a shift from the cultural background of High Church Anglicanism of the early British Crafters, to the American Protestant background of "every person his/her own minister."

It's important to realize that there is a broad spectrum of belief and practice in the Neopagan community.

Many Craft covens, past and present, are not at all interested in having their "energy flow" be

"outward toward involvement in the world," if by that phrase you mean engaging in political, social, economic, or ecological activity, whether magical or mundane. Instead, they focus upon the needs of their own members and friends.

Many Craft groups avoid nudity in their rites. Actual possession trance is rare, although some groups have explored this area for many years, and an occasional inspiration trance is the best that the average coven can manage. Ritual sex is an ideal that has seldom ever been attained in the fifty years of Craft history (although a handful of sixties-style covens still have occasional orgies after the circle is over).

There aren't enough large Neopagan groups around yet to enable us to make valid statistical statements, positive or negative, about them. I do know that I have seen various large Neopagan organizations, including my own, which have policies, beliefs or behavior that contradict every one of your sweeping generalizations, except the definitional one about size orientation. I've also seen some that have duplicated the more negative aspects of the mainstream churches, as you feel your local example has done. But all in all, most of them are doing much better than your article implies.

A strong argument can be made that the polytheological concepts underlying Neopaganism are extremely revolutionary.

We've had Craft covens experimenting with small group ritual, social, and political processes for almost fifty years now. We've had what you call "temple style" Neopagan organizations experimenting with large group processes for only the last ten years or so. Obviously, we all still have a lot to learn. But one thing has become clear to those of us who have had the responsibility of facilitating both large and small groups: *the number of people involved* in a given activity, whether social, political, ecological, economic, religious, or magical, *changes* the interpersonal processes involved. These changes seriously affect an individual's experience of participation in each group, and many will find that they are more comfortable with one style of group process than with another.

Your comfort or discomfort with a specific group's style or policies may be physical, social, intellectual, political, sexual, or of some other sort, but it is important not to confuse such reactions with polytheological judgements of good and evil. I'm one of the few polytheologians around who believes that such judgements need to be made, but I think that it's vital to be aware of personal preferences and prejudices when making them.

Your use of the phrase "the difference between radical Witches and the Temple religions," as well as the content of the rest of *Pagans for Peace*, clearly indicate your political/polytheological positions. But try to remember that most Neopagan Witches do *not* consider themselves "radicals," as Margot Adler's and Gordon Melton's researches, as well as twenty years of my banging my head against a wall, have clearly shown. Obviously you believe that they *should* be radicals, and a strong argument can be made that the polytheological concepts underlying Neopaganism are extremely revolutionary, or at least evolutionary. (Actually, I tend to think of Neopaganism as being a collection of "Third Wave" religions, and therefore difficult to understand using the "Second Wave" leftist/anarchist approach you seem to prefer.) Certainly, I agree that one's proclaimed spiritual beliefs should be consistent with one's political, social, economic, sexual, and other social behavior, and vice versa, but I haven't noticed that members of covens are any better or worse at this than are Neopagans who belong to larger groups.

If we seriously want to heal the Earth and fight for human freedom, then we have to be able to agree to disagree with our fellow Neopagans.

The Craft was intended from the beginning to be a religion for small groups. Indeed, the average coven size in North America appears to

Top Down Liturgical Design

Isaac Bonewits

be three to five people. Covens that get close to the "ideal" number of thirteen almost always fission into two or more smaller groups (and frequently long before they have "matured"). So it's entirely possible that your final sentence, "The Temple religionists are not practicing the Craft but are moving away from it," may be quite correct, at least if we are going to limit ourselves to the definition of the Craft that has developed over the last fifty years. That doesn't, however, make the "temple style" groups evil, or prevent Neopagans from deciding to change their definitions of what constitutes Wicca.

I strongly suspect that the next fifty years are going to see a wide variety of Neopagan groups, of varying sizes, develop their own approaches to manifesting modern polytheistic and/or duotheistic spirituality. Some individuals may stick with just one style of Neopaganism, but many will choose to participate in different activities with different groups, according to each individual's needs and preferences over time.

As far as my own Druid organization is concerned, we are working to develop group processes for four or five different sizes of group, from small to gigantic, to enable our members to accomplish their goals effectively in as many different areas as possible. The degrees of structure, heirarchy, formality, training, intuition, ecstasy, "craziness," and all the other factors you mentioned in your essay (as well as a few you didn't), will vary widely, depending on the size and goals of each group. This is as it should be. In order for Neopaganism to grow and flourish, we need as much experimentation and variety as possible, not dogmatic pronouncements and denunciations from self-appointed "vanguards of the revelation."

If we want Neopagan Witchcraft and the other varieties of Neopaganism to become all that they are capable of becoming, if we seriously want to heal the Earth and fight for human freedom, then we have to be able to agree to disagree with our fellow Neopagans. We need to learn how to fight like sisters and brothers, with love, affection, and joy, instead of the anger, hatred and fear so common to the mainstream religions. I think we can do it, and I look forward to the adventure.

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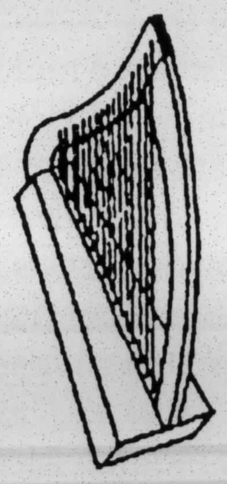

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RELIGION AND MONEY: WHOSE RESPONSIBILITY?

by Nanshe

Religion and money are notoriously touchy subjects, and doubly so when combined. In the conventional religions even those who would never question or evaluate doctrine, manage to complain consistently about tithing and the fact that the preacher asks, rudely and forcefully, for money every week, (not only to cover operating expenses, but also to pay for good-works projects to which the congregation committed itself). However sketchy our religious education when we were growing up, we knew that churches were greedy for money — that was one thing they were all known to have in common. Very often, people who have turned away from religion consider this "greed" sufficient explanation, and justification for completely ignoring the spiritual aspect of life. So, this complaining, begging, reluctance and shame is an old and rather ugly story.

Before we talk about whether it is "morally right" for priestesses to accept money, or worse yet, to have to charge a fee, let us consider the threat to our own honor if we receive something so rich and profound and give nothing in return.

The question, as it has been posed, is: "Is it ethical for our leaders to charge for the work they do in the Craft?"

Let us just pause for a moment and examine this issue from a different perspective — from *our* standpoint; us, the receivers; the pagan community. Our religion is such a beautiful thing, a spiritual haven that most of us have spent hungry years searching for. *How can we stand for our Priestesses to go begging??!?* Our dignity, the dignity of our beliefs, the depth and quality of our rituals (and therefore, of our total reality) is all tied up with the dignity of these people who work so hard and arrange their lives to create a sacred space in which we, individually, can connect with the ethereal realm and partake of Divinity. How can we take so much and not give, at the very least, some money in return?

Honor, dignity, pride — these are words and concepts that we don't hear a lot these days. But, if a person is sincerely interested in religion, surely they take these qualities seriously and personally. Before we talk about whether it is "morally right" for priestesses to accept money, or worse yet, to have to charge a fee, let us consider the threat to our own honor if we receive something so rich and profound and give nothing in return.

The difficulty is that, in truth, we can't equally repay that which we receive — we have to count on karma to give a true return. A gift of money is just a symbolic gesture to show our sincere desire to balance the debt. This marks our interaction, and designates each of us as honorable, honored, free persons of dignity. Of course, if we have something rare and dear (personal mementoes excluded), something finely and lovingly hand-made, and charged with ritual throughout the making, we could give that instead of money, and that would certainly improve our standing in the exchange. But, basic survival and everyday needs must be comfortably taken care of before luxuries have any value.

If you feel that you don't get anything out of the classes, Circles, and consultations, or encouragement and identity from the group that gathers around her, then there is no reason for you to participate,

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and you won't owe anything. Except that she continues, without your support or participation, to perform the rituals that mark the Turning of the Wheel and shape worldly reality for the better.

When we decide to make at least a basic contribution to this most worthwhile effort, we need to be realistic about what money is worth in the world today. One dollar buys a Sunday newspaper with colored comics, and expanded sports page and advertising. It only costs five or six dollars to go to the movies because that is based on repeated and mass remuneration for a single effort. *And,* it is synthetic art, and a synthetic experience that only differs from TV in that you get to do it in a group, which of course, does dramatically expand the synthetic experience. The theater, ballet, concerts, these things cost considerably more. We don't expect to be let in free to partake of the artistic experience. The arts and religion are very closely related, (they have the same Mother). We all know how empty and lifeless spectator religion is, and how rare the opportunity to participate in the religious experience. Speaking for myself, I cherish what I experience in Circle far above the arts. And, I am not a charity case, and I don't take from charity cases. I want to pay my own way. And, I have the utmost respect for these people who have so much to offer.

Compensation to our holy people should never have sunk to the level of them being forced to ask a fee. If we do not pay for what we get then we are stealing, we are thieves! And our college of priestesses and priests leads their people wrong, fails their charges, by allowing us to act in this way, by allowing us to generate that kind of karma. We get back three times what we put out – stealing from a person who gives us sacred gifts creates a heavy burden.

This is just another one of those bad habits or customs that we have carried over, like invisible barnacles, from the old ways of the materialistic world. We are no longer sheep. We can't sit back and blame our shepherds – our preachers, politicians, and parents – for leading us astray or making unpleasant demands, goading us every step of the way. We must break the bonds of unthinking habit and reluctant, complaining participation. Humanity is growing up now, the Aquarian Age is here. We are ready to take responsibility for ourselves and to simply *do right,* eagerly and with enthusiasm. ⊕

Mouse ran up dad's pants leg

but dad didn't notice – he was busy reading the

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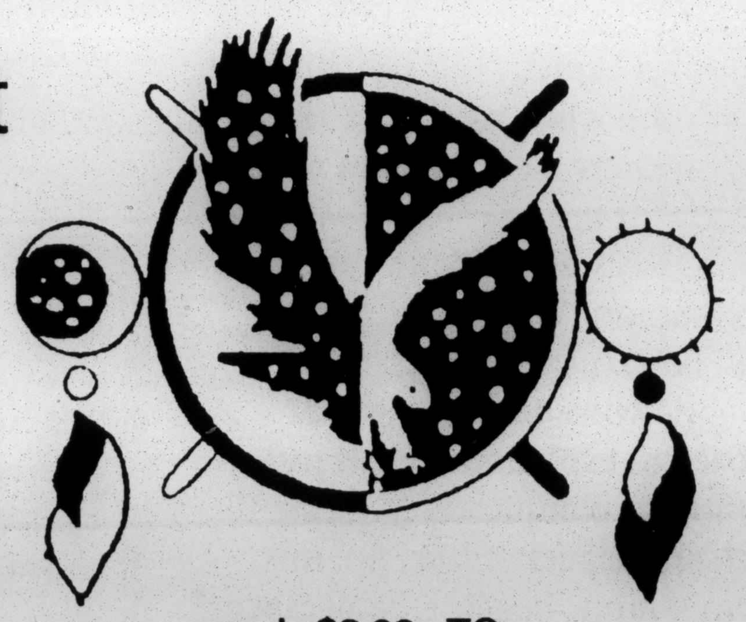

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The Silvered Path

by Dawnie Niszsa, Trustee

Well, for some time now I've been attempting to overcome my good intentions and actually write a 'zine for this our glorious Druid publication. And, as you are reading it now I have obviously overcome my tendencies toward procrastination and sent it off to be published.

A little about myself. I have been calling myself a Druid since 1982 when I quit Baptist seminary and Christianity. It wasn't until the spring of 1985 that I discovered there were others following the Pagan path. It was later that year when I met with Isaac Himself and found that ADF was not only similar to the system of beliefs I had created for myself, but also had the same goals. And so I joined ADF when it was still just a young, germinating seed. I look back fondly on those days when the Mother Grove was first in NY City. Especially the proximity to the many things happening in the Neo-pagan world. I recall several of the fine times had with Hisself and Silverleaf. My, how ADF has grown since then. Grown from a small seed to a budding sapling. There has been a great deal of effort expended by all involved. So much has happened since then, not to mention how things have grown since I came to second circle in 1986.

To those of you who are considering going through the study tracks, beware of the challenge and be prepared to fight for the time to complete this wondrous effort. I have had very little time since I came to circle II. In fact little enough time to keep my study current enough to keep second circle qualification. Not, that I'm attempting to throw a damp towel on the fires of the ambitious, just keep in mind that it is difficult to keep the bale fire lit if you have to go out in the night in search of firewood.

Portable Altars

It was some very long time ago when I was still in Texas and working to establish Laseku Sam Strzalka (The Lone Star Grove) that Himself asked me to come up with a portable altar. I am glad that I took all this time to actually write this, for the original was much too bulky to be conveniently portable. The second version was rather complicated to make. So, just as we Druids are fond of three's, the third and final revision of design has made it possible to stop holding off writing this article.

The only problem to overcome, as it was presented to me, was to provide a fire-box so that an altar fire could be had in places where camp fires are prohibited. The solution was simple enough. However as I said, my original design was bulky. Here's what you'll need:

Materials

- 1 sheet of 1/2 inch plywood
- X sq. feet of 20 guage sheet tin (see instructions for X value)
- One basic bar-b-que grill
- 16 1" x 3/8" bolts w/ wing nuts (this number may vary according to the number of holes in your brackets)
- Four L-brackets 1" x 2" x 3" with 3/8" holes

Tools

- sabre saw
- skill saw
- drill
- 3/8" bit

Now, first thing is to be sure that you use safety equipment. Second is to lay out your work. Except for the finishing touches which only you can dream up, this altar should be easy to put together in a single afternoon. The construction is simple enough that you can vary the size to suit your own needs.

Instructions

On the sheet of 1/2" ply-wood draw out the cut lines. The finished measure will be 2.5' by 4'. (fig.1)

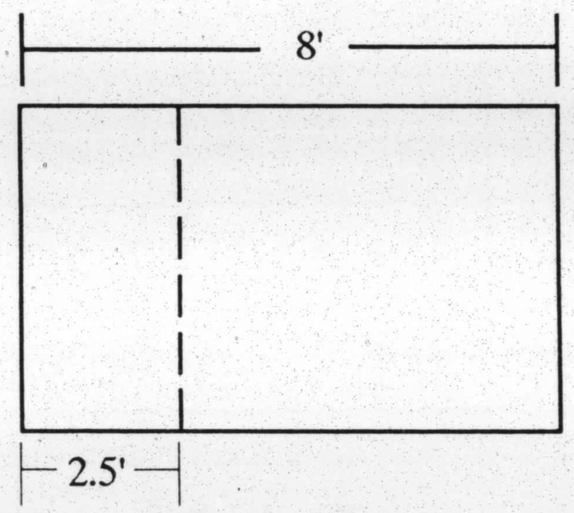

Fig. 1

Invert the bar-b-cue over the plywood in the position you desire and scribe around the edge. (fig.2)

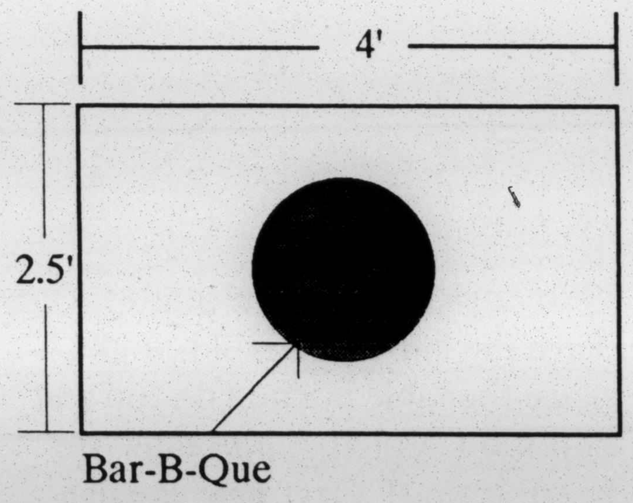

Fig. 2

Drill a hole inside this circle to provide a starting place for the sabre saw. Using the sabre saw, cut out the circle for the bar-b-que. (fig. 3)

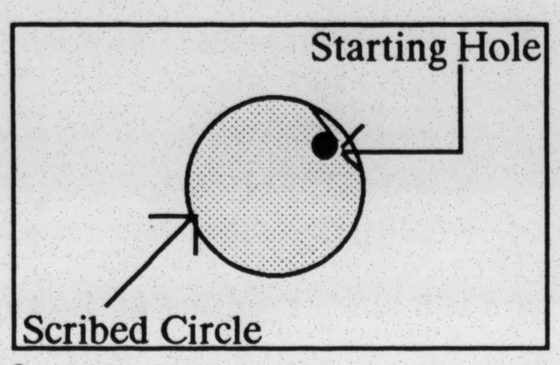

Fig. 3

Mark the placements of the L-brackets on the side of the bar-b-que (they should be 1/2 inch below the bar-b-que rim and at the cardinal points) (fig. 4), then drill the holes. Attach the brackets to the grill with the bolts and wing nuts. Then invert the grill over your plywood and mark the placement of the brackets. Drill the bolt holes for the table.

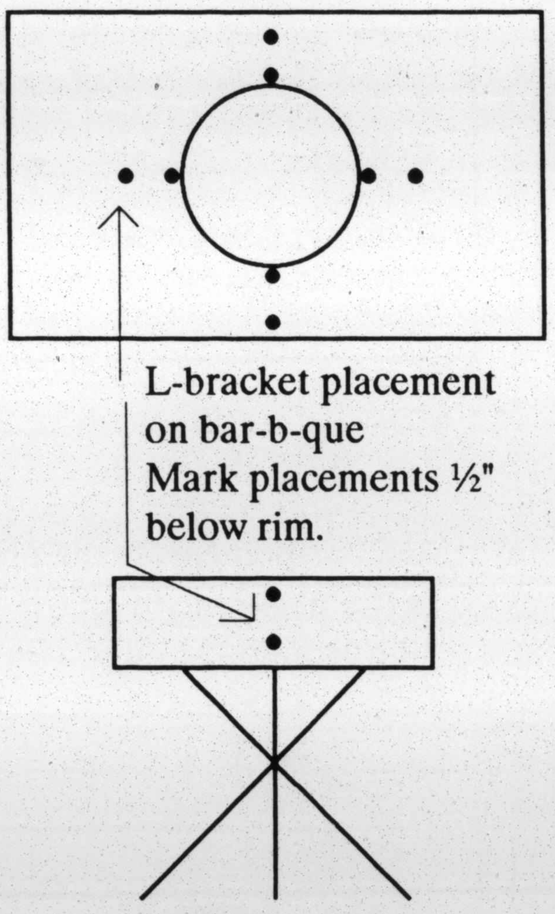

Fig. 4

Next comes the final assembly. Turn the bar-b-cue grill upright, place the table portion on top and bolt it on. Voilà! A portable, fire bearing altar! Of course you can then paint or otherwise decorate the altar in the manner of your choice.

If you plan to use large fires on your altar you should go to the further effort of getting a fire screen. For this you will need to find a sheet metal fabricating company. Measure the circumference of the grill and request a cylinder be made to the dimensions (circumference) x 1'. Ask for 20 gauge sheet tin. (Other types of metal may be used. For instance copper or aluminum, which won't rust, but will be more expensive. Galvanized metal will rust slowly but when exposed to heat emits *poisonous gasses* so *don't* use it.)

You may wish to decorate the sheet tin before it is rolled. Draw whatever design you choose on the tin. Then using a hammer and a 16 penny nail perforate the tin along the lines of your design. The more dense the perforations are, the more you will be able to see the firelight.

Further decoration may be done using heat resistant paints which you may order from some paint stores (these are not usually in stock) or from stores selling wood stoves. If you are using tin you should at least use stove polish to help resist rust as sheet tin is actually an iron-tin alloy.

Grove Organizers

I have been quite busy lately organizing The Waters of the Brandywine Grove. Let me tell you it is no easy task. Balancing a full time job, a new family, study, and work on the grove is an act that I proudly perform. There are few days when I really get to rest from this labor of love. One of the major jobs I face is simply getting enough rest so I can keep up the high energy needed. But that is not the only thing a grove organizer must do. S/he must be constantly available to answer questions, remain on top of what is happening in ADF, keep posting notices to attract new members, think of ways to raise funds. S/he must be aware of news in hir area, attend local Pagan functions, be a highly visible pagan leader, maintain communications with area pagans. Not only that, but when s/he actually has a grove started s/he must keep them interested, be creative with events, work on rituals, and arrange ways to teach members. S/he needs to

> *A look at* News from the Mother Grove *shows a pitiful amount of chartered groves.*

go to festivals to attract more members, give talks about ADF, write and send articles to *NftMG*, keep up hir studies, and still have time to enjoy hir own life. Sometimes the job never seems to end. All the warnings from Isaac about burnout should be well heeded. Even so the job of grove organizing has to be done. But – where does this leave you when things are not up to your expectations? What do you do when things don't go the way you plan? How do you deal with others' opinions? Where do you turn for help? Who does the counselor go to for counseling? Grove organizers do not have to be left out in the cold. We need to recognize our limitations but, we also need to continue working. The Earth Mother needs us!

On numerous occasions I have asked about other groves and I get replies which are not truly satisfactory. That is, the numbers are too low. A look at *News from the Mother Grove* shows a pitiful amount of chartered groves. I say pitiful because a provisional charter only requires three paid members. Why aren't there more? As I said, the job is a tough one, though it is one that needs to be done. I believe that the reason groves are sparse is a lack of initia-

tive on the part of the grove organizers. And the reason for this lack of initiative? Simply a lack of support for these same organizers. Yes, Grey Cat has sent out things and had low response. Karl too, has tried this tack and gotten next to no response. However, the support needed by organizers who have very little time must be a regular presentation.

Here's the plan! Every month I will prepare a letter addressing at least one topic of concern to grove organizers. Each organizer will receive a copy as well as anyone who may become interested in becoming a grove organizer. Unfortunately, I can not publish our grove's newsletter and this letter also, I am not that wealthy. And so I must require a $12 donation payable to The Waters of the Brandywine Grove. I expect to be presenting you with at least two pages of helpful information. The donation is to cover the cost of printing and postage. Now, not everyone can afford $12 easily. I know it is difficult for me sometimes and so I will not exclude you for not making this donation. Yes, my cost will not be one dollar a month per person but if a few of you do make the donation right away then I will not have to cover the cost for all the others. At the end of the year all the excess will be given to ADF earmarked for grove organizers. That's not all. I will also make myself available to talk to. I work from 10pm to 8am. I will receive calls from 8am until 9pm. Though I enjoy sleeping from 8am to 3pm if you have something very important to talk about I will be available.

With all of us working together the support needed to prevent burn-out will be there. The support will help make groves flourish.

Now, I don't expect to be alone in this effort. There must be some effort on your part as well. This means sharing your experiences also. Just as ADF was intended to be a group effort this, too, must be a group effort. Write to me with questions. Send me a description of how you are handling your problems both personal and grove related. You can have a problem presented to other grove organizers to get their feedback. If, and only if, you put out this effort will this plan really work.

Not only will we benefit from this support, but so will others. Each issue of *NftMG* will have a column addressing our needs as grove organizers. This is in hope of getting those members who have thought about organizing a grove to actually start making the effort.

With all of us working together the support needed to prevent burnout will be there. The support will help make groves flourish. Alone we are just that; *alone*. *Together* we can be strong and see ADF become what it should be; a glory unto the old Gods and the Earth Mother!

The Waters of the
Brandywine Grove
Grove Organizers' Support Line
POB 384
Newark, DE 19715-0384

Get Mistletoe From Old Oaks

Excerpted from *Pittsburgh Press*, the Sunday, Nov. 20, 1977 issue page E-14

Q:– How can I get mistletoe to grow on an oak tree?

A:– Extract seed from the mistletoe berry, dry the seed for a day or two, and store for two months in the refrigerator at a temperature about 40 degrees. Then put the seed in a crack in the bark of the tree and lightly pack it with moist peat moss. Scotch tape a piece of plastic over the peat and seed to hold them in place and maintain moisture until the seeds start to sprout. Then remove the plastic.

Editors note: Please recognize that mistletoe is a parasite and in some climes may run rampant. It can and will destroy trees. If you wish to try this do not do so in any national or state forest. Use extreme discretion when propagating mistletoe at all times. Also note that the berries are *poisonous*. Do not leave them or the plant within reach of children.

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THOR THE MIGHTY

With What Regard Held They the Thunderer?

by Len Rosenberg

"Why are the Pagan Norsemen so devoted to this deity *Thor?* This "Thunderer," as they call him, is proud andimperious, vengeful and hot-tempered, slow-witted, common, and unmannered. He's a gluttonous, intemperate, and contentious braggart; and a bloodthirsty bully. He nurses grudges and unreasoning hatreds, yet is over-trusting of flatterers, even when they've previously shown themselves as treacherous. Moreover, he's adulterous, equivocating, spiteful and stubborn; in short, a compendium of all mankind's worst impulses. Yet they revere him above all their other gods; I hardly know why."

No doubt many a foreign trader or Christian missionary to Scandinavia shared thoughts similar to those above. In any polytheistic religion, the multiple gods compete with each other for worship. *Odin* was many times more powerful than Thor, in wisdom and magical influence if not in physical strength; but he was a fickle, somber god who demanded lives in tribute, either in battle or by human sacrifice. He was favored only by the kings, earls, and other nobility of Scandinavia, who were hardly a large percentage of the population. *Frey* and *Freyja* brought abundance and fertility, rich crops and many children. But the dour Norsemen were wary of these sensuous, brother-sister deities; they feared Freyja's intense sexuality, reproached Frey as being too soft and effeminate. Only *Balder,* of all the gods, was more widely beloved than Thor; and Balder, god of peace and understanding, was believed dead – slain by Loki and Hodur – and unable to respond to a worshipper's prayers.

Thus, despite many faults and imperfections, it was Thor whose images were the largest and most decorated in the temples, and more myths and legends have survived about the Thunderer than about any other Norse god. Let's examine some of these myths, to see what made Thor so popular.

The English word "thunder" is derived from *Thunor,* the Anglo-Saxon name for Thor; like many gods, he began as a personification of a force of nature. He shortly developed his own unique identity: The image of the burly, red-haired, bushy-browed Viking who blew through his bristly beard to call up the storm. He was Odin's eldest son, but his mother was *Jord,* a giantess whose name means "the earth"; not Frigga, Odin's legal wife. (We'll politely not mention what this relationship makes Thor.) Odin was at first a sky-god, and some anthropologists claim Thor's birth is a symbolic way of saying that thunderbolts are born between the earth and sky. So much for symbolism.

> *Those who composed these confrontations of Thor and Odin apparently were of the nobility, because Thor always comes out in a bad light.*

Though Thor was a prince of Asgard, and lived in a huge castle of 540 rooms called Bilskirnir (Lightning-flash), he was essentially a god of the peasantry. He was no horseman, unlike most other Asgardians, for horses were a sign of wealth. Thor often travelled by foot. On long journeys, he hitched his two huge billy-goats to a cart; their clicking heels and the rumbling wheels were the sound of thunder. He was not a skilled swordsman, since only the nobles could afford such expensive weaponry; Thor's weapon, as we all know, was the battle-hammer Mjollnir.

Several myths pit Thor, patron of the common man, against his father Odin, god of the nobility. One has Thor returning from a journey, and demanding a ferryman (who is Odin in disguise) to take him across a fjord. The ferryman taunts the imperious Thor, making fun of his weary, tattered appearance; surely he cannot be the Asgardian he proudly proclaims himself to be. They swap boastful tales (still a popular form of entertainment), each belittling the other's accomplishments. The ferryman implies that Thor is too coarse a character to use his boat, and refuses to take him. Thor can't take the teasing, and looses his temper; somehow he refrains from striking the ferryman with his hammer, and stomps off in another direction with his opponent's curses ringing in his ears.

Another time, Odin blesses the noble-born hero Starkad. Thor spitefully negates each blessing with a curse, because Starkad's

haughty blue-blooded grandmother preferred a giant over Thor as her lover. Odin gives Starkad long life, Thor fills it with regrets; Odin gives him poetic gifts, Thor makes him forget his poems, and so on. Those who composed these confrontations of Thor and Odin apparently were of the nobility, because Thor always comes out in a bad light.

Thor trifled with other women besides Starkad's grandmother; he inherited some of his father's philandering ways. Thor had a son, *Magni,* by a giantess named Jarnsaxa, meaning "iron-knife." Giants, by and large (*extra* large) were an ugly group, but they sometimes had beautiful daughters. Considering that most giantesses went about with names like "bringer-of-sorrows," "bloody-hair," and "shrivelled-by-flames," "*iron-knife*" sounds practically lyrical; she was probably a pretty one.

Giants symbolized the harsh, untamed forces of nature (storms, volcanoes, capsizing waves); and the trolls, misshapen underground beings personified the terrors of the unknown.

Magni was his daddy's pride; something of a child prodigy. An uppity stone-giant, Rungnir, had challenged battle-loving Thor to a duel. The giant was easily killed, but his massive leg fell over Thor's chest, pinning him, and neither Thor nor any other god could life it. Little three-year-old Magni effortlessly flipped the leg off daddy, glad to be of service.

Thor married *Sif,* goddess of the growing grain, protector of the home and kindred. She gave Thor a son, *Modi,* and a daughter, *Thrud.* Magni, Modi and Thrud mean "mighty," "powerful," and "strong." Like father, like children? Sif herself is seldom mentioned in the myths. Most giants who threatened Asgard wanted to carry her away along with Freyja, so she must have been attractive enough to offer the shapely love-goddess some competition. (Although the Norseman's ideal woman was a bit plumper than modern fashion dictates.) When Loki stole Sif's floor-length blonde hair, Thor made him replace it with strands of spun gold. (She must've had tremendous neck muscles; a lesser woman's head would have been snapped back under the weight of all that heavy metal.) When a drunken Loki insulted the gods at a banquet, Sif tried to calm him, sure he had nothing malicious to say about her; but, (with Thor away, because Loki is a coward) he boasted that he was once Sif's lover. Odin-as-ferryman also taunted Thor that his wife was unfaithful. Indeed, Sif has a son from a previous, unnamed dalliance; *Ull,* Thor's stepson, an archer-god with a yew-bow and snowshoes of his own inventing, lives and hunts in the mountains. He uses his shield as a ship, and can swiftly cross the water aided by a magic sharpened bone. (If the water is *frozen,* it sounds like Ull invented the ice-skate.) Since Ull was once elected to replace Odin while the Allfather went into temporary exile, and considering Odin's naturally roving eye (just one; he lost the other), it appears that Thor's own father may have been the secret first winner of Sif's affections.

Thor's bloodthirstiness was seldom spent on the gods or mankind, but on their enemies, the (often man-eating) giants, who symbolized the harsh, untamed forces of nature (storms, volcanoes, capsizing waves); and the trolls, misshapen underground beings who personified the terrors of the unknown. He had a reflex hatred of these beings, despite the fact that his mother, his mistress, and several friends and supporters of Asgard (like Aegir and Mimir) were of the giant race. Most of Thor's adventures show him contending with giants, and his absences from Asgard are explained as frequent trips to the East to bathe his hammer in the blood and brains of countless trolls.

His hammer, Mjollnir, could smash any object (heads, most frequently), then return like a boomerang; but since it burst into flames as it flew (it was, after all, the lightning bolt), Thor wore iron gauntlets to keep his hands from burning. His other weapons included a massive shield, and a magic belt that doubled his strength. Mjollnir had constructive properties as well. It could be used to call down the life-giving rain, and to insure large crops to a true worshipper's field (with Sif's help, of course). The peasants sanctified marriages with duplicates of Thor's hammer; so, apparently, did the giants, as shown in the following myth.

The rich giant Thrym once stole Mjollnir, and held it for ransom until the gods brought him Freyja as his bride. The love-goddess loudly refused; but someone suggested Thor go instead – dressed in bridal robes, no giant would suspect him. (This tells us much about the general appearance of giant-women. Bleagh!) Loki enthusiastically agreed, offer-

ing to pose as Thor's maid of honor. (Loki may have suffered from a gender-identity crisis. We're told he was androgenously pretty, and frequently disguised himself as female creatures; in mare-shape, he foaled Odin's horse, Sleipnir. One imagines him jumping at this chance to "dress-up.") At the wedding, Thor displayed his gluttony by eating eight salmon, an ox, all the sweets for the ladies, washed down by three barrels of ale. "She's love-starved," explained Loki to Thrym. The giant lifted "Freyja's" veil, and was shocked to see "her" fiery eyes; no mention is made of his reaction to "her" beard. To consecrate the marriage, Mjollnir was brought out and placed on the "bride's" lap. The "bride" proceeded to bash "her" hammer into the brains of the wedding party.

Thor could use Mjollnir to bless the dead, and did so at Balder's funeral; though the gods restrained him from more violent hammer-use when a troll-wife infuriated him by her rough launching of the burning Viking ship containing Balder's body. (Balder was so likeable even the trolls and giants had come to mourn at his funeral.) Thor vented his frustrated rage by kicking a hapless dwarf into the ship's flames.

The power of Thor's hammer extended to resurrection, on some occasions. While travelling to Giant's-home, Thor and Loki stopped to ask for dinner from a peasant couple. The poor people had little food, so Thor, who could be generous at times, slaughtered his goats and added them to the meal, insisting only that no bones be broken. The peasants' son, enjoying his first good meal in months, greedily broke a leg-bone to suck out the marrow. Next morning, Thor blessed the bones and skins with Mjollnir, and the goats grew whole again – but one was lame because of the broken bone. Thor nearly killed the mortals in a fit of temper; but realizing they were poor and hungry, he asked as payment for the laming of his goat, the service of the peasants' children, whom he would take to Asgard. So the Thunderer added to his family his devoted servant *Thjalfi*, who was the fastest runner on Earth; and *Roskva*, Thjalfi's sister, Sif's serving-maid.

> *His hammer, Mjollnir, could smash any object (heads, most frequently), then return like a boomerang; but it burst into flames as it flew.*

As missionaries sought to convert Scandinavia, the *godis* (Pagan priests) found the cross a rival symbol for the hammer, and adapted the more popular Christian customs to Thor-worship; they began making the sign of the hammer over their worshippers (a T-shape instead of a cross), and Thor's-hammer amulets appeared around Pagan necks, in response to the crucifixes their converted neighbors wore. Enterprising goldsmiths often had molds that made both hammers and crosses at the same time, and profited from both sides.

Thor's detractors (the Christians and Pagan nobility) thought of him as thick-headed, stupid, and gullible; to his peasant followers he was merely a simple, homespun, honest and open-hearted country boy, like them. It was the "wise" nobility who plotted wars, political intrigues, tricks and betrayals. Thor was busy with the common folks' concerns: Protecting the family, filling his belly, getting drunk, testing his strength against his friends, and making babies (not necessarily in that order). He fought in many single combats, but was conspicuously absent from most *wars*. Although he might bluster about his power and insist that might makes right, he was the benign protector of weak humanity.

Still, his over-trusting nature left him prey to conniving tricksters and flatterers; Loki "befriended" Thor early on. Thor appreciated how the sly, tricky god of evil often relieved him from tight spots; seldom realizing it was Loki who usually got him in trouble to begin with. Loki – born of giants, although adopted by Odin in blood-brotherhood – once invited Thor to visit *Utgardaloki*, a powerful giant king. There, Thor, Loki, and Thjalfi engaged in competitions each *should* have easily won; it never occurred to Thor that magic had been used to trounce them. One contest showed that Thor's love of alcohol was renowned even in Giant's-home: He was to empty a huge drinking horn in one gulp. His best try barely lowered the contents; the giants, however, were secretly awed at his capacity, for the horn was magically linked to the sea, and Thor's gulp had altered the shoreline.

Another time, Geirrod convinced Loki to flatter Thor into visiting him unarmed. Grid, a friendly giantess, warned the thunder-god he was walking into a trap, and supplied him with weapons of her own. Since Geirrod's daughters had conspired with their father, Thor treated them no more gently because they were women; he broke their backs and caused them

painful internal injuries. Thor showed his enemies' wives and daughters no special quarter, and the Norse nobility, engaged in the foundations of chivalric behavior, found this abominable. As the ferryman, Odin chides Thor for boasting that he slaughtered some wicked women; the berated Thor offers an equivocal excuse that they were werewolves, not real women.

Though hardly chivalric or well-mannered, Thor could show kindness to womankind. While Groa the witch-woman was charming a piece of stone out of a wound in Thor's head, he showed his gratitude by telling her how he had recently saved her long lost husband, who was due shortly to return. Poor Groa grew so flustered at this good news that she forgot the end of the spell. The chip remained painfully in Thor's head; offering a convenient excuse for the source of his terrible temper.

Most often portrayed as a country bumpkin, Thor showed rare cleverness once, in defending his daughter from an amorous dwarf. Alvis, a dwarf-scholar, once bluffed his way into Asgard, claiming Thrud as his betrothed. Thor returned from troll-killing to protest the would-be wedding, and insisted that Alvis tell him the names for things on all the worlds there were. (Norsemen loved to name things, and to compile lists, so this tale was a favorite.) The show-off dwarf rattled off names all night, and hardly felt the first rays of dawn – deadly to his people – turn his body into stone.

One final tale shows Thor's disdain for giants, and reveals his true courage. Aegir, a kindly sea-giant, once had the gods as company for a Yuletide feast. Thor insulted his host, imperiously ordering Aegir around, commanding that he make the feast a yearly affair. The fuming giant challenged Thor to first find a cauldron huge enough to brew ale for all the gods. The god Tyr claimed his foster father Hymir had such a vessel, and they went in search of it.

Hymir, a frost-giant, offered only grudging hospitality to the slayer of so many of his fellows; but Thor nevertheless managed to eat his larder clean. Hymir asked Thor to fish with him for more food. The god stubbornly insisted on rowing out to an area Hymir called dangerous; there, the giant caught two whales, but Thor hauled up the hideous Midgard-serpent. He knew he was fated to slay this beast that encircled the Earth, at Ragnarok, the doom of the gods. He also knew its noxious venom would then engulf and kill him as well. Thor and his nemesis stared hatefully at each other before Hymir cut it loose; the god had sought out a glimpse of his own final mortality, and faced it unflinching. Gaining the cauldron, and all other adventures, would be lesser accomplishments.

The death of Thor's worship in Scandinavia would be a more drawn out affair. New priests make devils out of the old gods; it had worked in Greece, where the horns, pointy beard, and cloven hooves of goat-god Pan were assigned to Satan. It didn't work for Thor. The converts might accept Loki as a foreshadowing of Lucifer; both were handsome, and evil, and called forth flames. They might tell tales of a demon with but one eye and a floppy hat, who whispered old songs to dying kings, and rode howling in the wind, followed by the souls of the damned – all that remained of Odin the Wise. But Thor? Tales arose of a red-bearded man who challenged this Christ fellow to hand-to-hand battle, if he dared to fight. The peasants were loathe to forsake their old defender; this new god, they said, had taken human form once, but he didn't drink and carouse or let his head be turned by flattery. Thor was *human;* a man of the people; no wonder they loved him. His name is still commonly given to Scandinavian boys; the fifth day of the week is still Thor's-day. The trolls have been replaced by other terrors, and I like to think the blustery old fellow is still around, somewhere.

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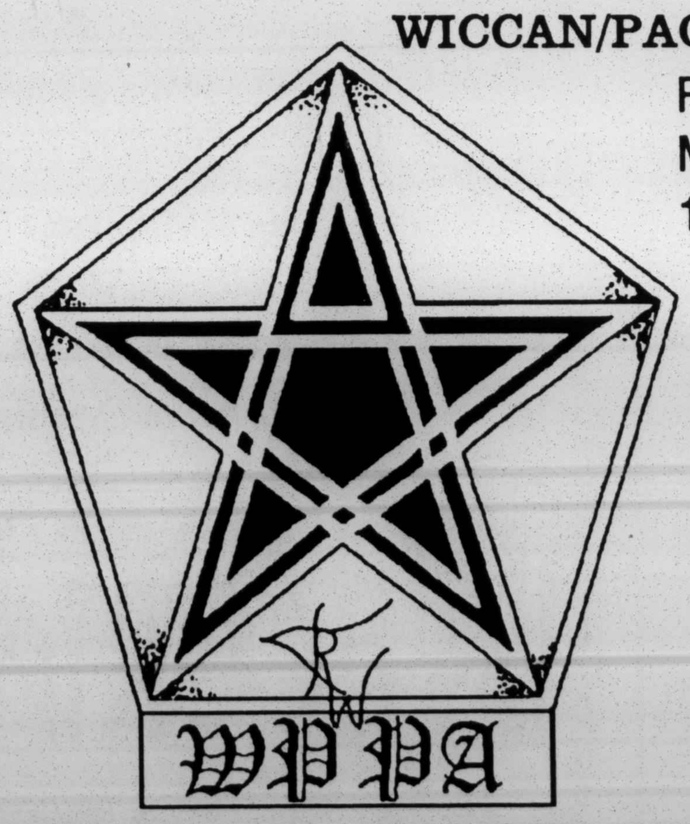

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A FARE-THEE-WELL FROM SHADOWPATH GROVE

by SeaFire and Hank

Altar: 2 chalices, one with "spirits", one with a non-alcoholic beverage

3 candles, one lit before you begin, the other not lit (it will be a gift)

I. Announcement of Ritual

II. Purpose of Ritual

III. Tree Meditation

IV. Opening of the Gates

V. Invocations:
a) Nature Spirits
b) Ancestors
c) Gods and Goddesses

Invocation to Danu and the Dagda

VI. Person leaving sits in the center of a circle of grove members. (S/he may sit, lie down, etc. as long as s/he's comfortable.)

People in circle pass the candle that will be given to the person leaving, like a "talking stick", so that their feelings, thoughts, and energies go into the candle. Each person in circle may participate in the following, or pass:

Three rounds: As the candle is passed, each person addresses the following:

1) A significant memory of _____ (Person leaving)
2) A thing I like about _____.
3) A thing I will miss about _____.

[The candle goes around the circle three entire times, and then is given to the person leaving.]

VII. Asking of blessings upon the chalices.

IX. Chant: All: (Pass chalices during this)
Walk with wisdom from this hallowed place
Walk not in sorrow, our roots shall e'er embrace
May Strength be your brother and Honor be your friend
And Luck be your lover until we meet again.

X. Reversal of the Ritual:
Thanking of Danu and the Dagda
Thanking Goddesses and Gods
Thanking Ancestors
Thanking Nature Spirits
Closing of the Gates
Reversal of Tree Meditation

Declaration of the end of the ritual

Departures, whether temporary or permanent, can be painful things. We hope that this ritual reflects the emotional impact that intentional farewells have. As we strive to make definite beginnings in our grove, so do we honor endings and major changes. A conscious, acknowledged Rite of Passage can speed the healing and ease the transition, and makes the change easier to deal with than those having a lot of "loose ends" and words left unsaid.

A "talking stick" is a custom I (SeaFire) learned from a Sioux teacher. It is a stick that may be highly decorated or not. It is large enough to enforce its purpose: its bearer speaks his/her heart until they willingly pass the stick on to the next person. They are to speak *without interruption.*

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Druid Circuit Riders?

by SeaStrider

One of the great difficulties that many groups encounter in being taken seriously as a religious group rather than as a hobby is in resisting the temptation to behave like exclusive little clubs. One of the fundamental ideas of ADF was that ADF Groves were to be open groups. That is, Groves were to be open to the Pagan public who wish to attend religious services. Thinking about this problem, I stole an idea from the Masons and came up with a solution of my own. These are only opinions. If we wish to be taken seriously as a religion we must come up with a solution to this problem that respects both the privacy of the Groves as well as the needs of our Pagan public and the other members of ADF.

The Masons, an old Mesopagan group, are organized into Lodges. Each state in the US, and each country overseas, has a Grand Lodge which charters the local Lodges. One of the officers of the Grand Lodge has the sole job of riding circuit. He must visit every subsidiary lodge at least once per year. This is in part to ensure that the Lodge is conducted in due and proper form and to ascertain that the Lodge has a charter or warrant. This could be adopted in part by ADF, at least in the Northeast for now.

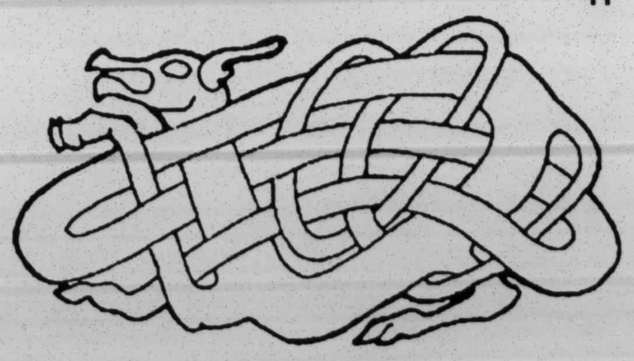
Somebody would travel to each of the Groves once a year to ensure that they are not acting like exclusive cliques. The traveler might or might not have to give notice of his or her visit. If no notice is to be given, Groves would have to tell the inspector where they are going to meet for their upcoming rituals. At one of the rituals, s/he would show up. S/he would not normally have a part in the ritual. His/her job is to observe and maybe write a report to send to the local Grove and the Mother Grove with compliments and suggestions. They might comment on how well the group is working together, and how the ritual is being performed. In the spirit of 'it's your idea, you implement it', I am willing to do this job. (Helps to have long periods of time off from work). This is not a job for the Archdruid, his visits should be pre-arranged and for special occasions, especially since he needs to be paid for his expenses.

The inspector would also be able to say 'Hey, that's a neat idea, why don't you submit it'.

Another idea would be to require some recruiting on the part of the Senior Druid or even better, the Grove as a whole. The Grove would have to invite at least one new person to each of the eight High Days. This person could be an ADF member from another Grove, a local solitary Pagan, a new comer to Paganism, or even a local minister (to prove that you are not Devil worshipers and to encourage positive community relations). This guest is extended an invitation to attend a ritual, but is not being recruited to join ADF per se. (If that happens, so much the better.)

Tied into the preceding paragraph is another issue. While no one-time, or even occasional guest is expected to (immediately) become a card carrying member of ADF, the same does not apply to regular attendees. One Protogrove broke up, in part, because of this. There were only one or two ADF members among the regular Grove members. This generated a feeling of ill will, in that the dues-paying ADF members resented what appeared to be freeloading. Anybody who regularly attends the meetings of a Grove should be a member of ADF. (Please note: the preceding story about the proto-Grove is coming from my memory of what I was told by a member. Even if I got the story wrong, it still makes it's point.) Say, they must join within 4 months of regularly attending meetings. This allows them to see if they like the type of ritual being done. Obviously, any ADF member can attend any public ritual (the eight High Days) or lunar (twice monthly) meetings. The immediate problem with requiring Grove attendees to be paid up ADF members is that nobody should be barred from attending worship services due to lack of money. Maybe this should be modified to only ADF members may have a part in the ritual beyond being a member of the "congregation" more than once in a great while. This needs lots of brainstorming.

These are just some ideas written very quickly. They need lots of refinement. Please write in with suggestions on how to help keep ADF an out in the open organization. Also how to get people who normally attend ADF functions to be ADF members. If you have a better idea submit it!



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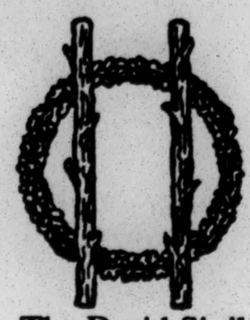

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Wood & Water. English Pagan newsletter with emphasis on ecology and feminism. 4x/year/£8. (British Currency only.) Free to prisoners. 77 Parliament Hill, London, NW3 2 TH.

Yggdrasil. Norse/Heathen journal. 4x/$6/$8 US & Can./Other. Sample $2. Chex & m.o.'s to "Freya's Folk", 537 Jones St. #165, San Francisco, CA, 94102.

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