

ADF Leadership Handbook

**Compiled and Edited by
Rev. Sean W Harbaugh and Rev. Caryn MacLuan**

ADF Publishing



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Published by:

Ár nDraíocht Féin Publishing
Tuscon, AZ

www.adf.org/publications/books/

ISBN: , 0-9765681-8-6

ISBN-13: 978-0-9765681-8-6

Library of Congress Control Number: 2014933341

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Cover & Layout: Steph Gooch

Welcome to the new *ADF Leadership Handbook!*

Here is the first edition of the *ADF Leadership Handbook*, which replaces the old *Grove Organizers Handbook*. ADF recognizes that leadership is for all our sub-groups, including our Groves and Protogroves, and this called for a new format. While much of the information in this edition has been based upon articles from the old handbook, all of it has been updated, and there are many new articles as well. We hope that this booklet will answer all of your questions and concerns.

As with any publication, we know that changes will be made and the information in here will go out of date. Should you be reading this in a printed version of the handbook, and need to answer any questions that you do not find answered in here, please check the ADF web site at [**www.adf.org**](http://www.adf.org) where you will find the on-line version of this booklet. There will be regular updates to the on-line version, and these changes will also be made to subsequent printed versions.

Another valuable resource for Grove and Protogrove leaders is the Senior Druid email list, a service of the Council of Senior Druids (CoSD). And if you do find questions that are not answered, please let the CoSD know so that those questions can be answered and included in the next edition.

We understand that at times the task of running a Grove, Protogrove, or other sub-group can seem daunting, but there are many people here to help you. That includes members of the CoSD, the Clergy Council ([**www.adf.org/members/org/clergy-council**](http://www.adf.org/members/org/clergy-council)) and the Mother Grove ([**www.adf.org/members/org/mg/**](http://www.adf.org/members/org/mg/)). Please feel free to talk to them whenever you have questions or simply need to vent!

Remember that when you are feeling buried under responsibilities and procedures, try to relax and enjoy what you're doing. As we've said many times before, Paganism is supposed to be fun!

Bright Blessings!

Rev. Kírk S. Thomas

Archdruid - Ár nDraíocht Féin (ADF)

Acknowledgements

When I was given the task to redesign the *ADF Leadership Handbook*, I realized very quickly that it was a very big and important task. I looked at what was already compiled and decided to rethink the direction this project was headed. Immediately I needed to assemble a team to help me rewrite several of the articles. I want to specifically thank my co-editor Rev. Caryn MacLuan for working really hard to help make this a reality. Without her assistance, this book would never have been published. A big thank you goes out to the ADF Deputy Chronicler Steph Gooch for all of her guidance and assistance with this project. I also like to thank the following contributing writers, for without them lending their wisdom and experience the job of putting this together would have been impossible:

Isaac Bonewits
Ashley Bryner
Amy Castner
Rev. Ian Corrigan, Arch-Druid Emeritus
Todd Covert
Bardd Dafydd
Rev. Michael J Dangler
Rev. Skip Ellison, Arch-Druid Emeritus
Rev. Crystal Groves
Bert Kelher

Rev. Nancy McAndrew
Rev. Caryn MacLuan
Meredith McDonald
Brandon Newberg
Noira
Rev. Kirk Thomas, Arch-Druid
Anthony R. Thompson
Michelle West
Craig Wilcox
J Niszsza Zeron

The above authors have years of combined experience building and maintaining Groves. This handbook captures this experience and places it into this amazing resource guide for you to use to aid you in building a long-lasting, successful Grove. I am honored to have been given the opportunity to edit and compile this book.

Bright Blessings,

Rev. Sean W Harbaugh
Co-Editor

Table of Contents

Forward: Welcome to the new ADF Leadership Handbook.....	[page#]
Acknowledgements.....	[page#]
Chapter 1: An Introduction to ADF	
What is ADF?	[page#]
Commonly Asked Questions	[page#]
ADF Druidism and Wicca	[page#]
ADF Organizational Structure.....	[page#]
Chapter 2: How to Start an ADF Protogrove	
How to Organize a Protogrove	[page#]
Planting a Protogrove.....	[page#]
Critical Information for the new Grove Organizer.....	[page#]
Naming Your Grove or Protogrove.....	[page#]
A Personal Inventory for Leaders	[page#]
Defining a Leader	[page#]
Chapter 3: Becoming a Chartered Grove	
Making It Work on a Shoestring Budget	[page#]
Ritual Place: Where Do ADF Groves Hold Their Rituals and Meetings?	[page#]
Building a Solid Foundation	[page#]
Becoming a Grove	
Reports and Inter-Grove Communications	[page#]
Creating By-laws for Your Grove	[page#]
Handling Your Grove's Money	[page#]
Tax Exempt Status and Your Grove	[page#]
Tax-Exempt Status: Step-By-Step (ADF website).....	[page#]
Getting Your Grove Chartered (ADF website).....	[page#]

Fully Chartered and Beyond

So You've Become Senior Druid	[page#]
How to Apply for a Full Grove Charter	[page#]

Chapter 4 Grove Administrative Duties

Protogrove and Grove Officers and Directors (ADF website).....	[page#]
Grove Leadership Styles and Conflict of Interest	[page#]
Meeting Agendas.....	[page#]

Chapter 5: Going Public—Advertising, Creating a Public Image, and Handling Growth

Representing ADF in Public	[page#]
Dealing with the Media: A Guide for Grove Leaders	[page#]
Don't Scare the Neighbors!	[page#]
Advertising and Promoting Your ADF Grove: A Learning Experience	[page#]
How to Market Your Grove.....	[page#]
Consistency, a Key to Growth	[page#]
Attracting and Keeping New Members.....	[page#]
Dealing with Unexpected Growth: Expanding and Contracting ADF Groves — One model...	[page#]

Chapter 6: Hospitality and Moderation

The Importance of Grove Hospitality	[page#]
Developing a Culture of Acceptance	[page#]
Accommodating People with Disabilities	[page#]
Dealing with Conflict and Effective Communication	[page#]
Weeding the Garden.....	[page#]
Delegation	[page#]
Burnout	[page#]

Chapter 7 Activities of a Protogrove or Grove

The Worlds and the Kindreds	[page#]
A Cosmological Pre-Ritual Briefing	[page#]
A Pre-ritual Briefing Outline	[page#]
Liturgy.....	[page#]
ADF Core Order of Ritual (ADF website)	[page#]
How to Do a Liturgical Briefing (ADF website)	[page#]
Ritual Performance.....	[page#]
The Well-Trained Ritualist – a Summary	[page#]
Divination for Public Ritual	[page#]
The Role of the Seer in ADF Ritual	[page#]
Magic in the Grove – The Place of Magical Arts in ADF	[page#]
Incorporating Children into Your Grove Events	[page#]

Chapter 8: Ethics, Boundaries and Leadership Support

Ethics in ADF	[page#]
Personal and Professional Ethics for ADF Leaders	[page#]
Boundaries	[page#]
Sacred Cow Tipping: Polyamory and Leadership Structures.....	[page#]
Sexual Relationships in Your Grove	[page#]
Registered Sex Offenders.....	[page#]
Are you a Mandated Reporter?	[page#]
Sexual Misconduct Policy (ADF website).....	[page#]

Chapter 1

An Introduction to ADF

What Is ADF?

*By Isaac Bonewits
(edited posthumously)*

The Irish words, pronounced ‘arn ree-ocht fane’, mean ‘Our Own Druidism’, and that’s just what ADF is — a completely independent tradition of neo-Pagan Druidism. Like our sisters and brothers in the other neo-Pagan movements, we’re polytheistic Nature worshippers, attempting to revive the best aspects of the paleo-Pagan faiths of our ancestors within a modern scientific, artistic, ecological, and holistic context. Like our predecessors and namesakes, the Druids, we’re people who believe in excellence — physically, intellectually, artistically, and spiritually.

We’re researching and expanding sound modern scholarship about the ancient Celts and other Indo-European peoples, in order to reconstruct what the Old Religions of Europe really were. We’re working on the development of genuine artistic skills in composition and presentation. We’re designing and performing competent magical and religious ceremonies to change ourselves and the world we live in. We’re adapting the polytheologies and customs of both the Indo-European paleo-Pagans and the neo-Pagan traditions that have been created over the last fifty years. We’re creating a nonsexist, nonracist, organic, and open religion to practice as a way of life and to hand on to our grandchildren. We’re integrating ecological awareness, alternative healing arts, and psychic development into our daily activities. Together, we’re sparking the next major phase in the evolution of neo-Paganism and planting seeds for generations to come.

ADF was started by P.E.I. (Isaac) Bonewits, known in the neo-Pagan community as an author ([Real Magic](#), [Rites of Worship](#), [Witchcraft: A Concise Guide](#), [Authentic Thaumaturgy](#)), editor, teacher, polytheologist, activist, priest and bard. He was a neo-Pagan Druid for nearly forty five years and dedicated his life to reviving Druidism as a modern, healthy, ‘Third Wave’ religion capable of protecting and preserving Mother Nature and all Her children. He passed on to the Summerlands August 12, 2010.

As a member of ADF, you’ll be able to communicate with hundreds of others interested in Druidism, join local congregations (called ‘groves’) of fellow Druids, attend regional gatherings, and enroll (if you wish) in the toughest neo-Pagan clergy training program in existence. The Membership and Networking Form that you’ll fill out will give you the chance to list all the research areas, arts, skills and

interests you have that you'd enjoy sharing with other members. You'll also be able to tell us what your concerns and priorities are, and how you think ADF should focus its energies.

OakLeaves comes out every quarter (May, August, November, and February) and announces ADF policies, local grove activities, lectures and other appearances, modifications to the study program, etc. There are also articles and letters about a variety of topics concerning neo-Paganism in general and ADF Druidry in particular, including rituals, artwork, poetry, calls for action, etc. ADF's *OakLeaves* journal was created in January of 1997 to fulfill the news-oriented functions formerly served by *News from the Mother Grove* and the article-oriented functions of *Druids' Progress*, both of which have been consolidated into *Oak Leaves*. Selected articles from all three publications are available, and a subscription to *OakLeaves* can be ordered by members and non-members. Back issues are available through the ADF eStore.

The *ADF Leadership Handbook* is available to all members wishing to organize a grove in their area. It contains legal information, organizational rules and advice, sample ads and notices you can use to attract new members, etc. It also contains contact information for a variety of helpful people in ADF who can assist you with any questions or problems that you have.

More than 8000 people have joined ADF in the past, and our current active membership is over 1300, making us the largest neo-Pagan Druid organization in the world. We have legal status as a Non-profit Religious Association, and donations are tax deductible. Groves and protogroves are being organized all over the world. Songbooks, informational pamphlets, a polytheological dictionary, and other Druidic publications are in the works. Regional gatherings are held throughout the year, especially during the summer. In short, although our long range approach is 'as fast as an oak tree', we're growing more rapidly than any of us expected. So ask yourself—why not excellence?

Commonly Asked Questions

By Rev. Michael J Dangler

There are several things that every Grove Organizer (GO) and eventual Senior Druid (SD) needs to know before starting out. These are the common questions that show up during pre-ritual briefings, when talking to people who don't know much about Druidism, and when trying to explain the ADF 'brand' of Druidism.

How do you pronounce 'Ár nDraíocht Féin', what language is it, and what the heck does it mean?

The correct pronunciation is 'arn ree-ocht fane', and it's a modern Irish (Gaelic) phrase meaning 'Our Own Druidism'.

If you're really unsure of the pronunciation, call someone (your Grove Mentor is a good starting point) and ask them to repeat it for you verbally. You can also find an audio file of the pronunciation at <http://www.adf.org/about/basics/adf-spoken.wav>

Why are Groves required to do public ritual (as opposed to private)?

There have been several good reasons given for this in many essays written by our membership. Ian Corrigan wrote:

In the Druidic tradition the obligation to perform public ritual has always been strong. The ancient druids were the administrators of ceremony and acted as sacrificers, diviners and counselors for their folk. We hope to follow their example, and our work centers around modern public Paganism.

— *Magical Skills in Druidic Ritual*

We're looking to show people that we are an active, spiritual tradition. We also want to bring consistent, accessible ritual to areas that lack it. Quite often, ADF Groves will be the only Pagan group in town that provides open, public worship, and many people need that.

Finally, we really need to look no further than the ADF Constitution for the reason:

Article 1:2:

2) Since one of the primary duties of the ancient Druids was to lead their tribes in magical and religious activities, ADF advocates and practices, as an integral part of our faith, open, inclusive, and public ceremonies to worship the Earth Mother and the Old Gods and Goddesses, rites of passage to mark the cycles of our lives, and magical rituals to accomplish our other goals in an honest and ethical manner.

Why is ADF Indo-European (IE) in focus?

Very simply put, that's who we are. There are many similarities between IE cultures, and ADF was not founded as a purely Celtic organization. If ADF were a neo-Pagan church, open to all versions of Paganism, we would have no real identity. Our focus on IE cultures helps us move from having an incomprehensibly huge focus to having a somewhat smaller focus.

For the best reason why, see this in the preamble the ADF Constitution:

Ár nDraíocht Féin . . . is the legal structure for a neo-Pagan Druidic religion based on the beliefs and practices of the ancient Indo-Europeans, adapted to the needs and sensibilities of modern people.

This does mean that our rituals all fall into a general IE focus, too. An ADF Grove cannot do, for example, an Egyptian ritual or a Nepalese yak herding ritual for a High Day, or even as an official ADF rite. This also allows Groves to draw on other Pagan mini-communities for members, though, opening the organization up to Asatru, Hellenes, and many other types of Pagans. ADF has a unique identity that is partially caused by its diversity.

Do we have to wear the funny white robes?

No, you don't. White robes are hard to find (even at Renaissance Faires) and they're usually expensive when you do find them. If you attend an ADF festival, you're likely to see several people dressed in white robes, but you'll also see a plethora of other colors and clothes. Rituals have been led in sarongs, cut-off jeans, and (occasionally) in the nude. Wear whatever you want.

Several ADF members have patterns you might also be able to borrow if you wish to sew your own. Just ask around.

One caveat, though: certain things are explicitly defined as inappropriate for wearing. From the ADF Membership Guide:

Swastikas or other symbols now associated with racist movements and organizations, regardless of their historical origins, may not be used in ADF activities, whether public or private. Members of ADF may not wear white robes with pointed hoods that completely hide their faces. Membership in any racial supremacist organization or movement will be grounds for expulsion.

Where do Groves and Protogroves fit in the organization?

Groves are local congregations of ADF, or 'branches of the tree' if you will. They have a good amount of autonomy, and they provide support for the people who belong to the Grove, and also as a resource for the community around them. As Senior Druid of a Grove, you serve to notify the rest of your

Grove about the goings-on at the international level, and also act to give the leadership of ADF, through your position on the Council of Senior Druids, a view of the concerns of the members and the Grove and to vote on policy.

Protogroves are also basically autonomous, and they are generally seen as evolving toward Grove status. Protogroves have the help of the Council of Senior Druids (if they ask for it), and also have a mentor available to them if they need direct help.

As a Grove Organizer, you would have input into the policies presented on the Council of Senior Druids (even if you can't vote as a GO), and can raise questions and provide solutions to the same.

Both Groves and Protogroves serve as the front line of our image in the Pagan community, and it is from contact with our Groves and PGs that most people decide they're interested in joining ADF. The Groves and Protogrove are our face to the world.

How do I include everyone in the Grove's Hearth Culture?

I founded Three Cranes (www.threecranes.org) as a Continental Celtic Grove. I've been very, very careful to say, "Okay, I want this to be about everyone's cultural focus. This isn't the Mike Show, it's the Three Cranes show." Only one person has requested that we do a different style of High Day, and I said 'sure'. So we're doing Saturnalia now.

Now, Celtic Groves have a very nice option. The Celts never celebrated the solstices and equinoxes, at least as far as we can tell. So, if you want, you can do what Three Cranes did: We wrote into the Bylaws that the four cross quarter holidays would be in our Grove's cultural focus: Continental Celtic. The other four High Days are open to any other IE culture that the Grove may want to do.

I knew when I started that we were going to have Asatru, Roman, Greek, etc. members. I wanted to include them all, because I really felt (and still feel) that a Grove can have much strength in diversity of culture. Plus, it opens up the Grove to accepting members from all sorts of nifty cultures, not just a single culture that may or may not be commonly worshipped.

I actually asked a Grove Member in our first meeting what Hearth Culture he wanted to work in. I kind of tentatively stated that I wanted Gaulish, and he said that was cool with him. He was of a Welsh bent but it didn't matter to him what we chose.

Of course, this worked out well for me, because I knew why I had formed the Grove in the first place: I was doing this under the guidance of a personal Gaulish patron, and it was Him that I wanted to worship. There is a lot left for me to do before I can comfortably say that He is the Patron of the Grove, but I'm working on it.

Also, add in other High Days as you see fit. Nothing in the ADF Bylaws limits any Grove to only eight High Days, so be creative and open up your calendar. Make sure that if a person wants a ritual that's, say, Asatru, that they're willing to do some work, though. You may still end up leading it, but you need to impress upon them that you won't do the work for them.

On some levels, you will probably have to compromise a bit. Grove Spiritual Practice isn't the same as personal religion, and no matter what you do, you'll have to keep the people with other Hearth Cultures in mind. Not only must the GO be flexible in deviating from their personal practice, but it is important to explain to all new members that the goal is to build a shared practice, which is very likely to be different from what they may do in private.

Then again, you can take the autocratic approach and just tell people that, “It’s the Irish way or the highway,” if you want. Some Groves have found it successful, but many Groves like to include the full spectrum of their members’ beliefs in their rituals.

If you take this road, though, it would be helpful to remind your Grove members that you have a ‘pantheon-of-agreement’ just for your work as a Grove, and that each person is encouraged to work in their own personal practice.

How does my Protogrove or Grove remain in compliance with reports and officer membership?

There are some simple ways to ensure that your Grove stays in compliance with both Quarterly Reports and Officer Membership requirements.

When elections occur, look at your Bylaws. How long is the term? Ask the new officer to pay his/her ADF membership all the way through the duration of the term.

Set office terms to start on a High Day — most Groves make this Samhain. That way, the outgoing officer can make a final report, and there’s no danger of lapsing between reports.

Senior Druids should require officer reports due the day, or even the week, before the Grove’s Quarterly Report is due. This serves to remind the SD of the report, and also helps to keep them up to date.

The Grove Bylaws should describe exactly whose job it is to submit Quarterly Reports. This reduces finger pointing and keeps every officer aware of whose job it is.

Read your e-mail. Occasionally reminders are sent to ADF-SD and ADF-Leadership, and often Quarterly Reports from several Mother Grove members are included on those lists.

Those are some simple ways of keeping your Grove in compliance. Remember that two missed reports will put you on probation, and a lapsed membership can cause a Grove to be downgraded to Protogrove or a Protogrove to cease to exist! We don’t want Groves disappearing!

ADF Druidism and Wicca

By Rev. Michael J Dangler

The Wiccan (‘neo-Pagan Witchcraft’) movement includes the vast majority of the 100,000 to 250,000 people involved in neo-Paganism in North America. About three-quarters of Our Fellowship are or have been followers of Wicca, and ADF is inclusive of their beliefs as well.

The two religions have far more in common than they have separating them. Wiccan covens can, and do, function as special interest groups within larger ADF groves, along with bardic, healing, ecological, divinatory, and other groups.

Because it’s important that everyone know where the author comes from, I’d like to take a moment and tell everyone who I am, where I got my information, and to affirm that I’m not an ‘expert’ on Wicca at all, though my research has led me to a pretty good understanding.

I’m currently the Senior Druid for Three Cranes Grove, ADF, and I have never been Wiccan. I have been involved in Paganism for 8 years (as of this writing), all of them as a Druid. These last four years, I’ve been involved in ADF, and when I talk about Druidry (especially in this essay), I’m referring explicitly to ADF Druidry, which is vastly different than the various British Traditions — such as OBOD and the AOD, and is even different than the American Druid groups, like the Henge of Keltria. Expanding on those groups is another essay entirely.

Because I have never been Wiccan, I have enlisted some help for this essay. A close friend of mine, SilverPeace (a Dianic Wiccan), sat down with me and we hammered out the basics of this essay. We used Silver's experience and Scott Cunningham's The Truth About Witchcraft Today as our primary source. I also had Karen Dollinger, an Irish Wiccan, proof the essay and make suggestions before making this public.

Again, I'm no expert in Wicca, and there is no way I could possibly cover all the various schools or traditions of Wicca. I'm hoping that with the use of Cunningham and two Wiccans of vastly different experience, I can prevent factual errors, but they sometimes slip through. Constructive criticism is very welcome. I want this essay to be the best it can be.

Finally, there will be a bit of an 'Us/Them' tone to this article that I can't really avoid. When in doubt, go right back to the first two paragraphs of this essay. I don't want to pretend that there's some mythical, magical separation between the two religions, because there just isn't.

That said, let's dive into the differences (and similarities!) that Wiccans and Druids have!

According to Cunningham, all Wiccans hold the following beliefs:

- Reincarnation
- Reverence for a Goddess and God
- No Proselytization
- Belief in Magic
- Reverence for the Earth

I think we should modify some of these things, since the movement has grown to a huge extent since Cunningham published this book, and then compare them to ADF Druidism.

Wiccans have many different ideas on reincarnation. Sometimes it's karmic, other times it's about learning lessons, and sometimes this life has no effect at all on the next. Some believe that they will rest for a time in the Summerlands and then come back, while others take a more neo-Platonic view of it, but there is always some form of recycling.

People in ADF have a broad range of afterlife theories. Some believe in reincarnation, some in an afterlife where they don't come back at all, and some believe that nothing happens after death.

'Reverence for a Goddess and God' is also somewhat problematic. There are three big possibilities for what the nature of deity might be for Wiccans: all deities are one deity (usually a single Goddess); all deities can be seen as facets of a single Goddess and God pair; and a form of polytheism, where each deity is his/her own self, not part of a larger whole, but are perhaps aspects of a God/Goddess pair, or perhaps the Goddess and God are archetypes. Because of this, we're going to go with 'reverence for a Goddess and God archetype'.

ADF ritual sees each deity as an individual entity. The ritual assumes polytheism and deals with each deity in its own right, assuming that each one has her or his own personality. There is no single Goddess or God called in any ADF rite. Of course, most ADF rites have a section for praise offerings, and I have heard individual members call on the 'Great Goddess', and this is acceptable, as well. The main difference is that ADF's liturgical structure is built around polytheism, where most Wiccan rituals are built around either a singular deity or a male-female pair.

When it comes to proselytization, belief in magic, and reverence for the earth, Druids and Wiccans generally agree. Individual politics might not make them agree all the time on the question of reverence for the earth, but a general reverence for nature is inherent in each religion.

Some other common ideas about the differences:

- ADF has a Standard Liturgy that all Groves follow to some extent. Nothing like this exists for Wicca, though certain traditions may have either a basic outline, or rituals that are done exactly the same each time. Those rituals are not cross-traditional, though.
- There is a very different view of source material, as well. ADF Groves all work in a strictly Indo-European focus, while Wiccan Covens often draw from various cultures and groups. Of course, just because one belongs to ADF does not mean that they can't worship who they wish, but the Grove rites must work in an IE cultural focus.
- Some Wiccans cast circles or spheres, or create cones of power at their rites; ADF rituals do not use these things. Circles, spheres, and cones of power are sometimes used to contain energy in order to focus and fire that energy at a specific target, and ADF ritual builds energy in other ways, from opening Gates to creating a sacred center to attunements designed to pull on the powers of Earth and Sky, and this energy isn't contained in an impermeable barrier (people are free to come and go in rites quite often).
- I've heard it described that Wiccans build a temple between the worlds, and that Druids do no such thing. A temple between the worlds is a place where the celebrant meets the deities 'half-way', outside time and on a separate plane. The ADF liturgy consecrates the space and forms a focus for worship, but keeps the celebrants firmly in this world. This is possibly the prime difference between the ritual structures.
- ADF is a church, built on local Groves (congregations). Each of these Groves has a multitude of things in common, including an Indo-European focus and a devotion to public, accessible ritual at least eight times a year. Wicca does not imply an organization, and Wiccan Covens belonging to organizations (such as Covenant of the Goddess) do not necessarily build on similar beliefs or cultures. Some Covens do hold public worship, but the vast majority does not.
- ADF does not profess any manner of dogma, aside from the 'Doctrine of Archdruidic Fallibility', in which the Archdruid is allowed (if not expected) to make a few mistakes. ADF's structure isn't one of power hierarchies, but rather one of democratically elected leaders to help run the group and keep things running smoothly. It could be compared a bit to Coven structure, just 'bigger.'

Really, it's that simple. ADF and Wicca are not mutually exclusive groups, and we don't want to be throwing our weight around. Membership in ADF does not mean that a Wiccan has converted to Druidism, just as membership in a Coven won't mean an ADF member has 'converted' to Wicca.

ADF Organizational Structure

*By Anthony R. Thompson
(Updated by Rev. Sean Harbaugh 2013)*

This article originally appeared in the print version of the ADF Membership Guide, and as such is rather long. However, it does have a lot of very good information about ADF's organizational structure, information that many new and potential members frequently ask about.

ADF Local

The 'local' level is the level where most ADF members interact with ADF on a regular basis. For many members this means spiritual work in our local congregations (Groves), but it also means private

spiritual work on a solitary basis. This level also includes day-to-day religious practices such as morning libations, daily offerings to one's patron gods, interactions with other local ADF members, etc. While ADF as an organization provides an overarching framework for individual spiritual practice, the majority of our most important work occurs by individuals practicing their devotion to the Kindreds at their own hearths and among their own folk, and there are as many ways for individuals to do that as there are members in ADF. In fact, one of the most fundamental functions of ADF as an organization is to give members a network to share their own religious practices with other members and thereby enrich their own spirituality.

Groves and Protogroves

Local spiritual practice is for many members synonymous with group worship in Groves and Protogroves. The formal definition of Groves and Protogroves is the following:

An ADF grove may be formed by any group of three or more voting members of ADF who live in the same geographic area, who gather at least twice a lunar month to study and practice Druidism within the context of *Ar nDraiocht Fein*, and who are chartered by the Mother Grove as a local congregation.

A Protogrove may be formed by one or two voting members in a given location who are attempting to start a grove. Protogrove status is given to most who request it provided there is a publishable (secular or religious) name and an official mailing address.

Those definitions indicate a few things, the first being that groves are larger, requiring at least three ADF members. Second, Groves must be established through a formal application and chartering process, while the process to establish a Protogrove is much more speedy and informal. Lastly, Groves have some other requirements that Protogroves don't, such as doing eight public High Day rituals a year, quarterly community service, etc. It is possible for a Protogrove to grow to a size where its members wish to apply for Grove status, something that happens frequently and is usually approved fairly quickly.

You can view an online map showing the locations of current Groves and Protogroves worldwide.

Some Groves and Protogroves have sufficient members and interest that they have their own local sub-groups such as grove guilds and special interest groups. The Shining Lakes Grove's Liturgist Guild, for example, is a sub-group within Shining Lakes Grove which focuses on liturgical issues for the grove. Often such groups have special forums or meeting times that are apart from the normal grove calendar of events, providing extra means for interested members to get involved in the Grove.

Solitaries

Finally, while you may encounter an emphasis on grove-oriented spirituality in ADF, we are by no means an organization that serves only grove members. Our emphasis on public ritual does lead us to focus on grove activities, such as founding new groves, encouraging sharing of resources among existing groves, etc., but we recognize that a very significant portion of ADF's membership is solitary (and often solitary by choice). Here we must reiterate that while group ritual is important, it is also relatively infrequent (eight times a year minimum for groves), and that the real work of Our Druidry occurs every day in our individual homes and hearths. For that reason we value our solitary members especially for continuing the work of Our Druidry in their lives and sharing their experiences with others. The most valuable resource we provide for solitary ADF members, then, is the networking between members that occurs at the national level.

ADF National

The 'national' level of ADF is the level of ADF as an overarching organization which provides services to individual members and groups such as Groves and Protogroves. Many of our members outside the United States have expressed concern that 'national' means the U.S., but 'national' is actually used in the sense of 'at the level of nations' and thus includes our valued members in Canada, France, Germany and other countries. This is the level at which individual geographic origins are largely ignored as we work together to build the larger infrastructure and spirituality of Our Druidry. Often this is made possible by our electronic services such as the ADF electronic mailing lists and web site. These resources will be covered at the end of this section, after the different organizational structures of ADF at the national level are described.

All of the various organizational systems in ADF work together to maximize our total communication with each other. Unlike most mainstream religions, which have only 'vertical' communication between people who are 'higher' and 'lower' on some kind of totem pole (and which inevitably run into blocks, censoring, and 'screening' of information in both directions), in ADF we encourage everyone to talk to everyone!

Senior Druids talk to each other, their grove members, and the Mother Grove. Participants in the Study Program talk to each other and to members of the Council of Lore. Anyone can organize a guild, study circle, or other SIG, drawing members from across all Circles and around the world. Hierarchy has its uses, provided that it stays organic and flexible. In ADF we are evolving new ways to empower all our members, while still staying structured enough to get some work done.

Regional Druids Are There To Help!

ADF is divided up into regions where there are certain concentrations of members. These regions can be quite large (all of Europe is one region, as is the Asia-Pacific area) while others are relatively much smaller (such as the Northeastern USA). But one thing the regions have in common is a representative on the Council of Regional Druids, whose Chief sits on the Mother Grove.

These Regional Druids are there to help our members in any way they can. They handle and mediate disputes within the region. They bring the concerns of the membership to the leadership in ADF. And they visit groves, protogroves, and solitaires to help create connections between the folk and the rest of ADF. They even have a special donation fund to help them travel (and if you want to help, go to our donations page at www.adf.org/donations/ and donate to your Regional Druid fund)!

If your group would like to have a visit from your Regional Druid, just contact them – it's as easy as that. You can find out who your regional representative is by going to the council web page at www.adf.org/members/org/cord/ and clicking on your region. If you don't know what region you live in, you can go to your My Info page at www.adf.org/members/account/myinfo.html where you can find all sorts of things about your membership, including your renewal dates as well as your region.

Remember, your Regional Druid is there to help, and they want to hear from you!

Bylaws and Policies

ADF is a 501(c)(3) non-profit Corporation as recognized by the U.S. Internal Revenue Service. To comply with the legal requirements of non-profit status with the IRS, and for our own clarity and surety of operation, ADF operates under a set of 'bylaws' which govern ADF as an organization. Bylaw changes are made with a 2/3 vote of the Mother Grove. The original bylaws were adopted in 1990 by the Mother Grove when ADF was founded, and the bylaws are regularly revised in minor ways by each

Mother Grove. The founding of ADF as a Corporation in 1990 replaced the Association of ADF which had been established in 1987, although ADF was actually started in 1984.

The ADF bylaws describe the operation of rather mundane aspects of ADF's functioning, such as elections, the positions and requirements for Mother Grove and other Officers, how other sub-groups are founded and governed, etc. They are published with the ADF quarterly publication *Oak Leaves* each Lughnasadh, and are also available online.

The Mother Grove has also found that there is a need to document methods of handling situations, which do not need to be in the bylaws per se because they may need to change more often. The Policies and Procedures Manual serves as a place to document these policies, and includes such things as our policy on mailing list moderation, the voting system of the Mother Grove, current Study Program policies, etc. As with all other governing documents in ADF, if there is a conflict, the ADF bylaws supersede it. The Policies and Procedures Manual may be reviewed in the Members section online or upon written request to the ADF Office.

The Mother Grove

The Mother Grove is the legal equivalent of, and is referred to in the ADF bylaws as, the ADF Board of Directors. All members of the Mother Grove are Directors of Ar nDraiocht Fein: A Druid Fellowship, Inc. The composition of the Mother Grove is described fully in the ADF bylaws, but will be summarized briefly here.

The Mother Grove is led by the Archdruid, who provides long-term spiritual guidance and leadership to ADF.

The Vice Archdruid exercises the functions of the Archdruid in her or his absence and will replace the Archdruid in the event of her/his recall, death, retirement, or permanent incapacitation.

The Secretary, also known as Scribe, keeps a record of all votes and minutes of the proceedings of all meetings of the Mother Grove, and announces summaries of those meetings periodically to the membership.

The Treasurer, also known as Pursewarden, presents budgets to the Mother Grove for approval, reviews and reconciles the bookkeeping of the ADF office, creates financial reports for the MG and membership, and approves expenditures greater than \$200.

The Members' Advocate functions as an ombudsperson, representing individual members of ADF at large, with special attention to the needs of minority factions not otherwise represented; the Members' Advocate is a non-voting member of the Mother Grove.

The Chief of the Council of Senior Druids is elected by the Council of Senior Druids to serve on the Mother Grove, thereby representing Groves and Protogroves.

The Chief of the Council of Regional Druids is elected by the Council of Regional Druids to serve on the Mother Grove, thereby representing individual ADF members in various membership regions.

Non-Officer Director(s) may be elected by the ADF membership as a whole and do not have specific defined duties, but represent the membership at large.

The Archdruid is elected for a three-year term. The Members' Advocate is elected yearly, and all other positions are elected every two years.

For further information about specific Mother Grove positions or election specifics, refer to the ADF bylaws.

The National Membership Meeting

ADF has a meeting of the membership annually. Members may cast their ballots for elections at the national membership meeting or by mailing the ADF Office, as described in the bylaws. The location of the national membership meeting is determined by a vote of the membership. The policy on determining the location, from the bylaws, is the following:

The time and location of the annual meeting of the voting members of A.D.F. shall be determined by the membership prior to the close of the previous annual meeting. Nominations for events to host the annual meeting shall be collected by the same method as officer candidate nominations. The nominated events shall be evaluated for suitability and willingness to host the meeting by the Secretary. Candidate events must be held between May 1 and September 1, be sponsored by ADF member subgroups and have been held for at least one year unless no qualifying events exist. All nominations that meet these criteria shall be placed on the annual election ballot for a vote by the general membership. The outcome of that election shall be determined by a plurality vote. Write-in votes shall not be permitted for annual meeting locations.

Other Committees, Boards, and Special Interest Groups (SIGs)

The Council of Senior Druids is made up of all past and current Senior Druids and Grove Organizers, and serves as a resource for SDs and GOs to support each other and share mutually helpful information. The CoSD is also the board from which the members of the Grove Organizing Committee are drawn on a volunteer basis. The Grove Organizing Committee is the group which oversees the application process for new groves and Protogroves

The Administrative Board is chaired by the elected ADF Administrator, and has such positions as Chronicler, Pursewarden, Webmaster, Listmaster, Office Manager, and eStore Manager. Appointments to the Administrative Board are made by the Administrator. The Chronicler is responsible for overseeing all ADF publication efforts, the Pursewarden is responsible for reviewing our financial records to ensure that they comply with generally accepted accounting principles, and the Office Manager is responsible for the main ADF Office which handles new membership processing, membership renewals, and general information requests.

Special Interest Groups (or SIGs) are informal, freestanding groups that may be formed at any time by interested members, and are included in ADF's full national group listing for networking purposes. Examples include the Solitaries SIG and the Children's Education SIG.

Other Committees, such as the Outreach Committee, may be created by a vote of the Mother Grove at any time, on a standing or ad hoc basis. Such committees will be chaired by a Director of the Mother Grove, will have a defined purpose, and must notify the Mother Grove of their activities periodically.

Guilds and the Council of Lore

Guilds are groups of ADF members who have organized together for mutual benefit, especially study and training. They are established by a vote of the Mother Grove and must have their own governing documents, systems of rank, election methods, decision-making processes, etc. While Guilds do not exist solely to support the ADF Study Program, a major portion of their activities is the development and administration of relevant portions of the ADF Study Program. For example, the ADF Liturgists Guild is currently developing liturgical portions of the ADF Study Program, and when the Study Program is complete the Liturgists Guild will administer those training sections.

The ADF Guilds are grouped into the three primary functions of Indo-European society identified by the scholar Georges Dumézil. The first function is magical-religious, and contains the Bardic Guild, Liturgists Guild, Seers Guild, Magicians Guild, and Scholars Guild. The second function is martial and contains the Warriors Guild. The third function is the 'producer' function and is associated with the natural world. It contains the Artisans Guild, Naturalists Guild, and Healers Guild.

The Council of Lore consists of the elected Preceptors of each Guild. The present purpose of the Council of Lore in terms of the Study Program is to formulate a set of General and Functional requirements to submit to the Mother Grove for approval. It will also review Guild specialties as the Guilds submit them, and then will pass them on to the Mother Grove for approval. The long-term purpose of the Council of Lore will be to administrate the general and functional requirements of the Study Program, or delegate the administration appropriately, led primarily by the ADF Preceptor.

The Dedicant Program and Study Program

ADF currently has two training systems, one of which is complete and the other which is under revision. The former is known as the Dedicant Program and it is a year-long study and practice designed to introduce new members into the ways of Our Druidry, including such things as meditative skill practice, recommended readings, consideration of ethical and philosophical issues, etc. The latter is our more comprehensive Study Program and at the time of this writing is still under development, though several Guilds have approved their Study Programs. It should also be mentioned that ranks in the Study Program and Guilds have no religious connotations—**any member may lead rituals** and no one is considered spiritually superior to anyone else due to her/his Study Program or Guild rank.

The Study Program is still under development because we have chosen to emphasize quality over speed in our training, trying to live up to our motto of, "Why Not Excellence?" While this may be somewhat frustrating to those who wish to jump right in now, we have provided the Dedicant Program as an excellent and worthwhile form of interim training, and moreover we believe that the extra work we are devoting to involving our members in the creation of their Study Program will produce a much finer and workable program in the end. The Study Program, when complete, will also have the Dedicant Program as an entry prerequisite, so any work done on the Dedicant Program will benefit students planning to enter the Study Program. Both are only available to members of ADF, and the Dedicant Program is part of the membership package new members receive upon joining.

The Purpose of the Study Program is twofold. In our religion, we seek to honor the Kindreds in the best ways we can, with excellence. While we do High Day rites eight times a year, we do them from a primarily modern perspective, and we acknowledge that our ancestors who were closer to the natural world than us likely knew how to worship the kindreds better than us. We may decide that certain aspects of their worship are incompatible with our modern society (e.g., animal sacrifice), but as an organization we are dedicated to researching their ways so that we can honor the Kindreds with the greatest excellence possible.

Just as someone can be given a piece of paper and read a greeting in a foreign language phonetically, and do so perfectly, so is it possible to fulfill the forms and gestures of our liturgy with technical excellence. However, as a religious organization we are committed to not just technical excellence but spiritual excellence. Just as we would expect a greeting in another language to have more meaning and power when spoken by someone fluent in that language, so do we strive to understand the social and cultural context of the Indo-European peoples in order to practice our religion as fluently as possible. One purpose of the Study Program, therefore, is to provide its students a structured method of knowing the social and cultural

context of the ancient Indo-European peoples, in order that they may practice Our Druidry with understanding of its roots, and achieve spiritual as well as technical excellence.

In addition to giving individual students in our Study Program an understanding of the Indo-European basis for our religion, we seek also to build the religious community itself. We recognize that part of learning — perhaps the most important part — is teaching others and giving back to one's community, and so the second goal of our Study Program is to produce religious functionaries who will use their knowledge and expertise to provide for the spiritual well-being of our community. An essential aspect of that corresponds to the first purpose, namely that the guiding feature of the Study Program is to bring the students and their community closer to the old ways and honoring the Kindreds with excellence.

Priests, Clergy Credentials, and Ordination

Having ordained clergy is important to any religion because such clergy members gain the ability to be officially recognized as clergy by their congregations, and where it matters, to their states also. There is also a benefit to the ADF membership and possibly neo-Paganism in general when there are more officially recognized priests available to perform clerical rituals and duties. Many people have contacted ADF over the years asking for a priest in their area who could help with marriage, house blessing/warding, with memorial rites, etc. and this is a need we are striving to fulfill.

There are two types of Priest in ADF: Dedicator Priests and Ordained Priests. Temporary clergy credentials are known as Dedicator Priest credentials and Ordained Clergy are permanent credentials.

At the time of this writing, ADF currently has several Ordained Priests. Due to the need for ordained clergy in our congregations, and in neo-Paganism in general, our Dedicator and Ordained Priests are currently in the process of creating a special track for ordination which is separate from the ADF Study Program.

The current policies on ordination and granting of clergy credentials are the following:

ADF Priests

- Eligible individuals may request ordination as an ADF Priest by written request to the Chief of the CC. (The terms "lay" and "dedicator" priest/clergy may appear in some other ADF documents and are intended to mean the same thing as "ADF Priest.")
- Eligible individuals are defined as ADF Voting Members who have completed the ADF Dedicator Path Documentation as published in the New Member's Guide and who have completed the First Circle of the Clergy Training Program (CTP).
- In October 2010, a new course outline was approved by the CC for the CTP. Students who complete the First Circle of the pre-revision program must also complete "Law and the Church," "Ethics 1," and "Crisis Response" in order to apply for ordination or advancement.
- Following the verification of the individual's leadership experience the Officers will approve the request for credentials by a simple majority vote.
- The candidate's clergy credentials will be valid immediately upon approval of the Officers.
- The Secretary shall issue an ADF Priest Certificate and Card immediately.
- The Officers shall make appropriate ceremonial arrangements at the next mutually convenient opportunity.
- Credentials shall be valid for a maximum of 12 months, but shall expire annually on November 1.
- Individuals who have been granted ADF Priest credentials may request extensions by contacting the Chief of the CC. In order for extensions to be granted, the individual must

demonstrate continued clergy work each year. Completion of continuing education courses is required every three years. Upon review of a clergyperson's work and history, the Officers may grant one-year extensions to an ADF Priest.

- Individuals who have not yet had their work in the first Circle of the Clergy Training Program approved may continue as ADF Priests until Nov. 1, 2014. All ADF Priests must also have had the following courses: Ethics 1, Crisis Response, and Law and the Church approved by this date. No extensions of credentials may be offered after this date to Priests who have not completed these requirements.
- All extensions will be decided by a simple majority vote of the Officers.
- Individuals who feel that they have a justifiable reason to hold ADF Priest credentials, but who do not meet the stated requirements outlined in this policy may request ordination directly from the Chief of the CC. Such exceptions shall be decided by a simple majority vote of the Officers.
- ADF Priest Credentials may be revoked for sufficient cause, by a majority vote of the entire Clergy Council membership.
- Decisions by the Officers to withhold credentials or extensions or to revoke credentials may be appealed to the Mother Grove by written request to the Members' Advocate. The CC will abide by the decisions of the Mother Grove.

ADF Consecrated Priests

- Only ADF Members who have obtained 2nd circle or higher in the CTP are eligible to apply for consecration.
- Following the verification of the individual's leadership experience the Officers will approve the request for credentials by a simple majority vote.
- The candidate's credentials as an ADF Consecrated Priest will be valid immediately upon approval of the Officers. The Officers will make appropriate ceremonial arrangements and issue an ADF Consecrated Priest Certificate at the next mutually convenient opportunity. The credentials shall expire on the third November 1st after consecration.
- Individuals who have been granted ADF Consecrated Priest credentials may request extensions by contacting the Chief of the CC. In order for extensions to be granted, the individual must demonstrate continued clergy work in each three year period. Upon review of a clergyperson's work, the Officers may grant three-year extensions to an ADF Consecrated Priest. All extensions will be decided by a simple majority vote of the Officers.
- Anytime the Officers do not approve a candidate for consecration, the candidate will be given specific reasons for the denial and given clear recommendations to address the Officer's concerns.
- ADF Consecrated Priests are expected to keep their training current through continuing education and active practice. The Officers retain the right to periodically reexamine said individuals and, if necessary, revoke their right to represent themselves as ADF clergy.

ADF Senior Priests

- Only ADF Members who have obtained 3rd circle or higher in the CTP are eligible to apply for elevation as an ADF Senior Priest.
- Eligible individuals may apply for ordination by contacting the Archdruid.
- The Officers will conduct a detailed examination of each candidate for elevation.
- Following the examination of the candidate, the Officers will approve the elevation, by a simple majority vote.

- Candidates who are approved for elevation will be elevated by the Archdruid.
- Anytime the Officers do not approve a candidate for elevation, the candidate will be given specific reasons for the denial and given clear recommendations to address the Officer's concerns.
- ADF Senior Priests are expected to keep their training current through continuing education and active practice. The Officers retain the right to periodically reexamine said individuals and, if necessary, revoke their right to represent themselves as ADF clergy.

Traveling Clergy Program

One of the best ways for solitaires and new Protogroves to learn about ritual and how ADF does things is by attending one of our many festivals over the course of the summer. There many of our best ritualists and presenters can be seen doing their work, and evenings around the campfire offer many opportunities to connect with our leadership and with other members.

The Clergy Council recognizes that not everyone is able to drive (or fly) to a festival. So if the members can't come to festivals, perhaps the festivals can come to them.

The Traveling Clergy Program was created to do just that. A group of 3 or more solitaires or Protogrove members can petition the Clergy Council for a visit by two or three ADF priests to lead a ritual and give workshops cosmology and ritual skills. The group requesting the visit will have to provide rides to and from the airport (unless the priests are close enough to drive) and provide room and board in their homes. They will also need to provide a space for ritual and workshops. In return, the clergy members will get there on their own, utilizing the Traveling Clergy Fund, which is fueled by donations from the membership.

For more information, visit the web page at www.adf.org/members/org/clergy-council/traveling-clergy/index.html. Requests can be made by writing to adf-traveling-clergy@adf.org.

Discrimination

Membership and rank in ADF, attendance at public or semipublic activities, and participation in the Study Program may not be denied to anyone on the basis of race, ancestry, color, physical disability, age, gender, or affectional preference. However, they may be denied to individuals practicing creeds inimical to neo-Pagan Druidism, such as varieties of conservative monotheism, atheism, demonism, racialism, and other such belief systems as determined by the Mother Grove. This is in keeping with our policy that people who are disruptive, abusive or dangerous can be excluded from grove and other ADF activities in order to protect the other participants. Members who feel that they have been unjustly excluded may ask for help from the Members' Advocate.

We have only a few disabled members in ADF, but we are sure that there would be far more, both inside and outside of neo-Pagan Druidism, if they were made welcome. Would-be leaders are encouraged to learn Ameslan or other systems of sign language. All organizers of public and semi-public ADF activities must make strenuous efforts to facilitate the participation of disabled individuals. Such individuals, however, must let their needs be known.

The ADF Mailing Lists and Web Site

As an international organization our members are geographically dispersed across the world. As a result, the primary mode of communication and networking between many ADF members is on the Internet, often through our electronic mailing lists. At the time of this writing we have two public mailing lists, ADF-Announce and ADF-Druidry, which serve as places where ADF members and

potential members can receive announcements and discuss ADF in general, respectively. We also have a wide variety of lists just for members, including ADF-Celtic, ADF-Norse, and ADF-Greek for cultural special interests, ADF-Dedicants for online Dedicator Program mentoring, ADF-Parents for Druid parenting discussion, and ADF-Solitaries for active solitary networking. Each Guild also has its own mailing list, and there are therefore lists such as ADF-Liturgists for the Liturgists Guild, ADF-Seers for the Seers Guild, etc. Two of our most venerable lists, ADF-Religion and ADF-Druidry, are for discussion of the spiritual aspects of our Druidry in particular, and general discussion respectively, though with the latter it should be mentioned that the ADF-Policy list exists for specifically policy-related discussion. To subscribe to any of these mailing lists, log on to our member subscription page or (if you are not yet a member) the public subscription page.

Our web site at <http://www.adf.org> has been established since the early days of the Web (1995) and has grown as ADF has grown and changed through the years. It currently serves as a repository for rituals, articles, songs and chants, and other information, and contains the archives for our electronic mailing lists.

The ADF Office

The main ADF Office, or ‘central office’, is the physical place where things like processing new memberships happens. It is staffed primarily by volunteers, who engage in time-consuming, often thankless, and completely vital work for Our Druidry and who are thus deserving of our most sincere appreciation! We also have a number of ‘e-mail helpers’ who answer e-mail sent to the ADF Office address, and who are also volunteers deserving of our thanks. If you would like to contact the ADF Office for some reason, or would like to help reduce the e-mail load of our volunteers, please see our contact page for more information on how to reach us.

Chapter 2

How to Start an ADF Protogrove

How to Organize a Protogrove

By Todd Covert

Updated by Rev. Caryn MacLuan 2013

To organize an ADF Protogrove, you will need to follow all of the steps below. Any questions about the process can be sent to the Chair of the Grove Organizing Committee (GOC) at adf-grove-org-chair@adf.org. The below information comes from the Council of Senior Druids (CoSD) by-laws, Article V, Protogroves, Chartered Groves, and Fully Chartered Groves: Definitions, Requirements, and Limitations and the grove organizer policy page at www.adf.org/members/org/goc/gopolicy.html. Please refer to the posted CoSD By-Laws when questions arise to ensure you have the most current version in hand at www.adf.org/members/org/cosd/bylaws.html. A Grove Organizer should have read the ADF Leadership Manual and all ADF organizational documents located at www.adf.org/members/org/docs.html. This is very important as it gives the Grove Organizer the ‘big picture’ of ADF structure and policy and is the foundation upon which the Protogrove is built.

It’s also important to decide (at least tentatively) how people will become members of your Protogrove. Be cautious about establishing a dues requirement initially; this is often not necessary as long as you do not have substantial expenses and some groups never take this step and most expenses can be covered by ‘passing the hat.’ In order for your member’s donations to be tax deductible, the Protogrove would need to be listed with the IRS under ADF’s tax exemption and that information is covered elsewhere and questions can be directed to the ADF Administrator.

The New Grove Procedure from the Grove Organizer Policy:

1. When an ADF member decides to form a Grove, s/he fills out the Grove Organizer’s Survey and sends it to the ADF Office, either by mail or email. The forms are available on the ADF Web Site.
2. Emailed Grove Organizer (GO) Surveys are automatically forwarded to the GOC List and the ADF Office Manager. Snail mail GO Surveys are typed by the Office personnel and emailed to the GOC List.
3. If the potential Grove does not already have an ADVISOR, a Member of the GOC can volunteer. If no one volunteers within 3 days the Chair of the GOC shall assign it to one of the members of the GOC. A Grove Organizer may not be an adviser for their own Grove.

4. If no one has any objections within 14 days, the Chair of the GOC shall notify the Office Manager and the Chief Information Officer that there are no objections from the GOC and that the GROVE has been approved. The Chair shall notify the GO of this status and mail a signed GROVE Certificate to the Archdruid for their signature and to send on to the new GROVE.
5. When a GROVE decides to apply to be a CHARTERED GROVE the GO shall:
 - a. gather at least three current voting members (including the GO) of ADF who have passed their 18th birthdays,
 - b. have each of them read the entire ADF Grove Organizers' Handbook, and the ADF By-Laws,
 - c. decide on the Grove's name and ethnic or other focus (if any),
 - d. decide who will be the Grove's first officers and what publishable names they will use,
 - e. write up Grove by-laws
 - f. obtain a post office box or private mailing service box to be the Grove's official mailing address, (optional)
 - g. check with the state/provincial Secretary of State (or equivalent public official) to find out what procedures they need to follow as a branch of a church incorporated in Delaware, and order a "Governmental Paperwork" packet from ADF. Procedures to register as a Branch Office of ADF will vary from country to country.
 - h. photocopy, fill out, sign, and have all legal signatures (individually or jointly) notarized on the Charter Request Form,
 - i. photocopy the Request and Questionnaire, then send the originals, along with a copy of the by-laws, to the ADF Office. The Office will type the info and email it to the GOC List. If these forms are filled in at the Web Site they will automatically be forwarded to the GOC List.
6. The Chair of the GOC will post the details about the potential CHARTERED GROVE to the GOC List and, unless it was already assigned, assign it to one of the members of the GOC.
7. The GOC members will have 14 days to discuss the application.
8. After 14 days, or after every voting Member of the GOC has responded favorably, the ADVISOR will post a message with the Subject: "VOTE: __NEW CHARTERED GROVE__" giving members 9 days to vote. If the ADVISOR does not do this by the 16th day, the SCRIBE will do it.
9. After 9 days (or as soon as a 2/3 majority have voted "YES") the Chair of the GOC will notify the new SD, the Office Manager and the Webmaster. The Webmaster shall update the Grove list.
10. If the result of the vote is "Approved", the Chair of the GOC will prepare a CHARTER certificate, sign it and send it to the Archdruid for their signature. The Chair will also notify the Office Manager and the Webmaster. If the result is "Not Approved" the Chair will notify the Office Manager and the Administrator. If the GOC has not voted within 30 days of the receipt of the request form, the Administrator shall post a motion for approval of the charter to the Mother Grove.

11. The ADF Office will take the following steps with all approved US Applications:
 - 1) notify the Internal Revenue Service of the addition to the "Group" and
 - 2) issue a tax-exemption certification letter to the grove.
12. Periodically, the Chair of the GOC will post a Master GOC Case List to the GOC List that identifies each member of the GOC and which GROVES and CHARTERED GROVES the member is currently working on.
13. The ADVISOR of the GROVE will be assigned as the Grove's Mentor. A Senior Druid may not be the Mentor for their own Grove. Mentors will check on the Grove's progress at least four times during the first year. After one year, the Mentoring period is over.

For more information see: www.adf.org/members/org/goc/gopolicy.html.

Planting a Protogrove

By Noira

This article is the result of research I've done as a Grove Organizer in order to gain some insight into the various mechanisms that cause an ADF Protogrove to either flourish or disband and the main factors involved in the establishment of a group. I have analyzed a significant number of the Grove Organizer reports that are available on ADF's website, taking note whether the group managed to survive or vanished.

A theory of stress-coping tells us that every life event or condition bears a certain amount of stress. In surprise, this theory also includes that even changes in our daily rhythm that are perceived as positive (i.e. childbirth, wedding, holidays) bear a certain amount of stress, as every person blessed by a child could testify. The most stressful events are those that endanger our basic security; that is loss of job, turning homeless or loss of a spouse.

For this article, I have divided problems ('stressors') in a Protogrove's life into three categories according to the danger they are likely to pose to the survival of the PG. We can equate these categories to an image of traffic lights, with first category being 'red' (stop), second category being 'orange' (alert) and the third one 'green' (go) – keeping in mind that one has to be watchful even if the traffic is flowing!

Factors that are likely to prove fatal (Red Light)

One of my first findings that a Grove Organizer might find interesting is that the factors endangering the survival of a starting Pagan group by vast majority come from internal sources, rather than external ones (i.e. facing discrimination or harassment from local authorities, Christian fundamentalists, neighbors etc.)

- Resignation of the GO or a founding person, typically the GO's 'helping hand'.
- Inability to attract new members, especially when combined with massive or unexpected loss of membership which has even more severe impact when the group was very small initially, like 2-3 persons.
- Serious illness or other accidents of the GO or a founding person.
- A lax attitude, disinterest or even hostile environment in the local (Pagan) community.

Grave circumstances like illnesses or accidents can hardly be prevented. In the case where the GO finds himself in a difficult situation that calls for all her resources, there are basically three options:

1. Postpone the founding of the group until a better time.
2. Pass the office to somebody else who is both willing and able – which is rarely the case.

3. Reconsider the group's ambitions and see what/if you can drop or postpone something while concentrating on solving your personal issue.

An equally tough challenge is when facing an unfriendly or even hostile local (Pagan) community. In one of the cases I reviewed, there was no Pagan community at all in a very religious, remote country area and the poor Grove Organizer eventually lost his job as a result of going public with his religious beliefs and intention to form a Protogrove. No interest was raised in the Protogrove and the GO eventually gave up, busy with personal lawsuits.

In cases like that, the only advice is to seek legal assistance from a relevant civil rights organization. You may wish to consider, if it is feasible, relocating to an area with greater Pagan presence. In a more typical situation, there may be a Pagan community already present in the area, but the community is less than ideal. Perhaps it is a wreck due to recent 'witch wars' or there is a single self-appointed leader with cultish manners – or several of them fighting over for power – or the folks seem to be more accustomed to 'party Paganism'.

In one of the reviewed cases, a Protogrove failed in a very well-known Pagan community. The GO experienced this community as being full of intrigue, unfair competition for members and passive spiritual consumerism. When a personal challenge occurred in his life, the GO was no longer able to continue to wrestle for a 'share of the pot'. Various GOs have also complained that other local groups apparently saw the rise of a new group as a threat to their own interest. A feeling of general mistrust or suspicion was commonly cited as a community reaction to the Protogrove in the reports.

Some kind of distress related to the local community is cited so commonly among the reports that I would like discuss this more thoroughly. Having gone through my own series of run-ins with a local Pagan community which included pamphlets, blackmail and outright rejection, I believe that I understand the problem better: the only way you are ever going to change your local community is to lead by example. Take pointers from the teachings of many religious traditions and try to overcome your opponents by demonstrating virtue rather than by contesting them. Some of our most admired Groves have done that and gained an excellent reputation over the years, eventually succeeding in transforming the local community.

- Do your thing and do it well.
- Abstain from power struggles.
- Don't let yourself be drawn into the petty wars.
- Don't evangelize about ADF.

The last problem is the inability to attract new members which is perhaps the single most lethal problem described in the reports. This handbook spends a lot of time talking about the importance of a proactive approach to recruitment and proper advertising of your newly founded group, so I'll just direct your attention to those articles.

Factors that can contribute to a collapse if not resolved (Yellow Light)

People will likely inquire about ADF beliefs, practices and policy. Heated discussions arise on the organizational level over our beliefs, practices and policy as well. Trouble arises when a starting GO does not quite manage to explain the vision of ADF to the interested persons and falls into a defensive position. One GO stated that he became increasingly desperate by internal debates with his Grove mates: "How do I explain a bunch of Asatrúars why they need a Druidic organization?" When you end up defending, rather than clarifying a position, something has gone wrong. Perhaps the interested persons are beginners; they come from another tradition which is often the case with ADF, or you are

dealing with some kind of antagonist or fundamentalist mindset in which case no ‘common sense argument’ will ever work.

Some helpful questions to ask yourself:

- Do they request attention for their personal problems?
- When you counsel and then direct them to relevant helping professions, do they follow the advice or insist that you should be helping them?
- When questioning the policy, faith or practice, does clarifying the matter and pointing to the resources help, or not at all?
- Do they appreciate your efforts and try to contribute, or do they just make demands?
- Is there a major imbalance in energy or resources invested?

It is often the case that the founding person does most of the work as the Grove Organizer, especially in the beginning. As such, you have a great amount of both independence and responsibility that may become tedious at times. People tend to project their expectations, sometimes blown out of proportion, on those in leadership positions which can be a shock to starting Grove Organizers. Lastly, we’ll take a look at some of the problems that PGs often face that do not pose a threat to the stability of the PG if handled with care.

- Online flame wars.
- Stalkers, drunkards and disruptive persons showing up at ritual.
- Leaving of a member.

Every single well-established Grove has gone through its share of these. If handed correctly, these problems should not pose a serious threat to a Protogrove’s existence.

Favorable factors that raise the likelihood of a PG to succeed (Green Light)

With a solid core of members to start with, you are protected to certain extent, from all the challenges outlined earlier. Now onto the harsh truth: no one can tell you where to get this core. The best advice that I can offer is not the one I wanted to hear in my GO days – pray and make offerings, open up to spiritual guidance and concentrate on your own spiritual growth. If anything, I realized that this protects you from blindly identifying your spiritual life with the existence and success of a group of co-believers. It’s very easy to fall into this trap, especially when you have a priestly vocation, so be watchful.

Several GOs mentioned in their reports the advantage of being on good terms with a Pagan store owner, who might allow you to insert flyers in books, post on the message board or even run rituals in their store. All sorts of mutually beneficial agreements can be made with store owners and many successful Groves have them. Also there is the fact that if a Pagan business is actually doing well, there must be a sizable Pagan community around.

For some Protogroves, there was at least one Pagan clergyperson out there, willing to help a new starting group even though they came from different tradition. Some GOs cooperate with local covens or groups, promoting one another and sending and sharing new students.

Afterword

My own Protogrove, the Midnight Tree Clan, disbanded in 2008 after more than two years of struggling. It went through all the hardships listed under the ‘*Red Light*’ category. My own Pagan store closed a year later. I fought and struggled against unfavorable circumstances, both personal and in the community. It was only after my Dedication into Our Druidry earlier this year when I really opened up to spiritual guidance and saw that while “Fortune favors the bold”, She indeed favors

everybody who walks their true Destiny. If the obstacles seem to grow while meeting them, if there seems to be no way around the bottleneck, stop for a while and contemplate your vocation. Perhaps, at this time and circumstances, you are called to solitary study or to display Virtue in another venue of your life, just as I was. You will recognize it by the blessings pouring on you whenever you walk the path of your true destiny. Let yourself trust Them and open yourself up for guidance, for They speak to us in a similar voices, but our hearing is sometimes deafened.

Critical Information for the new Grove Organizer

By Todd Covert

Updated by Rev. Caryn MacLuan 2013

If you have successfully completed the process of applying for a Protogrove and become a Grove Organizer, here are some critical pieces of information you need to familiarize yourself with. If you are considering applying, you will be well served by reading this article carefully as it will give you a good idea of the many policies that will affect you.

Protogroves are approved by the Grove Organizing Committee and are considered probationary local congregations of ADF. As probationary Groves, they are subject to the oversight of the Grove Coordinating Committee on behalf of the Council of Senior Druids (CoSD).

Protogroves are subject to the ADF Constitution, to the bylaws of ADF and of the CoSD, and the applicable parts of the ADF Standard Operating Procedures, as are full Groves. It is important to look over these materials and become at least somewhat familiar with them. The relevant parts of the CoSD Bylaws can be found at the end of this article for your convenience.

The ADF Constitution and Bylaws are available on the public website. The entire CoSD Bylaws are in the Appendix of this handbook and on the ADF members-only website. ADF's Standard Operating Procedures are also available on the members-only website.

CoSD policy forbids Protogroves from representing themselves as 'Groves' and Grove Organizers from representing themselves as 'Senior Druids.' Please respect not only these policies but also the hard work and long service of those groups and individuals that have earned the right to use these titles.

Protogroves are neither required nor expected to have officers other than the Grove Organizer (who is the only officially recognized officer initially). You may choose to work with the structure required of provisionally chartered Groves at some point and elect other officers and/or adopt bylaws. Usually this is in conjunction with preparing to file for Provisionally Chartered Grove status.

PLEASE NOTE: If your Protogrove chooses to adopt bylaws, AND/OR elect or otherwise designate officers, it is required that you either proceed to file a Charter Request within 90 days OR provide a copy of the bylaws and/or the names and manner of election of the officers to the Grove Organizing Committee.

Any additional officers **MUST** meet the requirements for officers within ADF generally (i.e., they must be current voting members of ADF and be 18 years of age or older). The ADF Office may be willing to keep a record of any additional officers you may choose to add, but this is strictly a matter of courtesy, not official policy. Please read Article V:1:B:3-4 of the CoSD Bylaws carefully.

The ADF Office and the CoSD must be formally notified of any change in Grove Organizer. The incoming Grove Organizer is required to submit a Grove Organizer's Survey to the Grove Organizing Committee. In a case where the members of the Protogrove have chosen a new Grove Organizer, it will require a 2/3 vote of the members of the GOC to overturn your Protogrove's decision — it is not

the policy of the GOC to interfere in the business of Protogroves lightly. Please read Article V:1:B:2 of the CoSD Bylaws carefully.

All Grove Organizers are entitled to participate as non-voting members of the CoSD through subscription to the ADF-SD list. You should be subscribed at the time of approval of your Protogrove, but if you experience any problems or delays regarding this subscription, please do not hesitate to contact the office. As many of the issues brought up on the SD list affect Protogroves as much (or even more) than Groves, your input on the list is welcomed and valued.

Grove organizers may not participate in any votes that are called: voting membership is reserved for Senior Druids. Former SDs of Groves are allowed to remain on the CoSD, but former Grove Organizers are not, so be aware that, should you turn over the GO position to someone else in your Protogrove, that person will replace you on the SD list. As long as you are on the CoSD, you will also be entitled to be subscribed to the ADF-LEADERSHIP list.

In order to remain eligible for service as a Grove Organizer, you must keep your membership in ADF current. There is a three-month grace period for ADF members before loss of all membership privileges after your renewal date passes, however, it is vital for the Grove Organizer to renew on time because the CoSD by-laws requires current membership by the Grove Organizer in order to maintain the probationary status for the Protogrove. If the Grove Coordinating Committee is reviewing the quarterly reports and finds the Grove Organizer's membership is lapsed, they have no other choice but to revoke the probationary status.

You are asked to submit a short report to ADF on a quarterly basis (within one week of Feb. 1, May 1, Aug. 1, and Nov. 1). For your convenience, a blank report is available online and you are strongly encouraged to use that form, as it will automatically be sent to all the relevant officers. Repeated failure to submit quarterly reports can result in losing the probationary status for your Protogrove, see the CoSD by-laws Article V.1. Protogroves for all current requirements on the operation of an ADF Protogrove.

Please help us help you to succeed by providing us with confirmation of your contact info and notifying us of any problems via the quarterly report. These reports are carefully reviewed by the Grove Coordinating Committee, which will be happy to respond to any requests for support they contain.

You should also be sure to inform the Office (at adf-office@adf.org) if any of your information changes or you are adding a website or e-mail list that can be linked to from the ADF website.

Should you have problems submitting the online report, please answer the questions in the report by e-mail to the Chief of the CoSD, the chair of the Grove Coordinating Committee, and the ADF Office.

When your Protogrove is added to ADF's main database, your personal member record will also be updated to reflect your affiliation with the new group. If you have any other ADF members who are part of your Protogrove, please encourage them strongly to e-mail adf-office@adf.org with a request that their Grove affiliation be updated to reflect their membership in your Protogrove.

It is important your Protogrove members include either their legal names or their ADF membership numbers (and, of course, the new Protogrove's name) in the e-mail. Having an accurate list of members of our Groves and Protogroves is important in evaluating requests for provisional Grove charters and other administrative procedures. You should receive an automated quarterly roster report for your group—please notify the ADF Office of any incorrect information or omissions in that report.

If you have at least three current ADF members in your Protogrove who are willing to serve as officers and can provide appropriate bylaws and ritual liturgy, you may be eligible to apply for provisionally chartered Grove status. Exact requirements may change from time-to-time, so feel free to contact the Grove Organizing Committee Chair (adf-grove-org-chair@adf.org) with any questions. It is the responsibility of the Grove Organizing Committee to evaluate all requests for provisional or full Grove charter. Under the terms of the bylaws of the CoSD, a Protogrove may apply for a Chartered Grove Charter at any time following a minimum of one year from the approval of Protogrove status, provided it has performed and reported on at least three open public ADF rituals. The procedures for requesting provisional Grove charter are found on the ADF members-only website under 'Groves'.

The Council of Senior Druids is committed to providing the best possible guidance to Grove Organizers as they build their local fellowships. The CoSD list is a great place to ask questions and gain insight from those who have the experience to answer you. The Grove Organizing Committee is responsible for assigning mentors to new Protogroves who provide another avenue for questions and help. In addition, you can also turn to your Regional Druid for assistance in the event of interpersonal or inter-group problems. In extreme cases, the Members' Advocate (adf-members-advocate@adf.org) can bring a grievance to the attention of the Mother Grove.

The most comprehensive list of contact info for these and other individual leaders (as well as for other Protogroves, Groves, Guilds and other groups) is at www.adf.org/groups/all/.

Finally, please look over these passages from the Council of Senior Druids bylaws which directly govern Protogroves. A Grove Organizer is expected to be familiar with these policies and please be aware that the by-laws do change from time to time so it's always best to go directly to the most current copy listed on the members website at www.adf.org/members/org/cosd/bylaws.html.

Article V. Protogroves, Provisionally Chartered Groves, and Fully Chartered Groves: Definitions, Requirements, and Limitations

1. PROTOGROVES:

a. Definition:

- i. A Protogrove is an approved entity of ADF, consisting of at least one current ADF member with a minimum of six months membership, who has submitted a completed Grove Organizer's Survey to the attention of the Grove Organizing Committee, and received official notification of approval of Grove Organizer and Protogrove status from the Grove Organizing Committee Chairperson.
- ii. The Grove Organizing Committee of the CoSD shall determine if there is just cause for denying a Protogrove application based on available information.

b. Requirements:

- i. An approved Grove Organizer must maintain their current ADF membership to maintain approved Protogrove status.
- ii. In cases where a Grove Organizer resigns from a Protogrove, another member of that Protogrove, with at least 6 months ADF membership, may submit a new Grove Organizer's Survey to the Grove Organizing Committee for approval to maintain an approved Protogrove status. In any other instance where a Protogrove elects to replace its Grove Organizer, for whatever reason, the newly-designated Grove Organizer must submit a Grove Organizer's Survey to the

Grove Organizing Committee. The change shall be considered approved unless at least 2/3 of the voting members of the GOC vote to reject the GOS. The Protogrove may appeal rejection of the change in Grove Organizer to the full voting membership of the CoSD with not less than 2/3 of the votes of the voting members of the CoSD being needed to overturn the decision of the GOC.

- iii. In any case where a Protogrove adopts bylaws or any similar organizing document, said document shall not be recognized as official and binding by the CoSD and ADF unless approved by a majority of the voting members of the Grove Organizing Committee, except where the adoption of the document is in connection with the preparation of a Request for Chartered Grove Charter. In the latter instance, the Protogrove may elect to operate under the conditions of the governing document without GOC approval, but must file the charter request within 90 days of adoption of the document, unless an extension is requested from and granted by the GOC Chair. Such document must not conflict with the ADF bylaws or these CoSD bylaws. Any language that so conflicts shall be null and void.
- iv. In any case where a Protogrove elects or in any other way designates officers apart from the Grove Organizer, such officers shall not be recognized by the CoSD or ADF as having any official standing unless they meet all applicable standards for holding office in ADF, including but not limited to being a current voting member of ADF, and their names and a detailed accounting of the manner of their election or designation (e.g., the vote totals and a list of members participating in the election) have been provided to the Grove Organizing Committee. If one or more such officers is shown to be ineligible to hold office in ADF, the office or offices in question shall be immediately vacated.
- v. Protogroves must perform a minimum of eight open to the public events per year to maintain approved Protogrove status. These events may be ADF rituals, discussion groups, or study groups.
- vi. Protogroves must show that they are actively attempting to recruit new members through community outreach activities, with the intent of eventually organizing a Chartered Grove of ADF.
- vii. Protogroves should submit a completed official quarterly report, located on the Member's Only section of the ADF website, to the Grove Coordinating Committee Chair, no later than the eighth day of the months of November, February, May, and August, detailing all activities of the Protogrove, to maintain their Active Protogrove status.
- viii. Protogroves that fail to submit two consecutive quarterly reports shall be placed on an Inactive Status by the Grove Coordinating Committee, and that status shall be listed with their contact information on the ADF website and all ADF publications.
- ix. Protogroves must ensure that their current organizational documents including bylaws, should they exist, are submitted to the GCC with the first quarter

report of each year. The GCC shall maintain an electronic copy of all Grove bylaws.

- x. Protogroves that fail to submit four consecutive quarterly reports shall have their Protogrove status revoked by the Grove Coordinating Committee of the CoSD, and have all contact information removed from the ADF website and all ADF publication.

(PLEASE NOTE: There is currently no provision in the CoSD By-Laws for a Protogrove to regain its status once it has been revoked. The Grove Organizer would have to resubmit all paperwork to the Grove Organizing Committee)

b. Limitations:

- i. An approved Protogrove should never represent themselves as a Chartered or Fully Chartered Grove of ADF in their local communities, and all communications, flyers, pamphlets, websites, etc., should identify the group as a Protogrove.
- ii. Approved Grove Organizer's should never refer to themselves as "Senior Druids."
- iii. A Protogrove may apply for a Chartered Grove Charter at any time following a minimum of one year from the approval of Protogrove status, provided it has performed and reported on at least three open public ADF rituals.

That's the extent of the requirements in the CoSD by-laws. So what are the most important points to keep in mind here?

First, a Protogrove has the option of performing public rituals or substituting other open to the public events. As we'll see below, this is not the case for Groves, which must perform at least eight public rituals a year. If your confidence in your ability to successfully stage a ritual for the public is low, or you feel the need to focus on education and building participation, as a Protogrove leader, you have the option to substitute non-ritual events. 'Public' and 'semi-public' are not defined, but traditionally Protogroves and Groves have been okay as long as a good faith effort is made to publicize the fact that the event is happening and to allow newcomers.

Many groups have elected to hold ritual in private homes and to require a prospective attendee to contact the Grove Organizer for directions. This is perhaps best described as fitting the term 'semi-public.' Other Protogroves have opted to hold events in public (or publicly-accessible) places and to publicize the location

Beyond that, you'll be asked (via the quarterly report) to demonstrate that you are actively engaged in outreach to potential members. This is not limited to face-to-face 'recruiting'. You may certainly use such resources as a website, Facebook, or local e-mail lists to build awareness and publicize events.

Further Resources

The best resource for ideas for how to satisfy these requirements is, collectively, the websites of our existing Groves and Protogroves. All of ADF's subgroups are listed on our website. You'll find event calendars and ritual liturgies on many of them. Protogroves should also be sure to avail themselves of their assigned mentors. These are typically experienced Senior Druids who can offer helpful suggestions.

Naming Your Grove or Protogrove

By J. Nisza Zeron

When choosing a name for your Grove there are a few things you should remember about names. First, they stick. When you finally choose a name it had best be one with which you can live, for no matter how hard you try to change it later, it will follow you for a long time.

Second, although you were given a name at birth without a choice in the matter, your Grove members may wish to be consulted. Even though a spiffy name may seem important to attract new members, you might find it more important to consult with other members, trusted friends or family members.

Third, you may benefit if the name not only means something important to you and but that it also gives your Grove members something to live by. For example, look at some of the names used by Groves — past and present:

- **Green Man Grove, ADF** — This name refers to the many foliate masks (leaf faces used as symbols of deities of the woods) to be found in the New York metropolitan area, as well as the founders' intense interest in the arts.
- **Finger Lakes Grove, ADF** — This name represents the area of New York known as the Finger Lakes region and stresses a relationship to the local environment.
- **Sun Raven Grove, ADF** — The Grove Organizer chose this name to honor two of the three deities she connects most strongly with. According to one source, her mother's family name, Bonnet (pronounced 'bunnay') is derived from Belenos, a Gaulish sun god. Having died temporarily following a car accident, Beket 'belongs' to the Morrigan, whose symbol is the raven.
- **Waters of the Brandywine Grove, ADF** — This name represents the Brandywine Valley (in Delaware), and thus keys into the importance of the Brandywine River as a source of survival, adds a pun related to the waters of life, and gives the peace and healing associated with water.
- **Raven's Cry Grove, ADF** — This name both recognizes both the ravens found in California and the founder's dedication to the Morrigan... and it also is a play on words: 'Raven's Cry' vs. 'Raven Scry'.
- **Otter Bay Protogrove, ADF** — The 'Otter' in 'Otter Bay' comes from the group's totem animal, chosen because these animals are adept at balancing the hard work it takes to survive in the chilly North Pacific with a sense of fun and curiosity about everything they encounter. 'Bay' refers to the San Francisco Bay, the notable geographic feature for which the Bay Area is named.

All of these are a lot more meaningful than 'New Jersey Grove' or 'Bay Area Grove' would have been, and avoids the problem of other groves in the same area being confused with them.

If you decide to use a tree name you should add an adjective of some sort, such as 'Black Oak Grove, ADF', 'Gray Birch Grove, ADF', etc. You could also name your Grove after a significant local geographical feature (but preferably not the Mississippi River or the Rocky Mountains, or something else that exists in several areas), or a sacred bird or animal that you find especially significant.

If you want to use the name of a deity, you should add a second or third descriptive word for your name. For example, rather than using 'Brigit's Grove, ADF', you could use 'Brigit's Fire Grove, ADF'. Or 'Dagda's Cauldron Grove, ADF' instead of 'Dagda's Grove, ADF'.

If you want to use a non-English name for your grove, use a bilingual format such as ‘Arboleda de Albaricoquero: Apricot Grove, ADF’, ‘Kvasir Lundr: Sacred Mead Grove, ADF’, or ‘Garran Siorghlas: Evergreen Grove, ADF’. This will make communication with folks both inside and outside of ADF much easier.

Are all those initials getting annoying? They are there because Groves have a specific naming convention:

In order to prevent confusion with other organizations calling their local groups ‘groves’, all local groves of ADF shall use the naming convention of ‘X Grove, ADF’ or ‘Grove of X, ADF’ or the bilingual equivalent, in all books, posters, announcements, public letters, etc., meant to be read by nonmembers of the local groves.

(It should be noted that it is contrary to ADF policy and custom for Protogroves to refer to themselves as Groves so this bylaw has to be understood to read ‘X Protogrove, ADF’ for our fledgling groups.)

Many other neo-Pagan traditions, as well as meso-Pagan Druid lodges, call their local groups ‘groves.’ Therefore, for the sake of courtesy to them, loyalty to and pride in ADF, and to avoid confusion among outsiders, you should always include that ‘ADF’ (with or without the periods) as part of your Grove’s name. This is especially important when communicating with people who are not members of your Grove, and in any sort of flyer or mailing that may reach non-members.

Most of these guidelines are meant to prevent duplication in Grove names (we’ll let you know if someone else has already chosen the name you wanted). Using these guidelines will give you food for thought, many hours of good deliberation, and result in a name that you and your grove will be proud of for quite some time. In the future, when we hope to have several Groves with many members in most major cities around the world, these guidelines will pay dividends.

There will be little confusion as to which Grove is which, people throughout the Pagan community will know what Grove you hail from, and you will feel proud of the bond between the people of your local fellowship of Our Own Druidry.

A Personal Inventory for Leaders

By Todd Covert

While I’ve never personally been involved in a so-called ‘12 Step’ program of recovery, I’ve always felt that there are valuable life lessons to be found within the steps. For leaders of groups like ADF Groves and Protogroves, the fourth step can be extremely valuable to undertake:

‘We have made a searching and fearless moral inventory of ourselves.’

Notice that there is no counsel to catalog the moral failings of others. Notice, also, that there is no limitation to listing only one’s moral shortcomings and ignoring one’s strengths. But the exercise of examining one’s own accountability for the situation one finds oneself in can be tremendously important for a leader, especially when faced with the difficult task of considering disciplinary action against a member.

One of the biggest factors in contributing to conflict within a Grove — and, in my experience, most generally neglected — is the leader’s own contributions to the antagonistic behavior. The majority of the time, antagonists are antagonists, and they are going to disrupt any group they are in. However, sometimes and unfortunately, defensiveness or just simple misplaced pride on the part of a leader can create frustration and division. A good leader — in my opinion and in my experience — needs to do

the very difficult work of first asking him or herself (and other trusted members, if possible) what she or he might be contributing to the situation.

It can be very easy to decide, especially in a small group, that you have an irrational malcontent on your hands...because...see?...no one else is complaining...when what you actually have is one candid person and five people who also have issues with your leadership style but don't want to hurt your feelings (because you founded the group/do most of the work/contribute so much money/etc.). The unreflective leader will not be capable of distinguishing between a malcontent and a passionate critic who may actually be making points that need to be heard.

None of that is hypothetical: I've seen it in action, including in ADF. And why shouldn't it happen? Particularly because ADF does not offer systematic training to prospective leaders, it is very important that Grove or Protogrove leaders take real responsibility to check in with themselves — in a fearless and truly searching manner — as well as with other members and be willing to take constructive criticism in an open and non-defensive manner. That is often very difficult for the sorts of individuals drawn to leadership...it takes a lot of self-discipline and generally an ability to suppress exactly the sort of confident ego a leader needs to have.

The following are some suggestions drawn from personal experience of some things leaders might check in with themselves from time-to-time, **especially** before passing judgment on a 'disruptive member':

- What purpose does leadership serve in my life? What do I think 'leadership' means generally? Have I thought about that? Why did I found the group (or seek my office)? Do I crave attention? Do I strive to put the needs of the group (as I see them and as expressed in founding documents) ahead of my needs when I feel like they are in conflict? Do I feel I'm in the office because no one else would take it on? Do I feel 'miscast' in the office at all?
- What skills do I feel I bring to leadership? What makes me consider myself a leader? If asked, say in an interview with the media, what evidence from education or professional experience would I cite to document those skills? What skills do I feel I lack? What have I done to work on acquiring those lacking skills? Have I asked any trusted members for **honest**, uncensored, feedback on my leadership abilities and style? Do I feel anyone can be a leader? If so, what has led me to think that?
- How do I lead? How do I recognize when consensus is forming? Am I capable of forging compromise? Do I **enjoy** forging compromise? Do I dictate? Do I vacillate? Do I pontificate? Do I have a hard time keeping a meeting orderly? Do I feel like meetings become too high-spirited and I can't be heard? Do meetings run longer than I'd like them to? Do I provide an agenda for meetings? Do I **follow** an agenda for meetings? Am I reluctant to say, "We need to move on"? If some members don't want to move on in a meeting, how do I handle that (or imagine I would handle that)? Do events begin on time? How do I provide notice of events? Has anyone ever complained that s/he wasn't informed of something?
- If my group isn't growing at all, what reasons might there be? Have we settled into being a clique that doesn't welcome newcomers well? If I hug members in a public setting, does that extend to only some members? Do I identify a member in the group as my 'best friend' to others? Do I play favorites? Do I make equal time for all who approach me about membership or at least have a system so that all who approach can be directed to the same member or group of members for answers?
- Do I make an effort to identify potential problem individuals before they enter membership? What do I do when I encounter a person who makes me ill at ease who wants

membership? Does the group have any filters in place? Can I get along with people whose personality or lifestyle choices make me uncomfortable? How do I tend to deal with those sorts of individuals in social settings? Do I do the same things in the Grove/Protogrove? Should I do the same things in the Grove/Protogrove?

- If my group is growing rapidly, do I have a plan for responding to growth? What are the core principles I expect all members to affirm? When was the last time I actually explained them to someone? How do I articulate those to all newcomers? (Do I articulate them to all newcomers?) Is there a fair and objective system in place for newcomers to advance in rank...if there is rank in the group? If there isn't a formal advancement or training system, on what basis do I decide whom I ask for advice and whom I don't among the members? Do I just work with elected officers of the group or is there an informal 'inner circle'? If challenged by a member saying the group had an 'inner circle' or 'ruling faction' that seemed closed to newcomers, how would I respond?
- How are decisions made in the group? How many decisions have I made in the last month without asking for consent from any other officer or member? The last year? If asked how the decision-making process was arrived at, what source would I identify? Another group's bylaws? Intuition? Formal leadership training? Experience in another group? If experience in another group: Why do I believe that group's structure or culture lines up with the culture and needs of my current group? Am I trying to force the other members into a mold into which they don't really fit? Am I honestly following the example(s) of a role model in building structure for the group or am I trying to be someone I'm not?
- Do I criticize others publicly? To what ends have I criticized others in the group publicly? Have I been criticized publicly? How did that feel? Was I able to experience hurt feelings without rejecting the content of the criticism out-of-hand? Have I ever said to a fellow member, "Thank you, I didn't know I was doing that"? Have I ever shouted at a fellow member? Was I embarrassed afterwards? Did I apologize? Or do I still feel it was justified? Do I feel **they** owed me an apology for prompting my anger?
- Do I feel unappreciated? If so, why? Who have I spoken to about that feeling? Do I feel I'm getting more criticism as a leader than I thought I would when I founded the group/accepted the office?
- Do I delegate enough work? Am I playing martyr by hanging onto enough work for the group that I can always appear overworked? Do I ever justify failing to follow through on a promise to the group or meet a deadline by saying "I had too many other things on my plate?" Was I being sincere if I said that? Why do I allow myself to have so much on my plate that things aren't done as well as I might like? As others might like?
- Am I planning for the future? Do other members have a sense of what those plans might be? Do I engage in active long-range planning with the membership? If I were to be hit by a bus tomorrow, would the group survive? Do I have information that would be lost if I left the group?
- Whom do I think the group serves? The members? A larger community? Both? How does my group define membership? Where **exactly** is that definition to be found?
- If someone who belongs to a minority subset of the group asks for accommodation for his/her practices or interests, how do I respond (or imagine I would respond)?
- How much does my group communicate by e-mail? How many of the interpersonal conflicts I see within the group originated in e-mail communication? Do I use e-mail as a substitute for face-to-face communication? Have I educated myself as to the shortcomings of e-mail? Am I facilitating as much face-to-face interaction as possible? Have I ever

disciplined or reprimanded a member by e-mail? Have I done so on a list? Am I more comfortable...do I feel more articulate...in e-mail than face-to-face communication? Why?

- Do I ever feel intimidated when other members come up with ideas I wish I'd thought of? Do I ever nitpick those ideas? Have I ever rejected another's idea out-of-hand without explanation? Do I consider myself an 'alpha' type? If so, how do I react when another 'alpha' comes into the group (or any other setting where I'm in leadership)? Do I make conscious efforts to find productive roles for other assertive and/or creative personalities in the group? Do I ever marginalize such individuals? Has anyone ever told me they'd like more to do in the group? How did I respond?

I've had to ask myself virtually all of the above questions during my tenure as first Grove Organizer and then Senior Druid. Many of them I have had to ask repeatedly. Maybe we've been lucky, but in almost five years of existence and with well over fifty people having come through Grove membership during that time, we've had exactly one serious confrontation and I have never had to discipline anyone (apart from one formal warning). I don't believe that is an accident — and I can honestly say I've seen us avoid problems other groups have fallen into through hard work and ongoing planning.

I believe that some Protogroves in smaller communities have a higher likelihood of encountering disruptive members because there may be a limited number of visible Pagan groups in the area and it is a truism that neo-Paganism has an attraction for marginalized personalities. (This is what I call the lure of the 'archetype of the empowered outsider' and it is endemic — and can be both valuable and toxic — in neo-Paganism.) Also there is a greater likelihood of needing to accommodate various interests in the group (cultural or otherwise) in places where neo-Pagans are thin on the ground. But I've seen groups in major metropolitan areas with plenty of choices of paths run into problems with disgruntled members, so I think it's important to resist the temptation to say that it is a given that we will be beset with antagonists for particular reasons — and, more importantly, in my opinion, to assume too readily the way to deal with antagonists is automatically to show them the door.

It is critically important to do very serious self-reflection — and often reflection within the 'core' membership of the group — before asking someone to leave what they have identified as their spiritual fellowship. Once you are clear about your own contributions to a conflict, if you still feel someone needs to be asked to leave, it is a much healthier place to be and you will have more resolve to carry through on the action. A leader should never be afraid to confront a truly disruptive individual who threatens the well-being of the group and coming from a place of clarity as to one's own place in the conflict is an important step in facilitating this.

Defining a Leader

By Rev. Sean W Harbaugh

Leaders. What do leaders do? Simply, they lead.

The position of a leader in any organization is a precarious seat in which one has to always place the betterment of the organization above all else—including long standing friendships. Organizations have processes, and while many don't understand the whys and how comes of the results of these processes, it is the leader's responsibility to make sure the processes are followed. With the following of these processes, a leadership is expected to communicate.

Leaders communicate. Communication to those affected by the decisions of the leadership is mandatory to ensure that everyone understands that the leaders are working for the best interests of the entity. Communication, however, doesn't mean that everyone gets all the gritty details of why an

action occurred. Many times decisions are made based on information that cannot be disclosed. Communication works both ways. When something is misunderstood, it is up to those affected to ask rather than to assume. In other words, give the leader time to communicate the whys (if he/she is able), or if not, explain that the reason is confidential in nature.

Leaders are also accountable. They need to have their hands held to the fire when a bad decision is made; however the determination of what constitutes a bad decision cannot be determined over some negative postings by people on a social media site such as Facebook. Decisions are made by leaders because there is an inherent need to uphold the integrity of the organization. Sometimes, decisions appear to be bad on the surface, but in actuality they turn out to be correct. Decisions need time.

Leaders hold others accountable. Yes, true leaders hold those others in the organization accountable for their actions. What does this mean? It means holding people accountable and playing no favorites. When someone in the organization fails to live up to the standards set by the organization, then it is a requirement that the leader take action and deal with that person or persons appropriately. Again, this is for the integrity of the organization.

Leaders listen and learn. A good leader listens to the members of the team and takes their valuable input into consideration before a decision is made. If the decision turns out to be ill advised or bad, a leader learns from this decision and doesn't make the same mistake twice.

Leaders delegate. Leaders need a strong team to make sure the decisions being made are implemented. There is nobody that can do all the work, and a strong team makes any organization stronger.

Leaders make decisions. What it all boils down to in the end is that leaders make decisions. It is the definition of leading. When leaders stop making decisions, or they make unethical decisions, that is when the concern should be warranted. That means they are ineffective leaders. However, just because a decision was made, and it is unpopular, doesn't mean it was a bad decision. Leaders have the unfortunate place of being the ones with the fingers pointed at them; it's part of the job description. As long as the processes are being followed, regardless of the popularity of the decision, then the organization or entity has a good leader.

Finally, leaders are human. Yes, I know it's tough to imagine, but really they are. As humans, they have the same human weaknesses that everyone else has. While leaders should and are held to a higher standard; they are human beings and humans are far from perfect.

Chapter 3

Becoming a Chartered Grove

Making It Work on a Shoestring Budget

By Rev. Sean W Harbaugh

One of the greatest hurdles to overcome when starting a new Protogrove is the lack of funds. While there is going to be some initial upfront costs born on the Grove Organizer, it shouldn't be something that breaks the bank or severely dents the wallet. In fact, I am aware of a couple of long term Groves in ADF that run without a bank account or Grove money, they simply combine everyone's efforts to make it work. However, this is the exception and not the norm.

Getting the Word Out

So, let's start from the beginning. You just became approved as a new Grove Organizer, you want to get the word out, you need to find a place to hold ritual, and you have very little personal money. The first step that you want to take once you are official is to announce that you exist. For many years, this was achieved by setting up a Yahoo! group for your Protogrove, and then advertising on several other Yahoo! groups that you exist. Yahoo! groups have mostly been replaced by Facebook and other social media sites. Social media has become the easiest and most effective way to get the word out to the world that you exist. By creating a page on various social media sites, you gain exposure that only a couple of years ago would have not been possible. Best of all—it's free!

The next step to creating an online presence is to create a website. There are many free options out there for setting up and maintaining a website, such as Freewebs and Weebly. Make sure you use one of these companies and get your website up and running. Then use your Facebook and other social media pages to point people to your website. It's very important to keep your website up to date, in order to keep your prospective members informed of your upcoming events.

Another important component is to get in contact with other pagan group leaders in your area. Start networking with these leaders and ask to help coordinate events such as pagan pride days or other local festivals. Networking usually results in new people wanting to join your group, which will result in some of the work burden being distributed to one or more new people. Many of these leaders also have connections with local pagan and new age bookstores. Make sure you make contact with the owners of these stores and see if you can leave a flyer with them.

Finally, even though they are becoming quickly outdated, it is still a good idea to form a Yahoo! group or other e-mail based platform to be able to chat away from the public eye with fellow members. These

Yahoo! groups can be important tools for communication among several members for planning rituals and meeting, storing meeting minutes in the database, and for general discussion.

Meeting and Ritual Sites

There are many options for free meeting places. You can reserve a meeting room at your local library, meet at a café, at a local pagan store, or even meet at a person's house. If you use a public facility such as a library, you need to make sure that you make a reservation. Sierra Madrone Grove continues to hold our monthly Dedicant meetings and business meetings at my house, but there are risks involved in that. When inviting new people over to a private residence, you never know who will walk through the door. A word of caution is to not publicly advertise your address. Instead, make them contact you prior.

Finding a ritual site that doesn't charge might sound challenging, but in reality finding a free site isn't that difficult to find. Most parks are free to use or have minimal fees associated with their use. For example, the Sacramento pagan community uses Miller Park for large events. Miller Park is located on the Sacramento River in an undeveloped area of the city, somewhat private, and is free to use. You might want to also check with your local Unitarian Church. UU Churches are very pagan friendly, and they will often work with pagan groups on fees. Also, if you are affiliated with CUUPS, you can usually use their facilities for free. As an added bonus, UU Churches are safe for people who are shy about the being at a public park doing ritual.

Fundraising and Flat Out Asking for Cash

When preparing for your first ritual, it is important to know that there will be some expense. Many of the ritual props can be ordinary household items, such as a BBQ for a fire pit, a nice pan for the Well, etc. However, there are consumable items that will cost money such as libation offerings, grain offerings, incense, oil, etc. These expenses add up quickly, and if you are on a tight budget don't be afraid to ask for monetary donations from your ritual participants. It is also advised that you should hold fundraisers throughout the year to add some money to the incidental expense fund. Sierra Madrone Grove has had wide success with yard sales to help fund our Grove. We also ask for yearly donations and have a donation jar sat out at our rituals. Some Groves have yearly dues that they charge their members, so the sky is the limit—just don't be shy about asking!

In conclusion running a Grove on a shoestring budget is doable. However, there are many options out there that can mitigate the expense. All you need is a little ingenuity and an open mind, and you can make running your Grove on a low budget a reality.

Ritual Place: Where Do ADF Groves Hold Their Rituals and Meetings?

By Noira

I've asked on the ADF Senior Druids mailing list, what of the following possible locations for rituals do they prefer and why, and what costs may be related to these locations.

- Temples belonging to liberal churches (most notably UU)
- Temples belonging to other Pagan organizations/groups
- Other purpose buildings (community and culture centres)
- Cafés

- Public parks
- National Parks
- Member's house/garden/flat
- Private land owned by the Grove

Rev. Robb Lewis (Tear of the Cloud Grove, NY)

My Grove has done a combination of many of those things. We recently have been using a local Pagan temple (for lack of better word) that doesn't actually charge us, but we give them half of the proceeds we raise, so that is normally \$20-\$40 depending on attendance.

We also have done the member's house thing many times, and it's not an issue as long as the directions are clear, there is good parking available, and the person doesn't mind hosting. Mostly, we do this for our monthly meetings (usually business meetings) and periodic social nights. Obviously cost is nothing here, but it does put a burden on the one hosting.

We also have done the park thing in the past, and the cost is not to unbearable for the most part. It tends to cost us between \$50 and \$100 to reserve a pavilion depending on where we are going. Sometimes we can get away with it being free, but parking usually ends up costing something then, normally \$5-\$15 for the day. With the parks, you will want to check on alcohol regulations and bathroom facilities. We rented a pavilion in one park for free, but had to order in a porta-potty for a bathroom and there was no water.

One thing my grove is going to be trying soon is ~~the~~ camping at a state park. Again, there is a cost here (\$41 per site for 2 nights here in NY) but it does get us outside and in nature for a whole weekend (during which we hope it won't rain). Obviously, you have other costs involved such as food, and again, check what facilities are available and work around that. Water and a bathroom is the bare minimum requirements I have, and showers are a bonus if they have them.

So, to summarize: Rituals held at a pagan temple, members' houses on occasion, local parks on rare occasion, and state parks with camping on rare occasion. Meetings and social nights are almost exclusively at members' houses.

Star (Red Pine Protogrove, MN)

As of this writing, every ritual that we have held has been at the home of one of our members, although, I am always looking for a place in nature to do things in warmer weather. I may have found one or two. However, the latest one I have found is also along a highway. I guess for me it really does not matter where the ritual is done. That is my opinion of course.

Rob (Shining Lakes Grove, MI)

For Beltaine through Samhain, we have a permanent nemeton set up on a private nature preserve in Ann Arbor. Since it's a private preserve and we don't own it, it's not free, despite what our new members tend to assume. Rental is \$80 for an all-night fire vigil followed by an afternoon ritual, or \$100 for our Samhain where we do the vigil, an afternoon ritual, and an evening ritual. Donations and raffle proceeds collected at the ritual usually cover this.

For Yule, our local university's cooperative association has a building that we can use for free. The building itself is decent; two floors, so we do the ritual upstairs and socializing downstairs, as it is fairly spacious and has a kitchen, but there's no parking on site and no signage either, so it's hard for folks to find, which is why we don't use it for all of our indoor rituals.

For Imbolc and Spring Equinox, the local Friends (Quaker) group lets us rent the basement of their building. The cost was \$57.50 this year, if I remember correctly; it does change slightly from year to year. If they didn't hold their own events every weekend around Yule (what? they actually want to use their building to celebrate their own holidays?), we'd use this site for Yule as well. It is one large room, so dividing the space between ritual area and non-ritual area is harder, but it's not too disruptive. Again, donations and raffle proceeds collected at the ritual usually cover this.

Firinn Wolsfdaughter (Oakstone Protogrove, Canada, BC)

We are located on the west coast of Canada — which means we don't get the same winters that the rest of Canada is famous for. For rituals from Samhain through Imbolc, we rent indoor spaces. We have rented rooms in community centres, and we have also rented space in a local Pagan bookstore. We pay anywhere from \$50 (for the bookstore) to over \$200 (depending on the hall rental) for indoor events.

For outdoor rituals, we sometimes pay \$100 or so to book a pavilion in a park, or we go to parks where the pavilions are free. The parks that charge are generally convenient for transit, and the ones that don't are generally more challenging to get to (and require someone to get there REALLY early as the shelters are first-come first-served).

I live in the Metro Vancouver area (population about 2 million), and because it is mostly urban, transit is relatively good. As long as we choose a venue that isn't more than an hour by transit, people will generally come. We also have a lot of competition from other established Pagan groups in the area, so we are very conscientious when choosing the dates for our rituals — we avoid their dates so people don't have to choose. So far this has worked quite well. I think in about a year or so, we'll have enough people who would make our rituals their first choice that we will be able to pick the prime dates for each High Day and still expect a good turnout.

We ask for a \$5 per adult donation at every ritual. This goes to help cover the cost of supplies and the cost of the venue. Even though our location for our Beltane ritual was free, we still asked for the donation because we know our expenses for Samhain will be large (\$200+ for the hall — we get 30-40 people at Samhain and need a big space). We try very hard to put on a professional event every time we do anything in public, and that costs money. For the most part, the people who have become our regulars understand that, and are willing to chip in a little cash to help us offer good quality ritual experiences.

We also use the money for things like our protogrove banners, ritual gear (candles, altar supplies, offerings, table cloths, etc.), and at every potluck, our Grove always provides a central food offering to its membership (yesterday's was a \$30 sandwich platter).

J. K. Cole (Wild Onion Grove, IL)

We're lucky for city dwellers in that Chicago has a huge amount of green space and a variety of settings to hold rituals. Typically we celebrate our Feast Days in these locations:

Winter Solstice: Indoors, usually at our Priest's house where she prepares an after-ritual feast for the Grove and friends of the Grove.

February Feast: Indoors at the Irish-American Heritage Center at a cost of \$25/hour followed by a feast at Chris' and my house.

Spring Equinox: We've celebrated on the shores of Lake Michigan, in Grant Park and at a local occult bookshop (free).

May Feast: Outdoors at the Oak Park Forest Preserve (free).

Summer Solstice: Foster Avenue Beach (outdoor public swimming on the shores of Lake Michigan), on the grounds of the Museum Campus' Adler Planetarium, and at the Chicago Botanic Gardens (free, free, \$5/person entry fee).

August Feast: Oak Park Forest Preserve (free).

Autumn Equinox: Grant Park in conjunction with Chicago's Celtic Festival (free).

October Feast: We gather at the Druid's Circle, a set of graves in Oak Park for members of the Ancient Order of Druids in America followed by a feast at our Priest's house (free).

We've rarely used other traditions' ritual spaces, although we have used the local UU church facilities in the distant past. The problem with renting indoor space in Chicago is that it's prohibitively expensive (the UU wants \$250 for 2 hours), so we try whenever possible to find outdoor spaces. Yule, Imbolc and Spring Equinox are the only times that weather makes it nearly impossible to hold rituals outdoors.

Linda (Grove of the Rising Phoenix, AZ)

Except for the first three rituals, which were held in the backyard of one of our founding members, for three years, we held all of our rituals in a public park — the same one, in fact, and in the Phoenix Pagan community it started to become known as the 'Druid park'.

In January 2007, after doing a winter solstice ritual as part of the Irish Cultural Center's winter ceremony, we were able to become affiliated with the ICC, and all of our rituals since then have been done there.

All of our public rituals have been held outside in the almost five year history of the Grove, including those at the ICC; we have a circle of land that we use within the ICC property that we are beginning to consider our nemeton. Of course, we are lucky to have weather conducive to outdoor ritual in Phoenix, but in the summer, attendance is always way down, due to the heat.

My vision of the future is that more of us find ways to buy property so we can have actual buildings for meetings and classes, and land with area set aside for outdoor ritual, as well as plenty of parking. It's one of my personal goals to do this within the next few years.

Building a Solid Foundation

By Rev. Sean W Harbaugh

As a Grove Organizer, one of the most important things you need to do once you are established is to build a solid foundation of people. There are a couple of sayings that ring true when building your Grove. The first is, "Fast as a speeding oak" which is echoed many times in various ADF forums, and the second is, "Rome wasn't built in a day." However, there are some steps you can take to ensure that your Grove consistently grows in membership and doesn't crumble due to a lack of a strong foundation. Building a solid foundation of dedicated people is critical to the long term survival of your Grove.

It takes time to build a Grove—lots of time. As a new Grove Organizer, you probably already have a couple of people who have joined you and are showing real interest. Those are the first stones in your Grove foundation. But to build a strong house, you need more timber. Look on the ADF website for members in your area and let them know that you are starting a new Protogrove. Local ADF members are optimum people to help your new Protogrove, and they are more than likely already familiar with

ADF ritual and organization. As these members start attending your rituals, you should start some public outreach through venues like Witchvox, Facebook, and other social media sites.

Once you have some volunteers, don't hesitate to delegate some responsibility to them. Having an important role in the running of the Protogrove gives people a feeling of empowerment. These people will be willing to go the extra mile and help out when it is most needed. As your Protogrove continues to grow, these dedicated members will be able to take pressure off of you by holding some of the meetings and scheduling social events. Make sure you stay connected with your people, because regular communication is very important to maintain a level of control over your Protogrove.

Like any structure, building a solid foundation for your Protogrove is essential for its survival. A strong foundation means that the supporting structure will not fail. The dedicated members or foundation will ease the pressure and help out with the operation of the Protogrove. The sense of teamwork and community that evolves from your members will become a strong structure that can withstand a good deal of inevitable stormy weather. Through this spirit of community, your Protogrove will continue the vision of ADF and build a sense of spiritual family in your community for many years.

Becoming a Grove

Reports and Inter-Grove Communications

By Caryn MacLuan

The easiest thing you will be required to do as a Protogrove (PG)/Grove of ADF is the quarterly report — however it is also one of the most important. Above and beyond the obvious necessity for oversight, the quarterly report is the primary vehicle for updating your PG/Grove information on the ADF website which is how new people find you. Remember the adage, “You never get a second chance to make a first impression”? What kind of impression does it make on prospective members if the Grove Organizer/Senior Druid (GO/SD) can't be bothered to list correct contact information or return calls when inquiries do come in? You are also fortunate as the whole reporting process has been made incredibly easier than it was originally. With the help of modern technology and the hard work of our Web/computer wizards, the online form simply couldn't be easier. I recommend having a template that you can cut from and paste into the online form which makes it even easier.

The report forms can be found at on the members-only website in the Organizational Stuff section, along with links to the ADF By-Laws, Policies and Procedures Manual, and the Council of Senior Druids.

Below is a list of reasons that the Council of Senior Druids compiled to answer the question, “Why do we submit Quarterly Reports?”

The Mother Grove, as the ‘Board of Directors’ of a federally recognized non-profit organization, is required to be responsible for the organization and required to ensure that the organization is operating within the guidelines of a non-profit organization.

This includes:

- **Financial Accountability:** (basically) no profits of the organization can go to the benefit of any member(s).
- **Political Accountability:** We are not allowed to lobby or at least not allowed to spend a certain amount of our budget on certain forms of political activism.

Q. How does a ‘Board of Directors’ ensure all its satellite offices are operating within the required guidelines?

A. It makes them report their activities and holds them accountable.

Now some of these things are defined sort of nebulously. Also, strictly speaking, if a Grove/PG was not actually using the ADF umbrella non-profit status, would the above apply? I don’t know, but ADF is a Federally-recognized church, so it is important that local groups which claim affiliation with the organization do not act in ways that might jeopardize its standing.

Q. If the IRS ever decided to audit ADF, would ADF be required to provide financial information on the entire organization?

A. Well if they did, that info is in the quarterly reports. Imagine what it would be like if your Grove/PG was suddenly asked to provide the last, oh, let’s say five years worth of financial information for the Grove/PG. Imagine if all of ADF had to do it. I’ve done stuff like this in the federal government, it is not fun.

Q. What if ADF or a local Grove decided to apply for a faith-based initiative funding or some other type of grants?

A. They would no doubt need to provide documentation supporting the application. Again, the reports give the PG/Grove historical documentation which has stood up in court as proof of your existence as a legal church. This becomes very important should you/we face any kind of legal challenge.

The reports provide a venue for questions which we are trying to post to the SD and Leadership lists and get on the web so that everyone can benefit both now and in the future.

Quarterly reports help ensure that both the Office and the website have the current contact information for a Grove or Protogrove.

And last but not least, there is a group dynamic morale incentive in posting what the Groves and PGs have been doing as far as community service. It inspires everyone else to ‘go and do’ also.

Creating Bylaws for Your Grove

By Todd Covert

One of the most important decisions a Grove will make is how it is to be governed. Because of ADF’s longstanding policy of granting the maximum amount of autonomy possible to its local fellowships, there are very few requirements placed on Groves as to their governing documents. Consequently, there is no absolute requirement that a Grove must have bylaws — unless the group wishes to participate in ADF’s group tax exemption roster with the IRS, in which case a governing document that certifies the Grove’s non-profit nature is expected.

Despite this fact, it is important to plan for the future and one unpleasant but unavoidable factor to consider is that disputes will happen and the more members your group has, the more likely it is that disagreements will arise. Similarly, as your group accumulates both money and supplies, and maybe even property, the intensity of a dispute can be magnified. Having a concrete set of rules and procedures in place — in writing and upfront — is generally not only an effective means of resolving disputes, but also of preventing them. It is a good idea, therefore, to create such rules and procedures and, for most organizations, they reside in the group’s bylaws.

For all the importance of bylaws, it is not necessarily a good idea for a brand new Protogrove to adopt them immediately. For one thing, it may be very helpful to allow the new group to explore its own identity and talk about the aspirations its members have for future activities and growth. And, as a practical matter, Protogroves often have less than a half dozen members and are organized by a single individual. A group of this nature can usually agree to follow the informed decisions of the founder or founders for the short term. It is almost never too early, though, to begin to discuss the issue of structure and governance. You may wish to schedule meetings of your members to discuss some of the issues brought up in this article or other sources.

The Nature of Bylaws

The Foundation Center defines the nature and purpose of bylaws for the non-profit organization as follows:

Bylaws define how a non-profit organization will be managed and run. They determine which... members have authority and decision-making responsibilities and how those responsibilities should be carried out. They create a framework for your organization, ensure that income is used properly, and aid in resolving internal disputes. You must have a governing organizing document, such as a constitution, charter, or articles of association or incorporation, to secure tax-exempt status.

State laws vary, but generally do not intrude too deeply in the area of the content of bylaws. States ask for articles of association or incorporation and set stringent standards for these. As a local congregation of a national church (incorporated in Delaware), you may or may not need to file anything with your state (or other unit of government). It is best to check with your state's Secretary of State's office.

Bylaws, however, are a contract between the directors of a group and its members. They are binding within the group and should be respected like any contract and changed only when it is clear that there is an evident need. Viewed as a contract with the membership by the directors, bylaws are likely to be preserved intact until the membership agrees with the directors that a change is truly in the group's interests.

At minimum, it is usual to require a vote of either 2/3 of the directors or 2/3 of the membership to amend bylaws.

The Content of Bylaws

Bylaws generally cover, at minimum, the following areas:

- Purpose and name
- Creation and role of board of directors or trustees (or other governing body)
- Officers and their duties
- Election of officers and other directors
- The use of any paid staff
- The timing of meetings (of directors and of the membership)
- Procedures for meetings (of directors and of membership)
- Resolving conflicts of interest
- Amendments to the bylaws

To this list, a membership organization such as a Grove (or Protogrove) can add 'Definition of membership', including a definition of how a member may be removed from membership, should that ever become necessary.

ADF does set certain specific requirements for both Groves and Protogroves, however, and these should be considered both in discussions among members and in drafting any governing documents such as bylaws.

- For Grove status, three current ADF members must agree to serve as Senior Druid (President), Scribe (Secretary), and Pursewarden (Treasurer). These offices must be adopted permanently by the Grove. Other offices may be added to these without limitation.
- Only ADF members over the age of 18 may serve in the above offices or any other offices that might exercise legal responsibility on behalf of the Grove — which is really the legal definition of an ‘officer,’ by the way.
- Only current ADF members may vote in Grove officer elections, though non-ADF members may vote on other matters if the Grove so chooses.
- Groves must offer eight open to the public rituals per year on or around the High Days as defined by the ADF bylaws. Variances from this must be formally applied for and approved by the national organization. Protogroves are not required to do eight rituals, but must still provide eight open to the public events, which may include discussion groups, workshops, or other sorts of public events.
- Groves must meet at least once per month and the majority of a Grove’s activities must be open to the public.
- Groves must file a statement of their income, expenses, and assets to ADF each quarter. Both Groves and Protogroves must make quarterly reports of their activities to ADF.

In addition to these specific requirements that may well need to be addressed in your bylaws if you adopt them, ADF also expects that you will, in all cases, abide by the ADF bylaws as a condition of your grant of Protogrove status or provisional or full Grove charter.

Beyond that, as a subgroup of a non-profit church, your group is expected to comply with the ordinary legal requirements for non-profit organizations, most importantly that no net proceeds of your activities are distributed to any member. You may wish to enshrine this as a requirement in your bylaws. If you are a Grove wishing to be listed with the IRS as one of ADF’s tax exempt subordinate groups, you will be expected to do so. The necessary language is included in the section entitled *Tax Exempt Status and Your Grove*.

Sources for Bylaws

Besides the obvious recourse of consulting with an attorney, there are other resources you can consult in drafting bylaws, although it is never a bad idea to have an attorney review your final document if the funds are available. There are a number of good examples of non-profit bylaws on the Internet, use the search terms of ‘non-profit bylaws examples’ to find them.

However, your most obvious and helpful resource will be the bylaws of existing ADF Groves. You will generally be well served by comparing these various bylaws and modeling yours on one or more examples you think fit your group’s needs, remembering that you can usually make amendments down the road if you find that the bylaws you started with as a template don’t work for your group as well as you hoped. You may also find elements of Grove bylaws that you question or even things you consider mistakes that you might wish to avoid. This comparison process can prove very illuminating. Many Groves have posted their bylaws on the Web.

Here are some links to Grove bylaws:

Wild Onion Grove (Illinois) — www.well.com/~csherbak/wog_bylaws.htm

Shining Lakes Grove (Michigan) — www.shininglakes.org/business/bylaws.php

Stone Creed Grove (Ohio) — www.stonecreed.org/membership/bylaws.php

Muin Mound Grove (New York) — www.muinmound.org/Bylaws.htm

Grove of the Seven Hills (Virginia) — sevenhillsadf.weebly.com/bylaws.html

Handling Your Grove's Money

By Todd Covert

All Groves and Protogroves have expenses. There is almost always a post office box to be rented. Often ritual sites must be paid for. State or local governments may require filing or permit fees of various sorts. In holding to a basic principle of autonomy for its local fellowships, ADF avoids dictating how Groves and Protogroves handle their finances and asks only for the most minimal financial reporting. And because churches and their congregations are exempt not only from taxation in the United States, but even from having to file an informational return, Groves and Protogroves have considerable freedom in how they collect, spend, and track money coming into their possession.

This freedom can breed laxity, however. Almost all of us would surely rather spend the time we have to devote to a Grove on spiritual activities than on bookkeeping. Long experience has shown, though, that inattention to financial record keeping can be hard to correct after the fact. As a tax exempt church, ADF has a responsibility to be able to demonstrate, if challenged, that it can account for the source and distribution of all of its income. To the best of their abilities, officers of our Groves and Protogroves should set this same goal for themselves.

A Grove does not need a professional bookkeeper to keep accurate records. Many PCs come with preinstalled personal bookkeeping software — such as Quicken — that is perfectly adequate for the task and that can answer many questions that arise. In my own Grove, we simply used two primitive spreadsheets in Microsoft Excel to start with — one for income, one for expenses — and added functions to them as we grew more comfortable and confident. An ambitious Grove Pursewarden might choose to purchase a more powerful bookkeeping tool like QuickBooks. For most relevant functions, QuickBooks is very intuitive and learning to use it interesting and educational for those wanting to develop their bookkeeping skills.

Let's focus, though, on the basics of finances for the average Grove and see if we can address some common concerns.

Sources of Income

There are two general kinds of income for non-profit groups like a Grove or a Protogrove: earned and unearned. Much of a typical Grove's revenue is going to be of the latter kind, but both are common.

- **Earned income** includes proceeds from t-shirt sales, concert admissions, car washes, yard sales and the like. As long as these proceeds are generated by the efforts of members and/or are related to the purpose of the group or building its visibility, they are tax exempt.
- **Unearned income** includes donations and dues.

Donations can be of cash, goods, or in-kind services, like donated legal services.

It is good to keep records of not only who provided you with money, but to keep track of which category it falls into. This is especially true of any dues you charge. Laws vary from state to state, but in some places, members of organizations have specific rights under law — apart from what your bylaws may say — and you should be able to document who is and is not a member.

In the US, regulations related to churches are extremely loose and most of our Groves and Protogroves and their members don't have too much to worry about in terms of claiming a tax deduction for a donation to a group that is not incorporated or listed with the IRS. Be sure to be clear, though, about what expectations members may have in return for their dues — if you choose to charge any. It can be a good idea for a Protogrove not to charge dues, or even establish a bank account, until its membership seems fairly stable.

Banking and Cash Handling

Any number of Groves, and a majority of Protogroves, relies on donations of supplies and occasionally cash to operate. These groups keep a minimum of cash on hand — often the proceeds from a donation basket at ritual or the like — and likely do not have a checking account. If they choose to do so, members donating cash, goods, or in-kind services can claim the value of the donation as a charitable contribution, if they have not been reimbursed for the expense. Donations more than \$200 in value need to be acknowledged by the recipient in writing, so it is a good idea to have some sort of stationery, even just a letterhead set up in a word processing application, to generate an official acknowledgment. Even for smaller cash donations, or donations of in-kind services, a simple handwritten receipt is a nice touch.

As often as not though, Groves, and occasionally Protogroves, maintain a bank account, usually a checking account. Some banks will offer a low fee account to non-profit organizations, but this is increasingly rare. It is important to call around and ask what the monthly fees are for a business checking account for a non-profit or church; you may discover that the cost per month varies by \$10 or more from bank to bank.

To open an account, you will generally need to have official documentation as to the nature, date of inception, and officers of your group. If you have incorporated, you will have articles of incorporation to provide which will likely be sufficient. If not, you should bring as much documentation as possible: your Grove or Protogrove certificate, your bylaws, minutes of the business meeting at which the opening of an account was approved. Again, a phone call to the bank asking for exactly what they need to see can save you a wasted trip.

You will need to establish who the signatories on your account will be. You could have anywhere from one signer on up. It is important to consider who the most frequent user of the checkbook is likely to be and to allow them to be a signer. Making them wait for someone else to sign checks can be a huge inconvenience and lead to frustration and burnout if your Grove has a number of expenses to take care of by check.

You should also decide in advance whether your account will require double signatures, i.e., the signatures of two signers required for payment of the check by the bank. Along with this, you might set a limit on the amount of a check that can be honored without a second signature — for example you might allow checks for up to \$50 or \$200 to be written by a single signer with a second signature required above that amount. Be careful in making this decision: double signatures can help reduce the risk of embezzlement or check fraud, but they also can be a needless inconvenience, especially if the signers live a significant distance from each other.

And don't neglect the benefits of the debit card. Most banks will include one or more debit cards with a business account. These are often only honored when presented by the person whose name appears on the card, along with the Grove's name, so it can be a good idea to look into getting one or more additional cards if they are free and you will have more than one frequent user of the account. Debit

card transactions are helpful because, unlike with checks, the payee is indicated on your monthly statement, and your online statement if you have one.

Deposits can be made every time you have income, or less frequently when you have accumulated a significant amount. QuickBooks, and other software, allows you to track un-deposited funds, by the way.

Using deposit slips can be helpful and recording the number of the check or money order of a payment can be invaluable in a dispute. Use ordinary caution if you are holding large sums of cash on behalf of your Grove, whether as a pending deposit or in the permanent Grove ‘piggy bank.’

You may choose to create a petty cash fund for your Grove. With the increasing availability and acceptance of debit cards, this is less helpful than it used to be. Be sure to keep very accurate records, and receipts whenever possible, when making disbursements from petty cash.

Keeping Records

No matter how much you depend on accounting software to track income and expenses, never neglect the paper trail. Receipts for expenses and deposits should be kept on file and it is a very good habit to jot down on them what they were for. It is easy to pull a wad of faded receipts out of a wallet or purse at the end of a month and discover that you can’t remember what many of them were for. Transferring them to a file folder or box at the earliest opportunity and keeping them in chronological order never hurts.

Likewise, whether you are using automation, your checkbook register, or pencil and notebook to keep records, enter your payments and income at the earliest opportunity.

You don’t have to be an accountant to successfully keep the Grove books. For most Groves, the bookkeeping involved is no different than keeping a personal checkbook current — with the caveat that it is a good idea to make a note of into what category, or more generally ‘account’, each transaction is assigned to. ‘Accounts’ include things like ‘Rent,’ ‘Membership Dues,’ ‘Corporate Fees,’ ‘Office Expenses,’ etc. Most financial software has a preset chart of accounts that you can customize as you go along. You can skip this categorization of transactions if it is too much work, but it is harder to add it later than to stop doing it down the road, fair warning... As with your personal checkbook, it is important to balance or, more properly ‘reconcile’, your account on a monthly basis when you receive your statement from the bank. This means adding up the income you have recorded for the month, subtracting the expenses, and adding that to the opening balance for the month.

That should equal the ending balance shown by the bank. Unlike your personal account, though, you need to try to reconcile to the penny, if you can. Sometimes this is impossible — especially if multiple people are using the account and any of them are careless with receipts — but balancing to the penny should always be the goal.

Also, as with your personal checkbook, you can choose to enter income and expenses when money actually changes hands, i.e., when a donation is received or a check is written. This is known as ‘cash basis’ accounting and is actually recommended for small groups like Groves and Protogroves, especially where there are no employees. If you wish to be ambitious, you can elect ‘accrual’ accounting — where income and expenses are recorded when they are incurred, like when a pledge is received, rather than when it is redeemed with the actual donation. For most groups — and most non-professionals — this is really unnecessary.

For those groups electing not to maintain a bank account, scrupulous record keeping is even more important. The holder of the money should be able to account for the source of the fund, i.e., what was taken in and what was spent to equal the current cash on hand. This is not only an ethical obligation to the Grove's members, but could become necessary in the event of an IRS investigation. There is more information about responsibilities of non-profit groups in the section '*Tax Exempt Status and Your Grove*'.

Reporting Your Finances

The officers of a Grove or Protogrove have a responsibility to be able to open their financial records to their members at any time and may — in some jurisdictions — have an obligation to do so for members of the general public. Beyond this requirement, it is good practice to make periodic reports on the group's finances to the members. This may be monthly, quarterly, annually, or on some other schedule. In these reports, the minimal expectation is that total income and total expenses for the preceding period, and often the year-to-date, and the current assets of the group, both cash on hand and fixed assets like equipment or inventory, be included. For the vast majority of Groves and Protogroves, this is a fairly simple matter. Most will just list total income, total expenses, and current bank balance. Others may choose to offer the membership a breakdown of income and expenses by type, using their chart of account types described above.

In addition, the ADF bylaws require that each Grove, though not Protogroves, make a quarterly report detailing income and expenses for the quarter and current bank balance. Because ADF represents that its Groves and Protogroves are under its general supervision, it is important that ADF have that information on a timely basis. The online quarterly report form for Groves contains boxes in which to provide this information.

Under normal circumstances, you should not have to report to the IRS in any way. Churches and organizations with annual income under \$25,000 are both exempt from filing the tax exempt organization Form 990.

Hopefully this overview will provide you with some helpful tips and some sense of your responsibilities. As noted above, for many people, financial record keeping can feel like a nuisance. It is important to give praise to anyone who volunteers to take this on — as Grove Pursewarden, for instance — and especially when they follow through with their responsibilities consistently and successfully. The ADF Pursewarden is normally an excellent resource if you have questions, but don't be reluctant to schedule a consultation with an accountant. The cost of this is usually reasonable and one appointment can answer many questions. Above all, financial software can be enormously educational and do much of the work for you if used consistently.

Good luck and thanks for helping make ADF an example of excellence not only in spiritual work, but also in fiscal responsibility.

The following is an example spreadsheet to make it easier to keep track of your Grove expenses:

2013		Carryover from previous:						\$ 750.00
Income	Transaction	2013 Q1	Transaction	2013 Q2	Transaction	2013 Q3	Transaction	2013 Q4
	Dues	\$ 125.00			Donations	\$ 500.00	Dues	\$ 50.00
	Donation for Grove	\$ 25.00						
Total Income		\$ 150.00		\$ -		\$ 500.00		\$ 50.00
Expenses	Transaction	2013 Q1	Transaction	2013 Q2	Transaction	2013 Q3	Transaction	2013 Q4
	Ritual Supplies	\$ 30.00	Ritual Supplies	\$ 100.00	Rentals	\$ 75.00		
	Rental Space for Ritual	\$ 75.00	Rental Space	\$ 125.00				
Total Expenses		\$ 105.00		\$ 225.00		\$ 75.00		\$ -
Quarter Ending funds		2013 Q1	2013 Q2	2013 Q3	2013 Q4			
		\$ 795.00	\$ 570.00	\$ 995.00	\$ 1,045.00			

Ending Dates

Q1 1/31/2013

Q2 4/30/2013

Q3 7/31/2013

Q4 10/31/2013

2013 Summary

Income \$ 700.00

Expenses \$ 405.00

Net \$ 295.00

When reporting your Grove's Financials for the quarterly reports, we need the total income less the total expenses of all of your accounts, and a reporting of the total balance of all accounts (ie: Checking, Savings, Petty Cash, etc). All of these numbers required for reporting are in the Red boxes.

Q1 encompasses transactions between 11/01-01/31
Q2 encompasses transactions between 02/01-04/30
Q3 encompasses transactions between 05/01-07/31
Q4 encompasses transactions between 08/01-10/31

Please report all the account balances as of the End Date of the Quarter to ensure accuracy between the quarters.

If you need more lines in your income or expense areas, select a row by clicking the number, right click, and insert row.
This will copy format and formulas if between the Expense or Income lines and the Total Expense or Income Lines.

While you do not need to submit a detailed Financial Report, we do highly suggest that you keep track, because if there are differences between Quarter balances, the ADF Treasurer and Administrator reserve the right to Audit the Financials of your Grove to ensure proper handling of the funds.

In the above example, we see that the Previous year's balance was \$750.00. In the First Quarter, we received an Income of \$150.00.
Report Total Income as \$150.00
Also in the First Quarter, we had \$105.00 in expenses.
Report Total Expenses as \$105.00

Our ending balance of accounts should be:
Beginning Balance of \$750
Plus the Total Income of \$150
Less the Total Expenses of \$105.00
New Account Balance: \$795.00
Report Ending Balance as \$795.00

Double check you numbers in this spreadsheet verses your bank statement, reconciliation of Petty Cash box, or however you keep you money.
The New Account Balance should match the money that you have exactly. If it doesn't, there is probably something missing and you need to find the discrepancy.

The next quarter will build from your Q1 ending Balance, adding the Income and subtracting the Expenses, giving you your new balance.
This will continue through the year and if you follow this basic formula your books will be accurate every time.

Tax Exempt Status and Your Grove

By Todd Covert

The issue of tax exempt status generates a certain amount of confusion. This article will attempt to clarify the issue for US Groves and Protogroves. Groves located in Canada or elsewhere should seek the advice of a local accountant or other taxation specialist.

Tax Exemption and Church Status

In the United States, churches, interchurch organizations of local units of a church, and the ‘integrated auxiliaries’ of a church are automatically exempt both from federal taxation and even from filing an informational return (Form 990). Because the US government is forbidden by the Constitution from passing legislation respecting the establishment of religion, the IRS has generally followed a policy of treating each application for recognition as a church on a case-by-case basis rather than applying blanket regulations.

For churches seeking explicit, rather than simply automatic, recognition from the IRS as exempt organizations — which can be a wise move for nonmainstream churches such as ADF — the IRS has a set of criteria that it will look at in evaluating an application for formal exempt status, but it does not specify that all of them must be met and generally offers wide latitude to applicant churches. Should an organization’s church status be called into question for any reason and an investigation undertaken, the failure to meet the bulk of these criteria could be a factor in stripping the church of its tax exemption.

The criteria included in the application for tax exemption include: existence of formal creed or statement of faith; requirement for renunciation of other faiths by members; formal code of doctrine or discipline; form of worship; public access to worship; methods for outreach; size of community; services besides worship, such as weddings and funerals; religious education for the young; system of training for clergy; and system of organization or government.

Again, the existence of all of these elements is not a hard-and-fast requirement and ADF has satisfied the IRS that it meets the necessary condition for church status.

ADF’s Church Status and Group Tax Exemption

ADF has been formally recognized by the IRS as a church under section 501(c)(3) and therefore its ‘integrated auxiliaries’, sometimes also referred to as ‘subordinate groups’, are likewise protected by its exempt status. This includes our Groves and Protogroves. You can legitimately refer to your Grove or Protogrove as a tax exempt congregation or local fellowship of a federally-recognized church and represent to members and contributors that their donations are tax deductible to the extent allowed by law. It can also exempt you from state and local sales or property taxes and qualify you for a non-profit bulk mail permit, if you anticipate doing any bulk mailing.

ADF has also been granted a ‘Group Exemption Number.’ This allows our provisionally — and fully-chartered Groves to be placed on a roster filed with the IRS so that they are explicitly named as exempt subordinate groups, if they so request. At the present time, ADF does not allow Protogroves to be placed on the group exemption roster, but that does not preclude them from claiming exempt status under the automatic exemption extended to churches. In general terms, your Grove merely needs to provide a physical street address, a Federal Employer ID Number (EIN), and evidence in your bylaws of the non-profit nature of the group.

For the record, Groves and Protogroves are almost always doubly exempt from filing any return with the IRS: all non-profit organizations with under \$25,000 in annual income are not required to file Form 990.

In addition, occasional sales of goods or services to the general public are exempt from reporting as 'unrelated business income' as long as they are conducted by volunteer members of the church and/or are clearly related to either the spiritual identity of the group or to promoting its visibility and attracting members.

Non-profit Status

The basic definition of a non-profit organization is that none of the proceeds from its operation can go to the benefit of any member or director. This does not mean that a Grove or Protogrove cannot ever pay a member to clear brush or trash from a ritual site — or that we cannot someday pay salaries to our clergy — only that net proceeds cannot be distributed to one or more members. Any payments to members must be for specific services or goods provided and, ideally, would be shown in the group's annual budget. In short: please respect the ideals and the legal restrictions applying to non-profit groups like ADF and its Groves and Protogroves by avoiding any appearance of profit-taking or financial conflict of interest. If you have any questions on this point, please do not hesitate to contact the ADF Pursewarden at adf-pursewarden@adf.org or to consult with an attorney or accounting professional.

State and Local Exemption

State regulations related to tax exempt status and exemption from filing vary widely and are beyond the scope of an article like this one. Generally a search of the website for your state's taxation authority (e.g., the California Franchise Tax Board) is a good place to begin. In many states, the Secretary of State is the responsible official for issues related to non-profit organizations and relevant information may be found on Secretary of State's website. Consult with an accountant or attorney in your area if you have serious concerns or uncertainties as to whether or not you might need to file a state tax return and/or pay state taxes.

Hopefully this brief survey of the issues related to tax exemption will help allay any anxieties you might have about the possibility that your Grove or Protogrove might need to report its income or pay federal taxes. In most cases, you shouldn't have to worry about that. Remember though, that automatic exemption as one of ADF's local fellowships is largely determined by a Grove's being 'integrated' into ADF and operating as a non-profit organization. Adhering to the requirements of ADF's bylaws as they apply to your group is the primary evidence of this.

Tax-Exempt Status: Step-By-Step

From ADF website (www.adf.org/members/groves/tax-exempt.html)

Would you like your grove to become tax exempt?

By following the steps below you can sign your Grove up as a member organization of ADF's group exemption. Then you will be able to avoid paying property taxes and sales tax on Grove purchases, all donations made to your Grove will be deductible, you may be able to open a bank account free of service charges and you will also qualify for use of tax-exempt postal rates.

If you have questions concerning the steps outlined here, please e-mail ADF-Archdruid@ADF.ORG.

STEP 1: Obtain a Federal Employer Identification Number (FEIN) from the IRS

Either call the IRS at 1-800-829-1040 and request a copy of "Form SS-4 Application for Employer Identification Number", or fill out the same form by going to the IRS website (direct link to form; please be aware that if you fill out the form online, your FEIN is a provisional FEIN, which means you can use it, but it isn't "official" until you receive a mailing from the IRS with your FEIN on it). When you receive the form fill out the general information, such as: Name of Grove, address, in care of name, etc.

Then fill out the specific information in the corresponding boxes as follows:

Box 8a: Type of entity - Check the box for "Non-Profit Organization ", write in 501(c)3 in the space provided and enter the GEN number "5226" in the space provided.

Box 9: Reason for Applying - Check the box for "Banking Purposes" and write "checking"

Box 10: Date Business Started - Write in the date the you want your exemption to begin

Box 11: Type "NA"

Box 12: First date wages or annuities were paid - write "NA"

Box 13: Highest number of employees - write "NA"

Box 14: Principal activity - check the "Other" box and write "Religious Organization - Church"

Box 15: Write "Religious Organization - Church"

Box 16: Check "No"

Once the form is completed call the IRS using the number corresponding to your state on the back of the form. They will ask you to read the form to them and they will immediately assign you an identification number.

STEP 2: Modify Your Grove Bylaws

Add the following articles to your Grove Bylaws:

"Article: NON-PROFIT NATURE OF THE CORPORATION

__(insert grove name)__ Grove, ADF is organized exclusively for charitable religious, educational and scientific purposes including for such purposes the making of distributions to organizations that qualify as exempt organizations under section 501(c)3 of the Internal Revenue Code or a corresponding section of any future federal tax code.

No part of the net earnings of the Corporation shall inure to the benefit of, or be distributable to, its members, directors, officers, or other private persons, except that the Corporation shall be authorized and empowered to pay reasonable compensation for services rendered and to make payments and distributions in furtherance of the purposes set forth in Article I of these by-laws.

No substantial part of the activities of the Corporation shall be the carrying on of propaganda, or otherwise attempting, to influence legislation, and the Corporation shall not participate in, or intervene in (including the publishing or distribution of statements) any political campaign on behalf of any candidate for public office.

Notwithstanding any other provisions of these by-laws, this Corporation shall not, except to an insubstantial degree, engage in any activities or exercise any powers that are not in furtherance of the purposes of this Corporation.

Upon the dissolution of this Corporation, the officers shall, after paying or making provision for the payment of all the liabilities of the Corporation, dispose of all the assets of the Corporation exclusively for the purposes of the Corporation in such manner, or to such organization or organizations organized and operated exclusively for Neopagan religious, educational or charitable purposes as shall at that time qualify as an exempt organization or organizations under section 501(c)(3) of the Internal Revenue Code of 1954 as revised (or the corresponding provision of any future United States Internal Revenue Law), as the officers shall determine.

Any such assets not so disposed of shall be disposed of by the Court of Common Pleas of the county in which the principal office of the Corporation is then located, exclusively for such purposes or to such Neopagan organization or organizations, as said Court shall determine, which are organized and operated exclusively for such purposes."

STEP 3: Complete and Mail the Tax Exempt Form

Print out and sign the tax exempt form www.adf.org/members/groves/exempt-form.html and return it with a copy of your amended bylaws to:

ADF
P.O. Box 17874
Tucson, AZ 85731-7874

Getting Your Grove Chartered

To become a chartered grove of ADF you will need to follow the steps below. Local groups are encouraged to start as ADF Protogroves. Any questions about the process below can be sent to the Chair of the Grove Organizing Committee.

- Gather at least three current voting members (including yourself) of ADF who have passed their 18th birthdays (one of whom must have been a member of ADF for at least six months).
- Have the three current members read the ADF Bylaws and either the *ADF Leadership Handbook* or the web pages linked from the *Starting a Grove* page.
- Decide on your grove's name and cultural or other focus (if any).
- Write up your grove bylaws if you elect to have them. Bylaws that include a statement of the non-profit nature of the Grove are mandatory for groups wishing to be listed with the IRS as part of ADF's Group Tax Exemption roster. There is further information in the sections entitled 'Creating Bylaws for Your Grove' and 'Tax Exempt Status: Step by Step'.
- Following the procedures in your bylaws or however otherwise agreed to by your members, decide who will be your officers and what publishable names they will use.
- If you haven't already done so, obtain a post office box or private mailing service box to be your official mailing address.
- Check with your state/provincial Secretary of State (or equivalent public official) to find out what procedures you'll need to follow as a branch of a church incorporated in Delaware.
- Download the Charter Request PDF located at www.adf.org/members/groves/starting/provisional-charter-request.pdf, complete the form, and have your legal signatures notarized on the Provisional Charter Request Form. A Full Grove Charter is only available to existing Provisionally Chartered Groves.

- The person who is going to be your first Senior Druid, who may or may not be the original grove organizer, must fill out the on-line Senior Druid's Questionnaire.
- Photocopy your Request, then send the original, along with photocopies of your bylaws or equivalent organizing document), a sample ritual script, and the Grove Tax Exemption Form (optional) to the ADF Office. Sending electronic versions (scans or Word docs) to the Grove Organizing Committee Chair, in addition to the hard copies mailed to the Office, it will expedite the approval process. The Office will confirm receipt of your paperwork and verify its contents to the members of the Grove Organizing Committee.
- Once the GOC has received your completed application, which may require asking for more information from you, the GOC Chair will open a two-week discussion and voting period.
- You will be sent a Charter certificate after approval, and your grove will then be listed in all ADF publications.

Fully Chartered and Beyond...

So You've Become Senior Druid

By Todd Covert

Updated by Rev. Sean W Harbaugh 2013

Much of the material in the *Leadership Manual* is directed — not surprisingly — at Grove Organizers and ADF members starting a brand-new local fellowship. But leadership of our Groves and Protogroves is usually not permanent and a newly elected or appointed Senior Druid may well not have had as much preparation as she or he might wish. It is hoped that succession from one leader to another is always orderly and well organized, but it must be recognized that this is sometimes not the case. And so, here are some things a new Senior Druid should be aware of...

Notification of the ADF Office and Others

It frequently happens that Groves neglect to inform the appropriate officials within ADF of a change in officers. Be sure that the following have been notified: the ADF Office; the Chief of the Council of Senior Druids; and the Chair of the Grove Coordinating Committee. You should include any other new office holders beside yourself in this notification.

The Council of Senior Druids

All serving Senior Druids of both chartered and fully-chartered Groves are voting members of the Council of Senior Druids and Grove Organizers of approved Protogroves are non-voting members. The opinions of all members of the CoSD are valued, and it is crucial that voting members respond when votes are called. As a Senior Druid or Grove Organizer, you have a right to be subscribed to the CoSD's e-mail list, ADF-SD. If you have not received notice of having been added to the list, contact the ADF List Master at adf-listmaster@adf.org.

The ADF-LEADERSHIP E-mail List

All Senior Druids and Grove Organizers are entitled to be subscribed to the ADF-LEADERSHIP e-mail list, a general discussion forum for ADF's leaders. If you are not already subscribed by virtue of holding another office in ADF, you can request subscription from the List Master at adf-listmaster@adf.org.

Quarterly Reports

Your single biggest administrative responsibility outside your Grove and your community will be to file reports on your Grove's activities and finances with ADF on a quarterly basis. You are strongly encouraged to use the online form provided for this purpose. You will be asked to provide the names of your officers and their ADF renewal dates, current contact info for the Grove, number of members, details about recent rituals, and financial info, including quarterly income and expenses and cash on hand. These reports are due on February 1, May 1, August 1, and November 1. It is a good idea to talk with your Grove Pursewarden well in advance to confirm that you will be able to have the needed financial info in a timely manner.

These are just some practical organizational matters that are commonly overlooked in transitions. Obviously the experience of anyone inheriting the mantle of Senior Druid is going to be highly personal and must be dealt with on an individual basis. Basic psychology tells us that all change is inherently stressful, so be sure to be as patient as possible with the frustrations that are likely to develop for you, both the practical and the interpersonal... patient with yourself as much as with others. Trying to impose change on a group can exacerbate the stress that is already present, so it is healthy to operate from a perspective of not only patience but trust in the work the group has done already in shaping its identity and customs.

Some new Senior Druids may be in the challenging position of replacing a charismatic founder who may still be active in the group and feel the need to get out from under the founder's shadow. Others may inherit the position after a resignation and conflict within the group. Whatever the unique stresses you face, always remember that all of you — yourself and the other members of your Grove — are together out of the same basic spiritual impulses and that you are supported by a larger international community. Don't hesitate to call on that community in whatever manner seems most helpful.

How to Apply for a Full Grove Charter

By Todd Covert

Updated by Rev. Sean W Harbaugh 2013

To become fully chartered, your Grove will need to meet several requirements and follow the steps below. Protogroves are not eligible to apply for full charter; they must first become provisionally chartered Groves. Any questions about the process below can be sent to the Chair of the Grove Organizing Committee.

Requirements for Full Grove Charter

- The Grove must have nine (9) current ADF members in Grove membership and have had at least nine members for at least the two previous years.
- The Grove must have been provisionally chartered for at least two years prior to the date of application for full charter.
- At least one member of the Grove must be a current member of the ADF Clergy Council (Priest or Dedicant Priest).

If your Grove meets the three requirements above, the following steps may be followed to apply for Full Grove Charter:

- Complete the *Request for Full Grove Charter* form found on the ADF website at www.adf.org/members/groves/starting/full-charter-req-prntbl.pdf. The form requires the signatures of your three required officers (Senior Druid, Scribe, and Pursewarden); signatures from at least six (6) other members besides the officers; the date of your

provisional charter approval; and the names of at least nine (9) individuals who were members of both the Grove and ADF two years prior to the date of the application.

- Photocopy and mail the completed Full Charter Request form to the ADF Office at the address on the form.
- The ADF Office will notify the Grove Organizing Committee of the receipt of the form and verify that all members listed on the form are (or were) current members as of the relevant date.
- Once your members' statuses have been verified, the Chair of the GOC will open a two-week discussion and voting period.
- You will be sent a certificate of Full Grove Charter after approval.

Chapter 4

Administrative Duties

Protogrove and Grove Officers and Directors

Protogrove Officers

Protogroves have only one official officer, the Grove Organizer. This is the person who has filled out the Grove Organizer's Survey on the ADF site and been approved by the Grove Organizing Committee to run a Protogrove.

Note: Grove Organizers are prohibited from using the title "Senior Druid" to refer to themselves. (CoSD Bylaws, Article V.1.C.2)

Protogroves may designate other officer positions, but those positions are not in any way official offices and may not give real authority to a person unless the rules in the CoSD Bylaws, Article V.1.B.4 have been followed.

If the Grove Organizer position changes hands, the new Grove Organizer must submit a new Grove Organizer's Survey.

Fully Chartered and Chartered Grove Officers

At minimum, a chartered or fully chartered Grove must have three "major officers": a Senior Druid (President), a Scribe (Secretary) and a Pursewarden (Treasurer). These three must all be voting members of ADF and over 18.

The Senior Druid

Also referred to as the "President," the Senior Druid is chosen from the Grove membership to be the administrative—and often times spiritual—leader of the Grove. She or he will probably, but not necessarily, be further along in the ADF Study Programs than most other members of the Grove. The Senior Druid is responsible for compiling a quarterly report on the state of the Grove to be sent to such officers, as ADF shall appoint for the purpose, and is responsible for reviewing any other officer quarterly reports by officers of the Grove.

Depending on local laws, the Senior Druid of your Grove may not be considered a legal clergyperson in your state or province until she or he has been issued clergy credentials by the Mother Grove. Nonetheless, she or he will preside over most rituals, do spiritual counseling, and perform other traditional functions of the clergy.

Note: Senior Druids who are not Ordained Priests of ADF may not use the term "Priest" to describe their role in the Grove. (Clergy Council Bylaws, Article V.B.1.b and CoSD Bylaws, Article V.2.C.1) Also, legal ceremonies, such as state recognized marriages, should never be performed within the context of an ADF ritual unless the person officiating the ceremony has received Clergy status from the Clergy Council of ADF (CoSD Bylaws, Article V.2.C.2).

The Scribe

Also referred to as "Secretary," it is generally the Scribe's job to keep minutes of meetings, run meetings, keep an accurate roster of Grove members, and mainly take care of administrative duties that may come up.

The Pursewarden

Also referred to as "Treasurer," the Pursewarden's job involves keeping a close tab on the money of the Grove, ensuring that financial reports are available to the members and the ADF Office (via the Grove Quarterly Report forms), and dealing with all things financial. The Pursewarden shall ensure the timely filing of any required tax documents and the completion of any necessary independent audits and shall be responsible for preparation of an annual financial report at the close of the fiscal year.

Other Officers

Many Groves also have other officers who do various duties within the Grove. When your Grove is first planted, or as your Grove matures, you may want to add a Bard, a Liturgist, a Healer, a Diviner, a Chronicler, a Registrar, an Ecologist, and possibly other officers as well (these roles may be shared with any of the others).

It should specifically be noted that any officers beyond the three required by ADF are not kept on file by the ADF Office as "officers." They are listed in the ADF membership database as "members" only.

Other officers may be chosen by consensus from those ready, willing and able to do the jobs. Informal competitions may be held for some positions, such as Bard or Liturgist. While care should be taken to choose people who can work well together, nepotism should be avoided. Temporary tryouts for positions could be considered as well.

Additional requirements (beyond those in the ADF by-laws) for these additional offices may be described in your Grove's by-laws. For example, you might decide that your Bard be able to sing on pitch, or that your Ecologist have a degree in Biology.

Elections should happen when a Grove is first planted, and thereafter on an annual, bi-, or tri-annual basis. Many Groves choose to hold these elections within three weeks following the Fall Equinox, so that terms of office may start and end at Samhain. In fact, there might be some sort of informal and brief ceremony involved just before the main Samhain rites.

The newly elected Grove Scribe should notify the ADF Office of the election results immediately after each election, including each elected (or re-elected) officer's legal name.

Grove Leadership Styles and Conflict of Interest

Updated by Rev. Sean W Harbaugh 2013

Leadership Styles

In looking for leadership styles to run a Grove, there are a bewildering number of choices. Some are appropriate, and some are not. As has been often been pointed out, ADF is an inclusionary

organization. In contrast, most mainstream churches or businesses are not inclusionary. Instead, there is a definite gap between the clergyperson/boss, and the congregation/workers. As a Third Wave religion, ADF is trying to avoid this alienation between clergy and congregation.

There are two complimentary leadership styles that you may wish to consider. The first one is a "hands-off," delegation style, in which the Senior Druid defines what tasks have to be done to accomplish the goals set by the members of the grove. The tasks are then assigned to specific grove officers, such as the Bard, Liturgist and Pursewarden, who take responsibility for the tasks that need to be done. The Senior Druid checks with them on a regular basis, and helps out as needed. Under this style, the Senior Druid must be sure to show his or her face on a regular basis. When somebody isn't doing his/her job, he/she should be helped, or if that doesn't work, replaced with somebody who can do the job better.

For example, the Bard is required to work with the Liturgist, and decide upon all the chants that are to be used in the upcoming ritual. The Bard also decides, with the advice of the Liturgist, who is doing praise offerings, and in what order they are to be done.

The other leadership technique is that used in summer stock and local theater groups. The Senior Druid takes the place of the producer and director. He or she coaches individuals as to how to improve their individual performances. The Senior Druid eventually might have only a few lines in a given ritual or a few duties in a public works project. The Senior Druid does a lot of the background work, though, such as lining up the participants and making sure their performances are up to par.

One of the problems to avoid is being wishy-washy. This happens when the Senior Druid has no strong opinions on how a given task is to be done. The Senior Druid has to have enough backbone to keep people involved and productive, without bumming out him- or herself, or the other members of the Grove. This means that the Senior Druid needs to make final decisions when the group is divided or has no idea of where to head. A strong decision, even if not the best choice, is often better than no decision at all.

Conflicts of Interest

One of the things to avoid when making decisions as a Senior Druid is conflicts of interest. Conflicts can sometimes be unavoidable, especially if your Grove is small. We're not going to get into great detail on conflicts of interest, because most people realize through the virtue of their own ethical standards what constitutes a personal conflict of interest.

According to Merriam-Webster, a conflict of interest is defined as a "conflict between the private interests and the official responsibilities of a person in a position of trust."

As a leader it is critical that you are careful not to entangle yourself in situations where you might have a conflict of interest. As a person holding a position of trust, it is important to realize what that threshold is when considering the decisions that will be made. Here are a couple of examples of conflict of interest:

1. Misuse of position/personal financial gain: this type of conflict of interest is when you inappropriately use your position as a Grove leader to influence others, often time for personal financial gain. An example of this is setting up a Grove information booth at a festival, but selling personal wares under the guise of your Grove.
2. Nepotism or relationship conflict: this type of conflict is the result of placing members of your family or significant others into positions of importance within your Grove, putting you in a position of undue influence on Grove matters. Also, the specter of your Grove

falling apart due to personal conflict is much greater; therefore it is wise to have people from a cross-section of your Grove serve on your Board.

Through avoiding misusing your position for personal and financial gain, and by avoiding favoritism through friends and family, you will avoid the pitfalls of creating a conflict of interest when making decisions. A conflict of interest is therefore important to avoid for the longevity of your Grove, because in the long run conflict of interests are destructive forces that erode your credibility as a leader. An ADF Grove is only as good as the virtues being advanced by the leadership.

Sources

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Meeting Agendas

By Amy Castner

Creating an agenda might seem like a waste of time for your meeting, but it can be one of the most important and productive tools that you can use to keep your meetings on track. An effective meeting agenda states what activities, discussions, and votes will take place during the meeting.

As a leader, having an agenda forces you to think ahead of time what needs to be accomplished by the meeting. Doing this ensures that you will be prepared for a meeting, and also gives you time to make sure anyone else integral to completing the agenda is prepared. It lets people know what to expect from the meeting, and helps everyone stay focused and on-track. Your agenda provides a blueprint for the meeting to follow, and reminds people of what still needs to be covered in case time becomes an issue.

The following sample represents suitable content and format for a formal meeting agenda appropriate for a non-profit organization. This sample should be customized to the particular format and purpose of your meeting, and can be much more informal if you choose. The Senior Druid, Committee Chairperson, or whoever is calling the meeting should create the agenda, with input from other officers and members ahead of time.

The header of your agenda should list the name of the main organization, group name (if a committee or sub-group meeting), meeting date, starting time, and location. If your meeting is a conference call or web-based meeting, include the conference call number and passcode (if necessary) to connect, or the pertinent link and login information.

The body of the agenda should include the major topics that you want to discuss or vote on, with each item noted as being for discussion, decision, approval, or informational. Items for discussion are things that need to be discussed but do not need official sanction. Items for decision are those that need an official vote from the committee, usually after some discussion. Items for approval are those which need an official vote, but are already prepared - usually the minutes of the previous meeting. Informational agenda items are reports that are for informational purposes only and do not need to be voted on. If there are reports or documents to be considered, mark this as well.

It is not necessary to allow time for “New Business” or “Old Business” in your agenda, but if you have an open format to your meeting where it’s possible that someone may want to bring up something new

or might want to re-visit something that the committee discussed or voted on in the past, it is nice to have an official place for those discussions to occur so the meeting can run smoothly and without interruption.

In your agenda, you may also include the name of the person who will be presenting or leading the discussion on each topic, and if you have time constraints, you may even want to give each person or topic a time limit.

The agenda should ideally be sent out at least one week before the meeting, along with any documents the committee needs to review or approve.

It only takes moments to prepare an agenda like this, and it can make a world of difference to your attendees. When they receive an agenda, even if it's a simple list of topics, it acts as an official invitation and the participants automatically consider the meeting more seriously. Having this information before the meeting helps them get a better idea of what will be discussed and gives everyone an opportunity to prepare.

Here is a meeting agenda template with explanations regarding key sections. Another example may also be found in appendix Z:

Name of the Organization

Type of Meeting (business, special, committee, annual, etc.)

Announcements:

Items that are going on in the Grove or with members of the Grove that need to be shared with the rest of the group.

Reminders of other events and meetings.

Proceedings:

Meeting called to order

Reading and approval of last meeting's minutes

Officer Reports

Subcommittee Reports (list each of these separately with the names of the people presenting the reports.

Old Business:

Items that were discussed but tabled at the last meeting are listed here with the name of the person who will be discussing them.

New Business:

Items that members asked to add to the agenda that have never been discussed before or that have not been discussed in some time.

Adjournment

Chapter 5

Going Public—Advertising, Creating a Public Image, and Handling Growth

Your Public Image

Your image is ADF's image. As a leader in ADF, the way you represent yourself and your Grove in public has an effect on the organization as a whole. Poor choices and bad public relations can lead to years of difficulty for ADF long after your Grove has dissolved and its members have moved on. You are asked, as a representative of Our Druidry, to keep this in mind whenever you act in your Pagan community or in the greater community of your area.

When you first start your group you should consider a few questions:

- What image do you want to convey?
- How will you convey this image?
- What tools or skills will you need to convey this image?
- What barriers exist within the community that you will have to overcome in order to convey the best image possible?

Keep your image/brand in mind and moderate your behavior in public to convey the best possible image. The articles in this chapter will help you with this.

Representing ADF in Public

By Rev. Michael J Dangler

People are judged, it is said, by the company they keep. Over the years, we have all noticed that no matter who we are as individuals, our deeds, our words, and our interactions all reflect on the company we keep as well. Because of this, it is vitally important that all our members, no matter where they fall in the scheme of the organization, reflect upon their own actions. What's more, those of us who are leaders, however unfair this may sound, must be even more self-critical than the general membership, for we truly represent ADF, both in the leadership we can offer, and also in the quality of our religious practice. There are five places or things that the majority of people will learn about ADF: ADF's written literature, workshops given by our members, rituals put on by our Groves, personal interactions with members and leaders in real life, and virtual interactions on the internet.

Literature

ADF seeks to provide Grove Organizers and Senior Druids with example pamphlets, fliers, and handouts for use at rituals and around town. Extra copies of *OakLeaves*, the *Membership Guide*, and some of the writings created by members of Our Fellowship are highly effective. Here, Groves and Protogroves should consider a website (several places offer hosting for free) to direct people to. The Web has become so ingrained in modern neo-Paganism that it seems that one must first have a website, and then they may have legitimacy. On all of your literature, make sure that you have your Grove's (or Protogrove's) name and address, as well as an email address and web address, is stamped or written. Distributing information without a method of contact included won't get you very far. And don't be afraid to ask your Grove or those attending ritual if they will chip in a few dollars to help off-set printing costs.

Keep in mind that nothing needs to be expensive, just informative and engaging. Simply changing the color or weight of the paper for your pamphlets might have the exact effect you want.

Workshops

If you can, find somewhere to give presentations about Druidry. Often, it is best to start out by talking about ancient Druidism and how modern groups work to keep up the worship of the Gods and the Kindred. Several groups have done this type of workshop, and asking if anyone has something you can use is always a good place to start.

You could offer a class on the differences between Druidism and Wicca, or walk people through a basic Druid liturgy. If you do the former, work hard to not be condescending about Wicca, or making the discussion an 'Us/Them' issue. If you do the latter, describe why we do what we do, and give the importance of things, such as the Return and the Omen.

Then perhaps you can follow these classes up with a discussion of how to become a Druid, discussing the ADF Dedicator Program and the Study Programs. Finally, you might do a lecture on forming a Druid Grove, and give information directly from this handbook.

It is fairly clear, we hope, that if you give these workshops, by the time you come to the fifth one, you might already have a core group of people who are interested in helping you form a Protogrove. You will have managed to integrate the students into the thought-process and shown them the surface of what ADF is all about, and if you have managed this, you will know that a Protogrove is ready to form.

Groves that have become very large and feel that branching out into a new Protogrove (or several Protogroves) might also find it useful to train a few people from a similar geographical area with this set of workshops, making sure that they are prepared for the journey.

Rituals

At festivals, the main way people hear about ADF is by attending a ritual presentation. Offering to do the opening, closing, or even the main ritual at a festival or gathering can cause an influx of new Druids to any struggling Grove. The key is that the ritual be well-executed, and rehearsed enough that problems and errors are kept to a minimum.

If you have a small Grove or Protogrove and still wish to take on this responsibility, see if there are other ADF members who will be attending. Ask them if they will take parts, for it is likely that they will have a good grasp of the liturgy, or, at the very least, will have seen it performed before. If you cannot find any additional ADF members, and need to pull ritual leaders (such as bards, sacrificers,

dancers, drummers, or chanters) from other paths, you will need to be able to explain the liturgy in a manner that they can understand. This may require an extensive briefing for your ritual participants.

At the pre-ritual briefing, you should have one for the benefit of those who have never attended an ADF ritual before, explain the steps in the ritual, go over the chants, and talk about how to do the processional.

It is usually best not to compare ADF liturgy to other forms of liturgy, especially if you are not well versed in the other forms. After one festival, I received a complaint that in the process of explaining how the ritual would be done, the officiant doing the briefing had made blanket statements about how Wiccans did ritual intending to explain how ADF ritual was done in comparison. The officiant never considered the fact that he might be coming off as disrespectful to Wiccans in his briefing, and conveyed his regrets that it had come out that way.

If you can memorize your liturgy, or extemporize well, you will appear more together and impressive than a group who reads everything from paper. You don't need to have everything memorized before you do your first public ritual, but it is best if you work hard at memorizing the lines as soon as possible.

Finally, though certainly not the least important thing, your rituals should start on time. The vast majority of neo-Pagans are not happy with Pagan Standard Time, i.e. starting at least 15 minutes late for everything, and starting on time can win you more members than any amount of talking and hand-shaking you can do.

Personal Behavior (Offline)

It is an unfortunate thing that people judge others, but it is a fact. Most often, we form an opinion about a person very quickly, and that opinion can come from many things: how a person looks, how a person dresses, or even how a person greets another. These impressions are transferred from the person to the company they keep: in this case, onto ADF. While we cannot offer suggestions about how to dress or tell you to change the color of your eyes, we can encourage one thing that we hope still speaks louder than all those things: right action.

It doesn't matter if you joined yesterday or if you have been a member of the organization for over 20 years: if your affiliation with ADF is known, people will associate your behavior and your actions with the rest of ADF's membership. Those of us who are leaders in Our Fellowship must be more careful though, for an organization's true worth is always measured by its leaders.

To this end, we encourage the leaders in ADF to constantly review their actions, to become self-critical of what they do. A good template for this can be found in the Nine Virtues found in the Dedicant Program: *Wisdom, Piety, Vision, Courage, Integrity, Perseverance, Hospitality, Moderation, and Fertility*.

Simply applying your understanding of these Virtues to your situation could make all the difference in how a person views you, your Grove, and ADF as a whole. Much of the time, neo-Pagans are not so interested in which code you follow, but more that you stick to that code through thick and thin. Here are a few simple ways to apply some of the virtues:

Moderation: Probably the quickest, and easiest, way to make a spectacle of yourself, and ADF by extension, is to drink too much. ADF representatives (and that includes nearly every ADF member, but especially the leaders) should avoid drinking to severe intoxication. In fact, if you plan on drinking a lot in one night, you might consider removing any ADF logo items such as t-shirts or polo shirts before heading to the fire, although this will not make much of a difference if everyone already knows that you're an ADF representative. Of course, we aren't telling you not to drink or otherwise indulge

and it rarely happens that someone becomes too intoxicated, but simply to do so *responsibly*. As a representative of ADF, your Grove, and yourself, it is best that you are in complete control of your faculties at all times.

Courage and Integrity: To tie directly back into moderation, you should have the courage to approach any ADF leader you see who has had too much to drink and politely inform them that they have had enough. Before doing this, the individual should take an honest look at themselves, and have the integrity to admit whether they have had too much or not as well. In addition, all ADF events should be ‘drug-free’, and you should have the integrity to stick to that label, and have the courage to enforce the policy. To call an event ‘drug-free’ and not follow your own rules will turn off more than a few participants.

Hospitality: We have already begun to move down this path with integrity, but hospitality is another easy virtue to apply to your personal behavior. It is a fine thing to offer food and drink to friends or strangers who happen to come to your camp at a festival, or to offer a potluck dinner after your rituals, but remember to have options available to those who do choose not to partake of drink or certain foods for whatever reasons, and always try to have options for vegetarians and vegans, who make up a good sized part of Our Fellowship. If someone politely refuses a drink, don’t ask if they are sure about their choice, just offer them an alternative. Let neo-Pagans who state that they are in recovery know that ADF is very supportive of their efforts to stay sober. Another aspect of hospitality ties into how you run your rituals: you should start them on time, all the time. Offering a potluck dinner following your rituals is also a good way to build a good reputation for your Grove and ADF.

Piety: Keep the High Days. Each Grove is required to hold eight open to the public High Days per year. Show the neo-Pagans in your area that your Grove lives up to the expectations they have for a functioning church in their area. Make a big deal about them, perhaps even giving presentations on them at a local Pagan shop, or holding a mini-festival in a city park. All this will show that you do indeed practice what you preach, and that will go a long way toward making you, your Grove, and ADF look good in the long run.

Fertility: Every day, we have the opportunity to explore those things that bring us pleasure, and this is not a bad thing. Love, lust, and creativity are all important things to us, and ADF does not discourage these emotions or feelings. Still, we must constantly remind ourselves that our advances are not always welcome or comfortable and that when we represent ADF to the outside world, we can be seen as ‘power figures’, and, unfortunately, as ‘power objects’. You are free, of course, to indulge in your own romantic goals, but remember that ADF is not a dating service, nor is any position in ADF something you should use as a power over someone. We need to avoid any hint of abusive or exploitative behavior toward the subjects of our attentions or those observing our actions. If false accusations arise, remember that your best, and perhaps only, defense will be your previous responsible, respectful actions.

The other Virtues will also come into play as well, but the above examples can show examples on how to apply them.

Keep in mind that you have the responsibility to provide safe and inclusive rituals. If there is a person attending your rituals who is behaving in a rude, abusive, or exploitative manner, you do have the right (and responsibility) to exclude them from your public worship. This does not contradict ADF’s policy of inclusiveness, since you are acting to protect your Grove and ensuring that your congregation has a ‘safe space’ to worship. The individual can always apply to the Members’ Advocate if they are a member and thinks this decision was unfounded, but the Mother Grove will back you up if you can show sufficient cause.

Personal Behavior (Online)

Modern neo-Pagans use the Internet as a primary form of communication. The lifeblood of ADF is in the electronic forums and email lists, as well as on personal and public journal sites. This has caused us to re-think the way these media have impacted the perception of ADF.

Sometimes we need a place to vent our frustration, or to just talk honestly about what's going on in ADF. When we're mad, fed up, or simply frustrated with what is being done, or what is not being done; somewhere in ADF, we might take it out on an open journal or on our personal website. Something that we need to remember, especially as leaders of ADF, is that such things are not private. They do not get lost in the void that is cyberspace. Non-ADF members read these things, and if you only write about how angry you are with Our Fellowship, it will eventually lead to people shying away from ADF. Remember to write about the good things, as well.

Personal correspondence and venting in journals are, of course, private things. ADF doesn't have a say in what you put in them, and it never will. The most important thing to remember here though, is that we need to stop and consider if what we're writing reflects what a leader in Our Fellowship should be writing. This goes for all levels of leadership.

The best thing to do is to remember that the Nine Virtues are not a mask that you put on. They should show in everything you do, even online. If you read through an email, and you see that you are not displaying a virtue well, then it might be prudent to re-word it. If you have just finished a journal entry and find that it lacks piety, perhaps you should consider adding some in. Eventually, it will become second nature, and you will not need to revise and add.

Also remember that some of our email lists, such as ADF-Druidry and the regional lists are open to the public. Your correspondence on these lists as an ADF member reflects directly back onto ADF, so you should be extra-mindful of the content on these lists. ADF-Druidry is where a good number of new members start out, and we should be showing them the best of Our Fellowship. We don't have to smooth over the 'bad' parts, but we need to spend less time on them.

Additionally, remember that one of the primary ways ADF grows is through email lists, both local and national. If your Grove does not have an email list, at least for announcements, get one now. Both Yahoo! and MSN offer free hosting for email lists, and they work very well. Again, on these lists, try to remember that when you talk about ADF, try to do so in a generally positive way. Talking excessively about the shortcomings or the pitfalls that we sometimes experience will not bring in members as quickly as you may hope. You should also get on as many local email lists as you can in order to announce rituals and get-togethers.

Online communication is always a difficult thing. Jokes, and especially sarcasm, are very difficult to read in text form, lacking the facial expression or tonal qualities to convey the correct emotion. This can cause many problems. In order to avoid problems in the first place, read every email from many different angles. Consider each angle carefully, and then read it in the most positive way you can. If something looks like it might be a joke, treat it as one. If something can be either a sarcastic compliment or a derogatory statement, read it with sarcasm and take the compliment. If you read the positive into it, your own correspondence will be more positive and will reflect better on you, and thus on ADF.

Usually, it is best to simply ignore jokes and sarcasm when reading through email. Think about it this way: if you received your message, and you knew nothing about why it was being written, how would you read your words? It adds time, but if you aren't sure about how something will be received, delete it. It will save you, and ADF, trouble down the road.

Finally, we can modify the old saying, “If you can’t say anything nice, don’t say anything at all.” Perhaps the best way to put it is: “If the only things you can say will reflect poorly on you, don’t say it.” Again, what reflects poorly on the individual will reflect poorly on the organization.

Dealing with Criticism of ADF

Remember when we mentioned that people judge not only an individual by his company, but also the company by the individual? Well, you will constantly meet people who have, in their pasts, had contact with an individual ADF member who turned them off to the whole organization. Perhaps it was an entire Grove that dissolved before you even came onto the scene. Worse yet, they may be former members who were unable to get what they needed out of the organization. No matter what their gripe, they will be hard to convince that ADF has changed and grown from when they last knew us, or that they met a single ‘bad apple.’ Sometimes it might not even be worth the time; but it never hurts to try, of course.

Often, if ADF is accused of not being perfect, or not living up to our ideals, the best strategy is to agree whole-heartedly. We’re a young organization, relying on a select group of dedicated volunteers, some of whom didn’t manage to fulfill their intentions as well as they wished. Recently though, we have had some major changes for the positive: we have Study Programs in place, with more on the way; there are Groves that are multiplying all over the world; and we are gaining many more new volunteers who are just as excited, if not more so, than the ‘old hands’ and various projects are coming to fruition. You might even invite them to a ritual or two to see how things are going on the local level, and then give them some good information about what’s happening nationally.

Some people see a new ADF Grove or Protogrove as a serious threat to their own political power in the area. When neo-Pagans decide that their place in the community is threatened, no matter how false the threat may be, they become very difficult to deal with. Their arguments are generally impervious to logic and truth, and they will criticize you to no end. The best thing to do is to make it clear that you are not out to ‘steal’ members, emphasize that you’d like to grow and learn from each other while networking and helping to share the religious duties required of Pagan groups, and just try to be diplomatic.

If a person, or set of persons, begins to insult you on an email list, the best thing to do is to ignore them. Don’t sink to their level and fling insults back. Such fights will get you nowhere. Allow them to hang themselves by their own rope, and if you must reply, do so cheerfully and without malice. If nothing else, remember that your polite and reasonable behavior in response will leave a positive impression on those around you.

Finally, remember: you can’t please everyone. Simply do your best to please the highest number of people possible, and be responsible in your representation of ADF.

Dealing with the Media: A Guide for Grove Leaders

By Amy Castner

Media plays a huge part in today’s modern lifestyle, and how the news portrays your group can be crucial to the success of an event. It could also bring you a lot of trouble in your local community. Here are some tips for dealing with the media on your terms.

Whose Line Is It Anyway?

To help protect your grove from the media, or to promote your grove to the media, one of the most important things is to assign a spokesperson. This person should be appointed and prepared to handle

the media if they show up, whether invited or uninvited, at a ritual or grove event. Make sure all participants know to whom to direct media questions.

Your spokesperson should be someone who is well informed about the basics of ADF and paganism in general, who speaks clearly and intelligently, who listens well, and who is well groomed and has a sense of professionalism. Remember — this person will be the face of Our Druidry, and may also be the only neo-Pagan the media will ever see.

Using Language to Your Advantage!

Words have power, and using words that people don't understand can make them nervous and leave your comments open to misinterpretation. Avoid using jargon if you can; instead try to use language that can be clearly understood by people without a neo-Pagan background. This is not to hide who we are or pretend to be something we aren't. Using language that lets the listener actually hear and understand our message, allows it to come across more clearly instead of being confused or twisted.

Here's an excellent example from Pagan Pride media resources:

To you, the sentence, "We did ritual to scry between the worlds and call the dead" may make perfect sense. To the listener unfamiliar with Paganism, you at best spouted meaningless gobbledygook and at worst scared them with terms like 'ritual' and 'call the dead.' Instead, try this: "We held a religious service where we prepared for the coming year and honored our ancestors." Those are terms that anyone can understand, and avoids pushing anyone's buttons.

Think about what you are going to say before you say it, and try to stay away from key words that are often associated in TV or books with scary or unsettling situations. Words like 'Ritual', 'Sacrifice', 'Spellcasting', and 'Magic' are common in such media, and often have a negative connotation. Instead of 'Ritual', try 'religious ceremony' or 'religious service.'

Most reports are going to be looking for some sort of sound bite that they can focus on — make sure your message is positive and use this to your best advantage! Some examples are "neo-Pagans believe that the earth and all of the creatures on it are worthy of reverence and respect" or "neo-Pagans hold ethical standards that allow personal freedom while requiring personal responsibility, emphasizing respect for nature, humanity, and oneself."

What to Do in an Interview?

Giving an interview is often a nerve-wracking experience, especially if you have never done it before. Here are a few tips to make it as painless and productive as possible:

Before the interview. Request a list of questions from the interviewer, and ask detailed questions about the kind of story the reporter has in mind. Research the reporter or paper interviewing you to see if they are likely to be sympathetic to your cause or if they are simply interviewing you in the hopes of discrediting you or your religion. You can probably look up their articles on the internet or in the archives at your local library. You are within your rights to say 'no' to an interview, especially if you feel it would be embarrassing or detrimental.

The day of the interview. Dress neatly and conservatively if it is an in-person interview, even if they don't plan to take pictures. If the reporter requests you to wear ritual garb, do so, but leave out anything that could be misconstrued as a weapon or satanic symbol unless you're prepared to make a statement about it to head off any misconceptions. Be very conscious of the image you will project and avoid overly flamboyant attire.

During the interview: Answer questions with short, concise, to-the-point statements; one or two sentences are best. Short answers can be written faster and easier, and are less likely to get misconstrued. Do not simply answer ‘Yes’ or ‘No’ because this makes it more difficult for a reporter to write their article, and makes them more likely to embellish with their own words. Rehearse some ‘sound bites’ of a few concise sentences about questions you are likely to be asked. Decide in advance whether or not you are comfortable releasing your name, workplace, family information, and so forth.

Stay on topic; don’t let yourself be led away from what you were invited to interview about, and don’t get tricked into saying something that can be twisted later. If you don’t know an answer, say so and promise to follow up with the reporter later — don’t try to make something up. Make it clear that there is a wide diversity of practices within neo-Paganism, and you are only speaking from your own experiences.

Be patient, upbeat, and positive while interviewing, and use common language to describe your experiences. It may also help to emphasize other good works or groups you are involved with in your local community, and to highlight the community service projects your grove has been involved in. Be patient and don’t get frustrated or scornful even if you have to answer questions about whether we sacrifice goats, abuse children, or consort with demons.

The reporter will probably ask how you got into neo-Paganism, so be prepared with a short statement that doesn’t belittle any other religion. No matter how angry you are at any other religion, it’s not productive to let a reporter see that, and it is not the public face that we want to show of Our Druidry.

A Picture Is Worth 1000 Words

It is likely that if a reporter is doing an in-depth article or interview, they are going to want a picture of you or your group as well. If they wish to take pictures of the group, discuss it with your members ahead of time and either designate a special place for them to stand or have them wear some kind of clear and colorful marker, like a ribbon around their arm, to denote that they do not want to appear in pictures. Another suggestion is to allow the photographer to watch the ritual and re-enact pieces afterward for photographs.

By law, photographers need to ask for participants to sign photo release forms in order to publish their photos. Make sure that these forms allow the pictures to be published only for this article for this paper — otherwise the photographer could sell the rights to the photo to a stock house or other publication. Also, check to see if the release form has an agreement about altering the photographs — altering or cropping a photo can make it look better, but it can also completely change the meaning or intent of the photo. Be sure to get copies of anything signed for your grove records.

How to Get Press Coverage When You Want It?

The best way to get the news out about your events is to write a press release. This sounds much more daunting than it really is! Your press release should be no longer than one page double spaced.

In the first paragraph include the brief details of your event, including who, what, where, when, and why. In the second paragraph include a sentence about the purpose of the event and a short description of your group. In the last paragraph, include contact information your group’s media spokesperson, including telephone number and e-mail address.

Mail a press release, either by e-mail or snail mail, to every area paper you have. The most it will cost is your time and a stamp, and it can bring a wealth of returns. You may think there’s no way a paper will cover your event or story but you might be surprised! Don’t forget to send your press release to any alternative lifestyle and local papers. Send your press release to the Religions Editor and the

Community Affairs editors separately if the paper is big enough to have both. You can also highlight good works, community service, or awards your grove or its members receive using the same process.

Don't forget public radio! Public and college radio stations are often able to cover information about events, and may even ask you to do a short on-air interview.

Follow the '2-2' rule: send two press releases to every media outlet — the first about two months before your event, and the second about two weeks before your event. Follow up with a phone call or e-mail if possible, just to make sure it was received and to answer any questions they might have.

Don't Scare the Neighbors!

By Rev. Skip Ellison

Over the years, we have found that the best way to be successful in a community is by being pro-active in showing the other members of the community that our organization is not harmful. This has been done in many ways and we'll list a few of them here.

When your group is just starting out or if you have any problems with neighbors, contact the local law enforcement agency and introduce yourself. You might give them copies of the information pamphlets and offer to answer questions they might have about neo-Paganism in general or ADF in particular, or simply let them know that you will be holding rituals in the location chosen by your group. Above all, let them know that your group has nothing to hide and is willing to allow an officer to attend your rituals if they want — out of uniform of course!

After your group has grown to the point when you are comfortable holding public rituals, contact the religion editor of the local paper to add your schedule of worship into the list that regularly appears. Many times, especially around Halloween, papers are looking for a story about alternative religions and might want to do an interview.

Many local colleges have a religious studies course. If you have one located near you, you can introduce yourself to the professor and let them know that your group is willing to work with students from the class to give them an exposure to Druidism. Many times, a student will only attend one ritual but at times, they may surprise you and become a regular.

Contact your local Unitarian Universalist (UU) church and see if they have a Covenant of Unitarian Universalist Pagans (CUUPS) chapter. If they do, you can offer to give talks to their congregations or to work with the chapter. Many UU churches offer locations to hold your rituals if it is done in conjunction with the CUUP's chapter.

If you are meeting on private property where the neighbors are likely to see or hear your rituals, visit your neighbors. Give them some ADF literature and assure them that you are friendly, approachable and not doing anything harmful. Invite them to attend one of your functions and meet the members of your grove. It is helpful to let them know in advance that if they have any problems with noise, parking or anything else, that they can call you directly and the problem will be resolved.

Become involved in your local community in ways not related to the grove. You or other members of your group can be active in the local Rotary or Toastmaster groups, fraternal organizations or scout groups. If people in the community know you, then your religious beliefs will not be that important. Lastly, be visible with your community service projects. The more people in the community that know of your works, the easier it will be for your group if problems do arise.

In the event that a crime or serious accident happens in connection with one or more members of your grove, or an attack by the media against ADF or you, contact the Archdruid immediately. You may also give their phone number to the local media and/or police as necessary.

Advertising and Promoting Your ADF Grove: A Learning Experience

By Michelle West

ADF has always had a focus on being a public religious presence in the greater pagan community as well as in the world at large. Every month I see notifications of new Protogroves starting or Protogroves making the transition to Chartered Groves, and it is a great feeling to see that going on. But the behind the scenes work of advertising and promoting a Grove so that it truly can be a public presence goes largely unsung and unnoticed, and can be a choppy sea to navigate indeed.

At the time I joined ADF in 2008, the Grove of the Rising Phoenix had already been in existence for almost 5 years, and started out having rites in a park, which was free. We started reaching out to the greater Phoenix community and began having booths and volunteering at the annual St. Patrick's Day Faire put on by the Irish Cultural Center (ICC) in Phoenix, and the Phoenix Scottish Highland Games put on by the Caledonian Society of Arizona. In 2006, the Grove was asked to participate in the ICC's annual Winter Solstice celebration, which became our high day rite. Afterwards, the ICC offered the Grove affiliate status, which gave us an amazing space for our bi-weekly Dedicants' Path meetings as well as our high day rites. The ICC and the Grove agreed to a reduced affiliate fee to rent the center in exchange for continued volunteer service to all the ICC's major events. From there, the Grove reached out to the greater Arizona community and, now we have booths and sometimes volunteer at events in Prescott, Payson and Sedona as well. We received much verbal and email recognition for our efforts, and many people that we have met since; already know of us and all the volunteer work we do. This took literally years of actual physical feet-to-ground work on the Grove's part, but was well worth the effort.

During those 5 years before I joined, the Grove began networking within the pagan community by having a Grove member on the board for Phoenix Pagan Pride Day as well as an information booth at the event, and this helped establish our reputation at first. However, when that person stepped back for personal reasons just prior to my joining, the Grove was left with a void and no one available to fill it. Also in 2006, the Grove started a weekend campout/workshop festival called Medieval Madness that coincided with the Renaissance Festival season in Phoenix. At this event, we met the head of a local Heathen group, the Norse Wolfpack, who was also the proprietor of a well-reputed local pagan store, The Northern Winds, with whom we began networking and even jointly attended the, to date, one and only Pagan Pride Day in Flagstaff, Arizona.

Our online presence was and still is there, it has just gotten a little savvier. We have a website that lists the main questions about the Grove (who we are, what we do, when we meet, how to contact us). We also have a 'friends' yahoo email group that used to have lively discussion and article posting, but now is reserved mainly for event notifications and interesting articles. We have a listing on www.witchvox.com that we update for our events. For two years now, we have had a Facebook page, which you'll read more about below.

Yet there was a disconnect somewhere. People weren't showing up to high days or joining and staying with the Grove in the numbers and ways we hoped they would. There are very few groups offering open public ritual in the Phoenix Metro area, and we are one of them. However, we no longer had a local 'emissary' to the Phoenix pagan community to promote the Grove. We did not attend the

Meetups around town for various reasons. Our Medieval Madness campout festival, along with a monthly Bardic Circle, was canceled due to extremely poor attendance. Our only physical presence to the pagan community besides our own classes and rituals was our booth at the annual Pagan Pride Day, and we would constantly get the same response: "Oh, are you new?" It was frustrating to say the least. The writing was on the wall, we had to get out and physically meet people so they could see our faces, and get the word out better online. It would be the only way we'd get more community involvement.

A few years ago, the Grove started moving forward and trying different things. Step one: team up with another local group for occasional high days. We started with our friends, The Norse Wolfpack, and in 2008, we began holding joint rituals with them approximately once a year. Through this relationship, The Northern Winds began sending people who were curious about Druidry our way as we sent people their way as well who had an interest in Heathenry.

Steps two and three kind of went hand in hand: perform the closing ritual for Pagan Pride Day and attend the Meetup groups. We had performed the closing rite for PPD before in 2006, and by 2011 we were ready to do it again. We knew we would need to put ourselves in physical contact with the board for PPD in order to be considered, and the easiest way to do that was by attending the Meetups. At the time there were at least three public Meetup groups every month, so we got one person to start, and Mark Bailey hit the ground running. We ended up performing the closing rite for Phoenix Pagan Pride Day that year and the feedback was incredible.

This led directly to step four: get back on the planning committee for Pagan Pride Day which we knew from having someone there before, that this was critical. We needed at least two people on the board, even in seemingly minor positions. We showed the rest of the PPD board that we were people of our word, and that if we said something would get done, then it would be done. We were not afraid to question when we saw something that might not work, or voice our opinions when we were asked. Currently, we have three people still on the planning board.

All of these things led to greater visibility in the community, as well as some Grove members starting their own Meetups so that there are now there are at least two a week of every different flavor and in every different area of the Valley. The Grove doesn't make it to all of them, but we make it to a lot of them; and, a lot of the people who attend those Meetups come out to our rituals and donate to us though they may not be members of the Grove or ADF, because they see the hard work we do and like our message.

It was last year that a spark hit and we decided to get involved in something new: putting on a non-denominational multi-faith gathering in Phoenix. We have Pagan Pride Day, but we kept hearing about folks wanting other events to attend. We had an occasion, since we happened to be in a prime viewing area for the Solar Eclipse on May 19, 2012; and, we had the contacts to get people to attend. We made it a free event, with a raffle, silent auction, artisan, bardic, and champions competitions, as well as a potluck. We were expecting maybe 100 people and almost 300 people showed up. We learned a lot from that day of loosely organized chaos, and decided that if we could do it once, we could do it again. Now, we have two gatherings happening in Phoenix each year, and they draw people from all walks of life and faith. Our second gathering was more structured and we had local covens and groups leading rituals throughout the day as well as two guest speakers. That gathering, although it was also free, was catered and had an attendance of about 150. We also held a fundraiser for it prior to the event itself, and we were able to get six local vendors to at the event. Our goal is to eventually make these gatherings self-funded and at least one multiple-day event, and bring further public recognition to the Grove and ADF.

The main learning curve of the first gathering was promotion and advertising. We had posters printed by PPD, because a portion of the proceeds was a fundraiser for them. We had small flyers in all the

community pagan/new age stores. And we had a Facebook presence as well. This proved to be *the* method of getting the word out. We were able to post reminders, schedules, pictures, artisan pieces, raffle and silent auction pieces all in one place. It felt a lot like dangling the carrot in front of the donkey, but it worked. The second gathering involved a lot of that as well, but there was a lot of information on the event page that folks needed to wade through. We forgot that most people only remember 10% of what they read at one time. Both events were same, but different, and we were able to learn from both of them and are incorporating those lessons in the future.

In advertising Grove events, printed materials work, but online advertising has to be a different approach. We found that little snippets of ‘save the date’, ‘look at this...’, ‘check out...’, was the right way to promote the gatherings, especially when shared to the Facebook groups for the various Meetups and groups. The workers of some of the local pagan stores sent people to us on the event day itself! In promoting a regular high day event, we share the event page on the Meetup groups a couple of times, but not nearly to the extent that we do for the gatherings; and we print out small 8-per-page black and white flyers that we place in local pagan stores.

The long and short of what worked for our Grove is this: physical presence in the community combined with social media. We found that once people knew our faces and who we actually were, they would make time to come to our events and also mark it on their calendars to make sure they didn’t forget the next ones. We started slow, and it is hard but very rewarding work. I hope that others can learn from Grove of the Rising Phoenix’s experiences when embarking with their Groves.

How to Market your Grove

By Rev. Crystal Groves

Since ADF is an organization built around Isaac’s vision of “public worship”, it is imperative that we as leaders within ADF market our groves, groups, and events as much as logistically possible. It’s not difficult to market your group or event, and with some very basic concepts you can start to make your group (or event) pleasing to the public eye and encourage growth.

Approaching this from an information standpoint, using the Five W’s of “Who, What, When, Where, Why, and How” in regards to marketing.

Who should you market to?

What sort of audience do you want to target to bring in new membership? How can you target both pagans and non-pagans? What should you prepare for when starting to reveal your group to your local community?

1. **Fellow Pagans.** The most obvious target for marketing your group or event is like-minded individuals that may share the same concepts of spirituality. Not necessarily just Druids, but other pagan traditions as well such as Wiccans, who most agree make up a very large portion of the pagan community.
2. **Non-Pagans.** Targeting non-Pagans can get a little tricky, because the initial exposure to paganism can be scary for some due to society’s glamorous associations with witches and the like. We can most certainly open our arms to those that will provide **ghosti* with opening their minds in return. It is also very important to avoid speaking negatively of other religions or being seen as attempting to proselytize or convert people from their chosen

faith. We want to make people aware of our existence, our beliefs and our activities for those who are interested in learning more.

It is important to note, while targeting pagans and pagan groups to bring in new members is easy, it's highly important for all of us to target outside of the normal "pool" of people as well. The pagan community can get very muddy with the same people going back and forth between groups, leadership roles, etc. The community can only grow within itself for so long before we're stunted by our "exclusion" of non-pagans. It is our job to go beyond our comfort zone and speak intelligently and proudly about who we are and what we do in order to bring in fresh minds.

Some example groups to start with for marketing to non-pagans would be New Age and Liberal Groups, the local Unitarian Universalist chapters, Environmental Associations, and even student campuses that foster younger and "more exposed" minds that may take an interest in the idea of an open earth-friendly community.

3. **Define your target market, research similar groups in the area.** Finding out what types of similar groups in your area may give you a broad idea of what type of community is available for your marketing efforts. For example, a grove or individual in the "Bible belt" may have a more potent variety of close-minds than someone in Baltimore. It's harder to find like-minded individuals in those types of area, so you have to get creative.

You could start by looking for humanitarian groups to donate time or money to such as the Red Cross. Sponsor a pagan Meet-up group and see who might be in the area that is generally not interested in publicizing their faith due to the community.

4. **Prepare for negativity.** One thing we (unfortunately) have to be on the lookout (and prepare) for is negative backlash from the community. This day and age we still expect it, but over time things will change for the better and people won't have to fear for their jobs or their businesses being chastised for being Pagan. You may attract the attention of a local fundamentalist group or even the press, so having a plan to deal with this type of attention is fairly important.

A very important role as a leader is to look out for the safety of your members. No matter whom you target, but especially when targeting non-pagans, never forget that there may be some in your group that could risk a lot by being involved. It is always advisable to be cautious about who you recruit and about how marketing your Grove or event might affect your membership.

What to Advertise?

What selling points do you have to intrigue new prospects into interacting with your Grove? What do you need to start getting the word out about your Grove and its events?

1. **Public High Day Rites.** ADF requires a certain amount of public High Day rites per year, so these are great events to invite people to in order to expose them to Our Druidry and the concepts behind ADF.
2. **Workshops.** My Grove, CedarLight Grove, is based out of Baltimore Maryland, which has a very large Wiccan community. I had decided that since we were the only Druidry source in the immediate area, we would take advantage of that and provide a "Day of Druidry" workshop and invite any and all to sign-up and discover more about what

Druidry was about. We divided the day up into three sections, taught by three different members of the Grove to help even out the work-load.

The first section was about the history of Druidry, the second was about ADF as an organization, and the third was step-by-step through a Druid ritual. It was by far the most successful workshop we have ever put on.

This example shows just one type of workshops you can provide your community, but the possibilities are endless. You can provide workshops on Reiki healing, canning and jam making, personal finance, and divination as just a few examples. Not only can you benefit your Grove by charging a modest fee, but you get your name out there as a knowledgeable source of skills and information.

3. **Membership Perks.** Providing membership perks is another interesting way to make your group appear more desirable. Many people want to get something for their money, so it can appeal to them from a fiscal standpoint.

Some example perks I've seen are, 50% discounts on workshops presented by the Grove, potential sponsorship to classes and events that relate to the Group (with a stipulation that they teach a workshop at the Grove in return of what they've learned), a free copy of the Grove newsletter (if you have one), and of course being able to vote in Grove elections. Figure out what works best for your particular Grove in terms of membership perks. If you have an extensive Grove library, perhaps being able to participate in a lending system as part of the membership would appeal to potential new members.

4. **Promote ADF Study Programs.** A lot of times people are simply looking for more education beyond what they find in books. They want to speak with individuals who have experience, and they want to be guided, step-by-step, in furthering their spiritual knowledge.

ADF provides several study programs that fall into these categories. Whether someone is seeking ordination, whether they want to maximize their spiritual connection with the natural world through the Naturalist's Guild study program, or simply want to get an idea of the basics, we have a lot of study programs that can provide this guidance for them. Feel free to use the ADF Study Programs as a selling point to get more people interested in your Grove (or subsequently in ADF, which could also further your membership).

5. **Don't forget to provide basic publicity materials ready to hand out or use at events.** ADF already provides several handouts and graphics for Groves to us at their disposal on the ADF website: www.adf.org/members/groves/docs/index.html.

Consider creating your own brochures and hand-outs that you can use to sell your own Grove, its history, and background at events. People like having something they can take home and research later, so give them something they can take with them to remember you by.

It's also important to keep your "brand" consistent across all of your materials. Essentially once you have an established "logo" for your Grove, it will be more recognizable the more it is used. In a way it acts as the symbol for your Grove.

When to Market?

When should you start advertising? When is it appropriate to advertise?

1. **Plan your events in advance to allow time to market and generate “buzz.”** A little advanced planning can open up a lot of avenues for you to promote your Grove. Sponsoring a festival flier ahead of time can get your name in the flier for all festival attendees. Giving people enough advanced notice about an upcoming event you might be hosting or presenting will give them ample time to plan ahead or save money to be there.

Also, continue to promote even after the initial excitement has worn off. You don't want people to forget about what you are trying to promote just because enough time has passed.
2. **Create an advertising budget.** Your Grove should create a budget every year on how much it is willing to spend on certain functions based off of last year's numbers. Start with a modest amount to put towards advertising, but eventually increase this as your income grows. This will allow your marketing methods to expand, which will bring in more people, and eventually more money to support future endeavors. Depending on your budget, this will decide when and what events you will have the funds to sponsor or participate in.
3. **Be aware of what events are appropriate to advertise in.** You don't want to generate the wrong type of traffic, and you don't want to insult your hosts that might not be interested in the type of event or organization you wish to promote. ~~So~~ **Just** be aware of the appropriate places to try and advertise.

Where to Advertise your Grove and Events?

Where do you start to get the word out about your Grove and Events? What places are the most appropriate and may provide the highest yield of potential members?

1. **Pagan Groups.** Being friendly with other pagan groups in your area can be a great asset. A Wiccan group may run across someone who is interested in Druidry and send them your way, and vice versa. Some of them may even allow you to post your events to their mailing list or calendar. Maybe you could attend another group's event, introduce yourself, and create a network with them that can benefit your group down the road due to your good impression.

Creating an alliance with other pagan groups in the area not only benefits both groups individually, but you can team up to sponsor larger festivals and events, share in workshop presentations, and get together to represent both groups during charity events.

With the hand-outs mentioned above, you can also attend a “Pagan Night Out” or Meet-up (or host one of your own), and have the material ready to hand out to people.

2. **Pagan-Friendly Shops and Businesses.** Advertising your events and grove is almost always welcome in the local pagan shops and businesses. Often they will have a bulletin board of sorts you can post your fliers, business cards, or even a stack of newsletters for people to take home.

Consider teaching a workshop at one of the pagan shops as well. It not only brings them business that they will help advertise, but it will gain exposure for your group and what it can provide the community.

3. **Unitarian Universalist Churches.** A lot of pagan groups have very good relationships with the local Universalist chapters, because the Universalists are generally very open and curious about what we do as Druids. Giving a presentation about Druidry or ADF is one

way to make your Grove known to inquiring minds, but also asking if you can send them a flier to post on their own bulletin board for their members.

It may be that your Grove ends up using the church space frequently for your rituals and workshops, sometimes free of charge if you are a member of the Universalist Church.

4. **College campuses that may even have pagan student groups.** College campuses differ on their regulations regarding fliers and advertisements on school grounds. Some of them might allow a flier for your event to be posted. It is best to call ahead and find out, or if you know of a student who goes there that could give insight to the school policies.

Many college-age pagans will also start student pagan alliances, and some will ask for sponsorship for religious councils to represent pagan student unions. This is a great way for you to not only give back to the community, but also represent your Grove to potential young members.

Why Market your Grove or Event?

Why should you market your Grove? What benefits are there to publicly marketing your Grove and events that you openly hold?

1. **Fostering Isaac's Vision.** As quoted by Reverend Michael Dangler in the Grove Organizer's Handbook, it is quite often that ADF Groves may be the only pagan group in your location that provides open, public worship, and many people need that. You could be providing a service that no one else can, and that in itself is invaluable to the local community. Your small Protogrove could grow into a large community foundation that helps foster ADF's vision of public temples and paid clergy sometime in the future.
2. **Bring in fresh members on a regular basis to support growth.** Obviously the main reason to market is to grow your membership. This brings in fresh perspectives, new ideas, and progress amongst the pagan community. The same leaders and the same members all the time would create a very stagnant community that will eventually die off as we all die off. In order to keep our practice going, we need to foster growth and progression.
3. **Retain current membership.** Another reason to market spans along the same lines as bringing in fresh members. You also want to retain your current members. Keep them intrigued, interested, and enjoying the spirituality that you bring to the group. You don't want your current members to get bored or unsatisfied with your activities, and marketing can help keep things interesting and provide new opportunities for your Grove in general.
4. **Maintain a positive public view of your group, which in turn reflects positively on ADF.** It's common in the pagan community that closed groups are seen as secretive and unfriendly. By being open and inviting for ~~of~~ your Groves events and membership, you're helping to promote a warm, friendly atmosphere for both your Grove and ADF.

Being a leader also requires that we keep a civil and respectful tongue in public forums where an outburst may reflect badly upon our own Group, even if when speaking on our own-behalf.

5. **Promote ADF and Druidry as an alternative Neopagan faith.** Wicca is still considered the most popular modern pagan tradition in the United States, so a lot of people will initially flock to Wicca when starting out. Part of our job is to educate the community that there are other paths available to them that for some individuals may support their needs

better. It may be that you are the only Druid group in the state, which places the sole responsibility on your shoulders to get the word at that “Hey, there are Druids in them there hills.”

6. **Educate the community with the best available scholarship.** You’ll hear a lot of negative remarks in regards to the popular term of “Fluffy Bunnies” or people that base their beliefs on anything but scholarly knowledge. We can’t place full blame on some of these individuals; they may not have had the best materials available to them. ADF is built on scholarly research and knowledge, so we can provide a great service to individuals who may desire a more historically authentic paganism.

Educating your community will also strengthen it. Far too often we see Pagan groups appearing on television or in print media portrays in ways we find embarrassing. Mainstream media likes to pick the most erratic and often-times uneducated people to make their presentation more quirky and entertaining for their audience. The more we educate the community, the more knowledgeable people will be available to accurately present our practices and beliefs.

How can you Market Your Grove and Events?

What are some good methods for marketing and getting the word out about your Grove?

1. **Fliers.** Colorful fliers are a great way to get the word out about an event your Grove is hosting. They can be placed in local shops, college campuses, UU churches, etc. Include information on the date, time, whether there is a fee, the address, a small selling point on what the event is and why they should attend, and eye-catching images. Don’t forget to include a URL to your Grove or to the event so people can go home and check out more information.

Check local administrative codes on where you can place fliers to avoid fines. You may also want to provide several copies so people can take fliers home.

2. **E-mails.** Yahoo Groups is still a fundamental tool for online e-mail lists. Sometimes one will pop-up that covers a broader community rather than just an individual group, and they will often encourage local pagan groups to post their events. Consider searching for local pagan mailing lists that you can join to post events, even if just searching through the Yahoo Groups to start.

E-mail is one of the #1 marketing methods available to date, with Facebook close behind. You should have your own announcement e-mail list that people can sign-up for. If you post your events regularly to your e-list, people will regularly check their e-mail and be reminded of your group. Use services like MailChimp which are free for small e-lists.

3. **Social Networking, make things easy to share and spread the word.** Facebook and Twitter make it very easy for people to spread the word of your event by share links. Using interesting photos to accompany your announcements and events will make them stand out more. Create Facebook events for your events, post interesting finds or prayers as images that can be virally shared by your friends and followers.

Having a Grove Facebook page or group is another way for people to share photos and follow along with what your Grove might be doing.

4. **Tables at public events and festivals.** Festivals come in all varieties from Irish Heritage festivals, and Pagan Pride Day Festivals, to Faerie Festivals, and Earth Festivals. We have a lot of avenues for not only presenting workshops, but also presenting information tables as a vendor to hand out information. Not only can these events be fun and informative, but you're supporting a local festival that may help contribute to our vision as a whole.
5. **Offer Campus Sponsorships and Workshops.** Some colleges will send out feelers for presenters on alternate religious studies for their students. Some pagan student alliances will also look for local support for their desire to create a functioning pagan community on their campus. Both are great ways to get involved and spread the word about your Grove and the potential workshops you can provide.
6. **Your Grove/Event Website.** Maintaining a public Grove website is one of the best things you can do for your Grove's public face. Keeping it constantly updated is probably second best. Keep your members and friends up to date on your activities and events. Let them know that you are actively performing community service which is {required by ADF quarterly} and making positive contributions to the community. Consider doing research on a topic and presenting a well-written article on a particular subject to show that your Grove is serious and educated.

Also post pictures and 'round-up' blogs or reviews of events so that people can get an idea of what to expect. A page on your website about what newcomers can expect with a list of etiquette for attending rites such as what to bring, what they should and shouldn't do, etc. will help them feel more prepared before-hand.

7. **Facebook Ads, if you have the budget.** If your Grove has a modest budget through donations or fundraising, consider allocating a small amount of funds towards a Facebook ad. They are easy to set-up, and you can target by zip code and interests to anyone you think might be interested in checking out who you are and what you do. You can limit how much you spend per day and for how long, so there's no risk of overspending. The key is to include an eye-catching graphic and intriguing text that might get someone to click on it and go to either your website or your group's Facebook page.
8. **Local Papers and Event Listings for workshops.** Some local papers will have a church listing to which you may be able to add your Grove. Others have an events listing in which you could post workshops, festivals, or community service projects.
9. **Be active in the community.** There are other ways to be active in the local community outside of the pagan-friendly events. We all support the Earth Mother, so community service projects or environmental causes are a great way to expose your Grove to non-pagans. Volunteering ^ in kitchens, participating in weed warrior projects, stream clean-ups, etc. not only fulfill your community service projects as required by ADF, but also support the work of healing the Earth Mother, and showing the outside that we are a serious organization.

A neat way to participate in these types of events is by getting t-shirts with your Grove's logo and URL on it from a site like Zazzle or CafePress. It can make you appear more organized and serious to other onlookers.

10. **Word of Mouth.** Word of Mouth is one of the more pure forms of advertisement, and can really attribute to a steady influx of new members if you have a good reputation in the

local community. Create powerful rituals, educating workshops, and a welcoming atmosphere, and you will get repeat visitors and potentially new members.

Consistency, a Key to Growth

By Rev. Nancy McAndrew

The terms, ‘consistency’ and ‘growth’ can be applied to many aspects of Grove-building. To narrow the focus I will explore the topic from three perspectives, based on the anthroposophical Head, Heart, and Hands model. Every Grove within Our Druidry necessarily has its own personality and will face individual challenges. My intention is to offer general advice applicable to a variety of circumstances.

Consistency, as it will be used in this article, means a regular and reliable practice. It means follow-through and follow-up.

Grove Growth (Hands): Organizational Consistency

Growing your Grove is likely the first and foremost reason you are reading this article. It can be an uphill battle to establish and enlarge a working congregation. Each guest is potential member, and each experience they have with the Grove colors the way they will represent you to the public (as a member or not). Gaining the trust of your guests and your community is key to establishing a flourishing Grove. Publicizing an event, be it a meeting, ritual, retreat, is making a promise. You are giving your word that the event will occur at a certain time and in a certain place. You are asking potential attendees to trust you and to be there.

Failing to deliver on a promise undermines confidence in you as well as calling into question your credibility. Those potential Grove members may not return, and why should they when their time and effort was not treated with gratitude or respect? However, if your events occur when you say they will, where you say they will, and begin on time, your attendees will feel that the contract was honored. Your reputation for consistency will serve you well in your efforts.

Some areas of which to be particularly mindful:

Meet when you say you will: Think of the virtues of Honor, Integrity and good old Hospitality

- **Regular Meeting Day:** The odds of finding a day that will fit everyone’s schedule are slim. The headache of picking a new day each month will wear you down quickly. A good approach is to decide how often your group wants to meet (once a month, twice a month, once a week, etc). Pick a day of the week and stick to it. You may get different folks at each meeting at first, but you will eventually see who is truly interested versus who had nothing better to do. You will get the person who tells you they are really interested but can never come on XX day. Experience tends to show that, should you move your event, you probably still won’t see them.
- **Cancellations:** Sometimes there is no way to avoid it. Make sure that you have explored every option. Can someone else open the space and/or lead the discussion? Can the event be moved to a different location? Can you be late for that conflicting event?

If you absolutely must cancel, give attendees enough time to get the cancellation notice — no, a note on the door is not sufficient. Give people at least 24 hours notice and post your notices in every place you originally posted the event. Keeping a list of where you advertise events is extremely useful (for promotion in general, as well as for cancellations).

- **Regular locations:** Guests can be confused if events move around. Regular attendance may be hurt if guests have to double check the location before every event.

Having one place for ritual and one place for meetings is generally fine, but moving the meetings around to different members' houses or public venues gets confusing. Confused people do not show up. Rotating location also increases the work your potential attendees have to put in to get to you.

While it is tempting to share the responsibility of hosting meetings, it may undermine your efforts at consistency. Aim for a regular, public location (more comfortable for first-time guests) if at all possible.

- **Start on time:** Pagan Standard Time, the bane of our Pagan religions. How many times have you heard neo-Pagans blithely joke about events starting late as if it were nothing? All PST means is that we do not take our time or anyone else's seriously. Be on time; consider Punctuality the 10th Virtue.
- **Regular rituals:** Observing the eight High Days is part of the Virtue of Piety, but it is also part of being consistent. A reputation for consistency means people can count on you. ADF is committed to providing regular public rituals and your Grove will be well-served by hopping on that bandwagon early on.

Protogroves are not required to publicly observe all eight High Days, but beginning your effort early will allow your members and guests to get used to meeting for ritual every six-weeks or so. If eight rituals are too much for your PG in the beginning, pick a few to really focus on and make sure to do those each year. Be the Grove that always (consistently!) has a fantastic Midsummer (as an example). If guests can count on it, they will tell their friends, who will tell their friends, who will tell...see the pattern? Be assured that word will spread twice as fast if you are the Grove that often cancels ritual.

Leadership Growth (Head)

The way your Grove conducts and governs itself should be consistent. A Grove that seems to make decisions haphazardly or approaches everything on a case-by-case basis will simply not be attractive to new members and will find growth is slow and difficult.

- **Honeymoon vs. Marriage:** Never take your members/attendees for granted. Express the same appreciation for their attendance regardless of whether they have been coming for a year or it is their first event.
- **Decision-making process:** Certain, predictable questions arise for every group. How is membership determined? How are officers selected? What if a leader has to step down?
- **Bylaws:** Drafting Bylaws early on will save you a world of headaches further down the road. Bylaws establish policy and custom for your Grove and are invaluable to a sense of transparency of leadership. People want to know how things will be done and they want to know that everyone will be treated the same way. Better to have your policies clear at the beginning than to have to defend every action or decision later.

Spiritual Growth: (Heart)

- **COoR:** ADF's Core Order of Ritual is integral to the orthodoxy we practice. By definition, a ritual is an action performed repeatedly, over time. This repetition can be a valuable tool for tribe-building as well as achieving heightened spiritual awareness within ritual. Many Groves chose to write a new ritual for the High Days each year. I suggest trying the same liturgy for the first few years. Not only will your members develop a fine understanding of the Core Order, there is a real possibility for developing strong Grove traditions.

- **Values Alignment:** This means a periodic comparison of personal values to organizational values. Ask yourself “How much do they overlap?” “Are there places where changes can be made so that personal values are more in line with organizational values?” If a Grove regularly re-assesses its direction, and what individual members hope to achieve through their involvement, many problems and crises can be averted long before they become debilitating.

To be attractive to new members, your Grove must deliver on its promises. A few simple things can make all the difference between a Grove organizing experience that is stressful and a constant struggle, and one that is fulfilling and brings joy to the spirit. Groves, like any living thing, need to be nourished in order to thrive. Consider consistency a Grove ‘Miracle Grow’.

Attracting and Keeping New Members

By Rev. Michael J Dangler

How do you attract members to your Grove or PG? What sort of advertising do you do? What has been most effective, and what has been most cost efficient? How do you keep members once you’ve pulled them in?

We surveyed the Council of Senior Druids (CoSD) to find the answers to these questions through tried and true experience, hoping that our successes would help you get your Grove moving and expanding. The CoSD was also asked what kind of advertising they did that was not worth it (i.e. either wasn’t worth the cost, or just didn’t work at all).

Nancy McAndrew (Grove of Seven Hills):

GOSH has been putting fliers in books in the two local bookstores¹ pretty regularly and we’ve gotten many responses. Of course, we also have a listing on Witchvox and our rituals are listed on PaganNet. Our ‘Adopt-a-Street’ sign will soon be up (alas, no room to list the web address though). We are cheap/poor and therefore have not paid for advertising.

How do we keep members? The mead helps.

Being involved with events in the greater Lynchburg area pagan community helps too — most of those who have joined us have come from the larger community and heard about the Grove from a fellow neo-Pagan. Our members go to the PNO’s (Pagan Night Out), go to the local Wiccan classes, participate in the rituals of other groups, belong to and perform ritual at the Unitarian Universalist church — so if there is a new pagan in town, we’ve met him or her and probably talked about the Grove. The local HPS and I work together often, go to each other’s classes and recommend people to each other’s groups and she makes a point of including Grove events in the schedules she gives her students.

I believe having a presence in the {Pagan} community is the best recruitment strategy of all.

Todd Covert (Raven’s Cry Grove):

For Raven’s Cry Grove, there have been three main sources of members: public ritual, booths at various multi traditional Pagan events (e.g., Pagan Pride), and, to a much lesser degree, interest raised by my teaching of Celtic history and spirituality classes at the LA Celtic Arts Center. Our Three Realms festival (two years old) has started to generate some memberships. Some folks have

¹On bookstore fliers — Please make sure you ask the store manager if you can put fliers in books. This is part of good relations in the community. Plus, you don’t want any bad press.

found us via the ADF website or web searches, but almost none of those people have ever joined. Most people who ask to join almost always cite the caliber of our public rituals as the primary factor.

What sort of advertising do you do? What has been most effective, and what has been most cost efficient?

We try to rely on free outreach as much as possible. We maintain a website on a free host that is updated on a regular basis, with the updated content highlighted. We have event announcements posted on both a 250+ subscriber e-mail list that we maintain as a Grove as well as on a large list maintained by a Pagan shop that hosts many of our events and the ADF-Southwest regional list. We place event flyers in various Pagan shops around LA. We also maintain listings of the Grove and of individual events on Witchvox. The one time we placed a paid ad in a Pagan newsletter, the quality of printing was very poor and we got no response, so we have decided to be cautious about paid media. We have also tried a couple LA area 'Pagan event' e-mail lists and gotten so little response that we've stopped posting to them.

How do you keep members once you've pulled them in?

First off, no one is permitted to join without having attended at least one ritual, so all members have a good idea of the quality and character of our rituals before joining. On an informal basis, as SD, whenever I'm approached by someone interested in joining, I spend a significant amount of time talking to them candidly about what the Grove is— and what it is not (a magical training group, a private coven, etc.). Full membership in Raven's Cry Grove is dues-contingent, so that also tends to screen out people with only a passing interest and also encourages serious reflection prior to joining.

Since the majority of our activities are open to the public, membership is not necessary for everyone. We offer a certain amount of members-only exploration of Our Druidry, but, prior to joining, every prospective member is fully briefed on the core expectation of full Grove membership: supporting the performance of regular public ritual. The net result of all of this — in my view — is a minimizing of inflated expectations, and hence, of the chances for disappointment.

Because we consistently attract 40-80 people to public ritual, we do not need to convince everyone who attends regularly to become full Grove members — to do so would make members-only functions quite unworkable.

Anecdotally, the single most important factor in members choosing to stick with the group seems to be the Grove's high degree of accountability. Events always begin on time, rituals are well-organized, and elections are held each year. Almost as important is a sense of mutual respect and support. Many members speak of the Grove as their "family of choice" and we make every effort to encourage each member to feel they have an equal voice in the group, if they choose to exercise it. Since we have grown from two members to over 30 in less than five years and our retention rate has improved over time as well, efforts to focus on organization, accountability, and openness seem to have been effective so far.

Reggie (Hallowed Oaks Grove):

We do different things. We made a huge 5 x 5 foot banner that we take everywhere. We printed up some pamphlets and dropped them off at all of the local Pagan friendly spots. We print flyers advertising upcoming High Day rituals and post them in book stores, new age shops, and herb shops. We have invested about \$75.00 in the whole thing and have grown from 7 people on an e-list to 42, and average 20-30 folks at each High Day event.

We are dead center in the middle of the Bible belt.² We are in Huntsville, AL and thus far have not met with any opposition. Good luck to you!

Rob Henderson (Shining Lakes Grove):

Most effective for us are the Ann Arbor Observer, a local monthly magazine that does free ads for group's events, and they just love listing us, they've even mentioned us in some of their own ads: "We list everything from art shows to picnics to the Druids' coffee hour!", and the Internet, both from our own Web site and Witchvox. And since those are all free, or in the case of our Website, being paid for by a member, that makes them very cost efficient.

Least effective has to be — and this may shock some of you who think of us as a college-town Grove — is any advertising targeted to university students. We've done flyers and college newspaper ads several times since I joined eight years ago, and we've never gotten a single response. Not one. We have many theories on that one, my own being that the youngsters are looking for a more highly-emotionally-charged environment, the kind of thing that Wiccan circles/covens are better at providing than we boring old Druids.

Dealing with Unexpected Growth: Expanding and Contracting ADF Groves — One model

By Caryn MacLuan

I have been a member of a number of pagan groups over the years. I have also been the chair of the Grove Coordinating Committee since its creation and as such I read all the reports and I know what's going on in the groves. I've been a Senior Druid when my own grove expanded rapidly and I have seen the opposite as well. Given this, I am well aware of the kind of chaos that can ensue when you suddenly have more people than you know what to do with or conversely the chaos that happens when someone with an important job in the grove leaves unexpectedly. I've given a great deal of thought as to what I might be able to do help in this area and one day it suddenly hit me: there already *is* an organizational model that specifically addresses this problem and, what's more, I used to teach it. I would like to propose a model that can be used to create a structure within a Grove that allows for expansion and contraction, especially with regards to assigning people with jobs/tasks. This is not a proposal to make changes in ADF, it's just a model. If it helps the groves or gives their leaders some ideas on the subject then I have succeeded.

The model I will be providing a brief overview of is called *ICS* or *Incident Command System* and was developed by the U.S. Fire Service back in the 1970's in order to respond rapidly to wildfires that could grow and contract in very short periods of time. They had to be able to merge numerous firefighting organizations, contractors, local and state authorities in a matter of hours with everyone knowing exactly what they were supposed to be doing. It sounds impossible but it's not. ICS worked so well that it was adopted by firefighting organizations all across the country and it was adopted by the U.S. Coast Guard after the Exxon Valdez fiasco. It has been used for over 30 years now in both emergency and everyday applications. All levels of the U.S. government are required to have ICS training and it is standard in all federal response agencies. It is widely used in the United Kingdom, Canada and the United Nations has recommended its adoption as an international standard. The basic concepts of clear communications, accountability, and efficient use of resources are common in every leadership structure that I have encountered so why would they not work in ADF groves? The answer is, of course they would.

As a retired Coast Guard Officer, I have been trained in the highest levels of ICS and I taught it for several years in a Strike Force training team that traveled all over the country. This is why I know it and why I have given considerable thought as to its application in ADF. I am going to present a very brief overview of the system, please don't get hung up on the terminology because I am not planning on importing that into an ADF model. Look more at the big picture and contemplate possibilities. ICS can be very simple or expand to extremely complex and then compress back to the very simple—seamlessly. No chaos, everyone is on the exact same sheet of music. Here is the basic idea.

Command (Person or persons in charge or in a large scale event where many agencies are involved it is a joint command.)			
Public Affairs (responsible for all information released to the public) Safety Officer (responsible for the safety of all personnel in the event) Liaison Officer (contact point for all assisting organizations and agencies)			
Operations <ul style="list-style-type: none"> • Staging -where all equipment is stored prior to use • Daily Air, Water, & Land Operations • (all these can have multiple divisions & branches within them) 	Planning <ul style="list-style-type: none"> • Information collection • Predict outcomes • Create action plans • Documentation • Demobilization at end 	Logistics <ul style="list-style-type: none"> • Responsible for getting all supplies, people, and equipment to the place they are needed 	Finance <ul style="list-style-type: none"> • Responsible for procurement • Documentation • Workers time documentation • Claims
More information can be found in the references.			

The beauty in this is that each sub-section breaks out of the section above it as the event gets larger. As the event gets smaller those jobs merge back into the larger section above it. Every person trained in ICS receives a pocket sized book with the job descriptions of every position. When reporting to an event, the person checking in is assigned to a position, the person can refer to the book and know exactly who they report to and what their responsibilities are. This book is also useful to the person(s) in charge as they can use it as a reference. For example: I have this kind of event and the book breaks down all the positions I may need to fill, I exactly know who I need to call to get the help I need.

I'm certain that I have lost more than a few of you at this point so let me put this into an ADF perspective. When a protogrove (PG) starts, there is one person who wears all the hats. S/he is responsible for all the tasks associated with running the PG. As the group grows and they become a provisional grove, the tasks are broken out into Senior Druid, Pursewarden or Treasurer, and Scribe or Secretary and each of these have specific duties. If the grove contracts too much, it will become a PG again with one person assuming all the responsibilities. This is no different than the ICS model above. How does this work as the grove gets bigger? What other jobs and responsibilities are there? The answer is plenty and probably many more than I have thought of. The jobs under the three officer positions are just some that came to my mind and just because I put them under one heading doesn't

mean that's cast in stone. These have come from my experiences in my own grove, from reading the quarterly reports of other groves and from taking courses in non-profit leadership and finances.

Now that I have you lost *and* confused, let me explain more. You may be thinking that you would never do all this in your grove. I would venture that you do a whole lot more than you think you do. So many of the tasks involved with being a Senior Druid are so intertwined and overlapping that we tend to see them one large whole verses individual tasks. I know I did when I was a Senior Druid. It wasn't until later, when I started helping other Senior Druids to create jobs descriptions that I went through the process of breaking down the job into smaller components.

The page on the ADF website called "Grove Officers" has job descriptions for the primary officers and offers some advice on appointing more un-official officers. The model on the next page shows different tasks that the person in a given position 'may' be doing. The Chief Liturgist task may go to someone else who is more qualified for that role than the Senior Druid. The Web Master position should certainly go to the person most qualified to work with web pages. What I am trying to show is a model where the tasks have already been defined.

Once another person is identified to perform a task it simply slides out from its place to the new person. The new person now has a job description and someone to answer questions but most importantly if the new person leaves, the task slides back into its original place. It's important to note here that some positions simply *can't* be walked away from without serious ramifications in the grove. All the primary officer positions fall into this category and I would place the Web Master into it as well. In these cases, the grove may want to come up with any one of a number of failsafe contingencies.

My grove has written contracts that the officers sign when they take office. It affirms that the person has read and understands the job description of the position they are being elected to do and that they will not leave office without notice and without ensuring a transition of the position/paperwork/passwords/files to the person who will take their place. It's unfortunate to have to do this but it gives us some legal leverage should our Pursewarden leave with all our financial records, passwords and checkbooks. Don't think this hasn't happened or will never happen again. Considering possible risks and taking the necessary actions to mitigate those risks is all part of leadership.

Let's move on to some examples for a better understanding of what I'm talking about. (Please note I tried to pick names that aren't in our directory but if not, there is no association intended to any individual.) Dona is the SD of her grove. Over the past year there have been a number of willing, talented people join her grove. They have passed all the membership requirements and are eager share in the responsibilities. Dona and her officers look over the list of candidates and their list of job descriptions in order to determine who best fits each role.

They decide to appoint the positions for a period of time to see how it works out (6 months to a year). They then approach the individual with a job description, explain the task and who will be their supervisor/advisor (call it what you like) to answer questions if they arise. If the task is an important one, you may want to have them sign something that at least says they won't leave without notice and will transfer any necessary items back to the grove first. A job description does not need to be long and involved but there does need to be enough detail that the person can understand what is being asked of them. Without enough detail, either the person is going to go in whatever direction they want or they will get frustrated and give up, neither of which is the desired outcome.

My grove has a position called *Membership Coordinator*. This person tracks and coordinates the grove's voting members. It is a complex job because half our yearly dues go to pay the ADF dues of our members as this ensures that our voting members are also ADF members. It also helps to keep the

Mother Grove		
Council of Regional Druids	Council of Senior Druids	Member's Advocate
(all of these are in the leadership structure and provide support to the Grove)		
The Grove		
Senior Druid (SD)	Scribe / Secretary	Pursewarden / Treasurer
<ul style="list-style-type: none"> • Acts as president of Board of Directors for grove • Lead business meetings • Mission /vision statement • Develops short & long range goals • Risk evaluation/mitigation • Develop grove boundaries • Form committees • Decision making • Responsible. for maintaining ADF requirements in Grove • Quarterly Reports • 8 High Rites • Business Meetings • Membership Coordinator • Roster of all ADF members • Develops Membership packet and info • Chief Liturgist / Clergy? • Teach & lead ritual construction & performance • Read and document omens • Teach the lore of the season • Lead workshops on Dedicant Path • Public Relations • Event coordinator • Safety officer • Fire precautions for rituals • Boundary control • Web Master • Maintain web presence • Update regularly • Coordinate web team 	<ul style="list-style-type: none"> • Maintains all Grove documentation • Documents business meetings • Compiles agendas for meetings • Organizes Grove documents/ files • Historian keeps Grove histories • Develop Grove scrapbook • Work with Webmaster to develop online archives • Collect member's stories about the Grove • Helps to research questions in both grove archives and ADF website • Check Mail Box and disseminate mail • Answer inquiries 	<ul style="list-style-type: none"> • Responsible for maintaining financial records as per IRS and general non-profit business requirements for Churches • Ledger for incoming / outgoing funds • Maintains lists of donations for IRS purposes and for sending out yearly receipts • Keeps books balanced • Provides info for monthly and quarterly reports to the SD • Pays grove bills • Responsible for producing a yearly financial report for the yearly budget meeting • Shows past 3 years and gives projection for next year • Help develop long term financial goals

number of our ADF members up, but it's more work for the coordinator. The following is our contract/job description for Membership Coordinator, modified slightly to be more generic.

*I agree, as the **Membership Coordinator** of 'Our' Grove, ADF, to abide by the following terms of my appointed position. Should I neglect to fulfill my duties listed below, I acknowledge I may be removed from my position, as well as be denied the ability to run for an appointed or elected position for a period of time to be decided by the Board of Directors (BoD) of the Grove. If I find that I must vacate this position, I will immediately contact the BoD and work with them to transfer all required materials, files and money back to the grove.*

Duties: *The Membership Coordinator works closely with the Pursewarden to process all membership applications. Once received, the Membership Coordinator passes all funds to the Pursewarden, submits the application info to the ADF website and pays with the grove PayPal account.*

The position of Membership Coordinator is appointed. S/he serves at the discretion of the Board of Directors, until the member decides s/he no longer wishes to serve, or until the BoD ends the term of service. The Membership Coordinator keeps an updated database on members in whatever fashion is most comfortable to them. The database must be usable by all BoD members, a monthly export and backup of the membership information must be submitted to (BoD email address). The Membership Coordinator prepares a voters list for elections from the membership database no less than 60 days prior to grove elections, and sends information to the Scribe for election mailings. The Membership Coordinator sits on any committee concerning membership.

The Membership Coordinator keeps track of volunteer hours as well for those who are volunteering in lieu of money for membership.

The Membership Coordinator is responsible for reminding members when their membership is about to, or has expired either verbally or by mail and is also responsible for having all current members fill out a new membership application every year to ensure updated information.

The Membership Coordinator will work with the Pursewarden to track of membership payments submitted to the Pursewarden as well as donations for those members unable to pay the full amount all at once. The Membership Coordinator is not to use the Grove's PayPal account or membership funds in any manner other than described above.

Requirements:

Must be fluent in Excel or current membership database program.

Must be well organized and committed to working closely with the members and Pursewarden.

Must have mathematical skills.

Must have access to a computer and knowledgeable in converting applications to PDF for archiving.

Must have access to the Internet and the ADF website for membership forms.

I hereby agree to the duties and responsibilities of the office of Membership Coordinator

Signed: _____

This is just one example and as you can see, the Membership Coordinator is an important position in our grove. You can also see from the outline above that the Membership Coordinator reports to the

Senior Druid and should the Membership Coordinator leave, the SD takes over the position. It could however, just as easily be placed under the Purswarden. Let's look some other tasks which may not need as much detail or they may need more, it all depends on your grove's needs.

Event Coordinator: *The Event Coordinator (EC) is responsible for finding events that might be good grove outreach opportunities. These could be Pagan or non-Pagan and could be anything from manning an information table, to providing some volunteer service or giving informational talks in an educational setting. Once the EC gets the information on an event or idea, it is presented to the BoD for approval. When approval is given the EC is responsible for locating enough volunteers to staff the event, for establishing communications between the grove and the event, and making sure everything is set to go. The EC is not required to be at each event in person, however it is encouraged.*

Safety Officer: *The Safety Officer (SO) is responsible for ensuring the safety of grove members and guests during grove events and especially rituals. The SO ensures the fire tender has been trained in basic fire building, fire safety and that there is a wool fire blanket on hand in case of emergencies. The SO ensures no highly flammable or explosive materials such as gasoline are anywhere near the ritual site and that the site has been set up in a safe manner. The SO is also responsible for boundary control during the ritual.*

(Note: this is an ideal warrior position but not all groves have warriors. This job description could easily be expanded to include grove camping trips or other outings.)

Web Master: *The Web Master is responsible for regularly updating and maintaining the grove's website. Must have basic skills in web design, HTML, trouble shooting, and be able to perform regular backups.*

Again, this job description could be expanded or contracted as necessary and it's another job that is important enough to have a signed contract to ensure that the Web Master doesn't get mad one day, and leave, take what s/he considers to be their own work and the grove is left with no website, no archives, and no passwords to use the domain name and web space. Yes, this has happened.

Now after all this you may be wondering, why go to all this trouble? You do it because the breaking down of any task makes it more manageable and helps anyone in a leadership position to manage their time better. If you have been a SD for any length of time you will have begun to appreciate how important that is and it will only get worse as your grove expands.

Delegation of tasks is a very important skill for a leader to learn not just for the health of the grove but for their own sanity. The breaking down of your tasks so that they can be easily delegated and understood will save you hours/days/months of frustration. Also, when new, eager, people come into the grove, they are excited and they want to participate and help. It's very important to have small tasks to give them at first which can lead to larger tasks and greater responsibility later on. This gives them the feeling of 'ownership,' that they are also an important part of the greater whole.

If you do not delegate well, it can set up more of a parent-child relationship where a small group of you are doing everything and the rest of the people are simply coming to enjoy the fruits of your labors without contributing much. Just as in any parent-child relationship, when the children get bored because they have nothing to do, they tend to get into or cause trouble and this can be worse than not having new people at all.

In conclusion, the rapid expansion of a grove can be a blessing or a curse. Which one it becomes will depend on how prepared you are when it happens. If a rapid contraction of your grove occurs the chaos can be minimized if you have reduced your risks by requiring contracts and have a structure in

place so that everyone knows what tasks fall back to them. I wish everyone much success in this and would be happy to hear about the strengths and weaknesses if you try this model so that any necessary changes can be incorporated into the next edition.

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ICS 400 level: advanced ICS for complex incidents, command and command staff

Chapter 6

Hospitality and Moderation

There are many things that a leader can do to help make their group a more welcoming environment. Welcoming new members and making sure they understand what is going on is one of the most important. Encouraging a culture of acceptance and cooperation, while discouraging negative behavior, is also crucial to continuing the growth of your group.

The Importance of Grove Hospitality

By Rev. Sean W Harbaugh

The Hospitality Committee

As an organization built around the virtue of hospitality, it is important that visitors and new members of your Grove are met and greeted upon arrival at your Grove event. As a Grove leader, it is important that your Grove form a hospitality committee of two or three people to be charged with welcoming your new members and answering any questions they may have. This committee is important for your Grove membership retention and growth because first impressions make the lasting impression, and this first impression can mean the difference between these people returning to your next event or never returning again.

The hospitality committee should include a 'designated greeter' for all of your events. The greeter should be positioned close to the entrance to the event and positioned in a place that will enable greeting guests and new members at the door with a handshake and an introduction. Another member of the committee should be nearby to walk with the new member, introduce the newcomer to other Grove members, and answer questions. This person obviously needs to be a veteran Grove member who is familiar with your Grove, ADF cosmology, and the differences and similarities between ADF and other Neopagan traditions.

There are many reasons people seek out personal spirituality. They could be seeking community; they could be in a state of crisis; or they simply are looking for a new path. Whatever the reason, it is important that new members are met at the door with the best hospitality that can be offered. Hospitality is steeped in both Indo-European and ADF tradition, it is one of our most important virtues, and that positive first impression is critical for Grove membership growth and retention. A welcoming and friendly atmosphere creates a culture of fellowship and community, and as that environment of friendliness becomes engrained in your Grove culture, you will see positive growth.

Mentorship for New Members

ADF cosmology and the Order of Ritual can seem confusing and a bit overwhelming for new members. These newcomers will have many questions and will often be very excited about their new path. In smaller Groves and Protogroves, it is easier for the leadership to take time and help mentor new members, however in larger Groves new members might be reluctant to raise their hand and ask questions as leadership might be overwhelmed with the day to day running of the Grove. One way to alleviate the potential problem of losing new members in the shuffle is to create a Grove mentorship program.

The Grove mentorship program should consist of your most seasoned members. These veterans also should have a set of guidelines previously agreed upon by your Grove leadership to work with your new members. These guidelines should consist of regular communication with the member, helping the member with the first steps of the ADF Dedicant Program, and being available to answer questions about personal practice.

Another avenue of mentoring new members is through your Grove's regular Dedicant Program meetings. I have found in my many years of being a Senior Druid for a large Grove that regular Dedicant Program Meetings are critical components for mentoring new members. These meetings provide a perfect setting for question and answer sessions; one-on one discussion about a member's personal practice; practical application of ADF spirituality; and a positive setting where a new member can feel comfortable in getting to know the other members.

Mentorship is crucial to allowing new members to feel welcomed into your Grove. Because ADF cosmology and ritual are so different than other Neopagan traditions, it is important to have one or more seasoned members assigned to help the newcomer along their path. The above mentioned mentorship methods are effective and have proven to work in our most successful Groves. Mentorship is another important method of extending hospitality to your newer members.

Developing a Culture of Acceptance

By Rev. Sean W Harbaugh

What does it mean to “develop a culture of acceptance”? Generally, it means keeping your Grove open to everyone's thoughts. It means allowing people to feel comfortable enough to express themselves without the fear of ridicule. It means being aware that people from all walks of life will enter your Grove and being accepting of those differences. It means understanding that people will join your Grove and they may have either visible or hidden disabilities. It means emphasizing that gossip, backbiting, and rumor mongering are not acceptable practices in your Grove.

Developing and maintaining a culture of acceptance is not easy. In fact, as a leader you may find that the majority of your energy is spent ensuring the culture is maintained. As a leader, you have to be able to stand up to others who are unwilling to part of the culture of acceptance. In those instances, you might have to do what most find very difficult—ask the offending party to leave. Below are some good articles that address many of these issues.

Accommodating People with Disabilities

By Rev. Sean W Harbaugh

As ADF grows as an organization, one of the most important topics that will invariably come up is how we as Groves properly accommodate people with disabilities. How do we know what to do when we are confronted with a new challenge when it comes to this situation? How do we meet the needs of the

person with disability without putting ADF in a liability situation? I will answer these questions, describe the two types of disabilities by definition—visible and non-visible--and hopefully dispel some of the misconceptions about where ADF's liability begins, and where it ends. I will also show what we as Groves can do to be more prepared in accommodating persons with disabilities (PWD's).

As stated earlier, there are two types of disabilities. The first type of disability is visible disability. This is the type of disability that you can see, whether the person is in a wheelchair, walks with a limp, missing a limb, needs a service animal, etc. We are ethically bound by our virtue of hospitality as Grove leaders to reasonably accommodate a person with a visible disability at a Grove function. This is a simple task of asking the individual if they have any special needs, and if there is anything the Grove can do within its scope to accomplish this. There are simple things we at the Sierra Madrone Grove have done through experience that pretty much covers any difficulties. The Sierra Madrone Grove advertises about two to three weeks before our ritual. In our advertisement people are instructed to bring their own chair due to a limited availability, and we provide two different Waters of Life—one with alcohol and one without—if the person has a personal preference or possibly in recovery. We also provide copies of the ritual for people to follow along if they so choose. Our Grove does this by choice because it is part of the Hospitality Virtue.

The second type of disability is non-visible disability. A hidden disability is by definition a disability that is not obviously observed by others. This could be a person with diabetes, bi-polar disorder or other mental illness, a person in alcohol or drug recovery, a person with a prosthetics limb, etc. It is the responsibility of the person with a hidden disability to disclose this. The Grove cannot, or should they, be held responsible for a PWD, if they do not disclose this to the Grove leadership.

Once the disability is disclosed, it is the Grove Leader's ethical responsibility to accommodate the person's needs to the best of the Grove's ability within reason. An example of a hidden disability is a pacemaker. Where I work you have to walk people through a metal detector. Some metal detectors harm certain makes of pacemaker, and doctors who perform pacemaker surgery tell their patients not to walk through them. If the person does not disclose this to us, they walk through the metal detector, and then the pacemaker fails, the burden of responsibility lies solely with the pacemaker patient. The government has no liability for non-disclosure.

This same principle would work for any Grove function. In the case of a ritual participant in recovery, we have an answer for this. Our Grove provides the normal Waters of Life (whiskey) and Grape Cider. These are placed on the altar and are blessed during the Waters portion of the Order of Ritual (OoR). We then have a couple of volunteers walk around to each participant, and fill their vessel with whatever liquid they prefer, be it alcoholic or non-alcoholic. It solves the problem and nobody has ever asked any questions. If someone were to chide another over what they preferred, that would not be acceptable (it's never happened). Again, the burden of responsibility falls on the person in recovery to choose the non-alcoholic beverage.

In summary it is not ADF's responsibility to write into COoR about alcoholic or non-alcoholic Waters or anything else about disabilities, but it is the responsibility of the individual Groves to be as accommodating as possible within reason. The fact that ADF and its Groves have it non-discrimination language built into its by-laws is enough to cover liability, as long as the Grove does not break any of this language by its actions. It simply goes back to hospitality between the host and guest.

The host (Grove) accommodating the person with disability the best it can, while the guest (person with disability) bears the responsibility to disclose their situation to the host. It is understood that this can cause an added burden to the already challenging job of running a Grove, but this is the mantel we took when

we volunteered to start our Groves and perform the role of clergy. In the long run, the PWD will feel welcome and comfortable because an effort was made in concern for their well-being. We have many of these folks in our Grove, and they have stated many times how special it was that we made that extra effort. We never give it a second thought, because it is living one of our treasured nine virtues.

Dealing with Conflict and Effective Communication

By Rev. Sean W Harbaugh

Effective communication and dealing with conflict are important skills for all Grove leaders. Both of these skills work hand and hand with each other—in other words you can usually ward off conflict through effective communication. These are not easy skills to learn, but hopefully this article can give you some pointers and steer you to the correct sources for additional information.

Communication

There are two basic types of influence: position and personal. Influence by position is that influence you have over your Grove members by nature of your position as Senior Druid or Grove Organizer. Personal influence is that influence you have through your personal relationships such as your partner or children. We will not discuss personal influence here for the sake of keeping our concentration on Grove leadership skills. As a Grove leader, you need to be able to use your influence to effectively create a wonderful spiritual community. Always keep in mind that you can only control those issues within your sphere of influence or concern. A Grove leader can use his or her influence by creating a positive environment, trusting others by delegating work, and getting away from “we’ll do it this way because I’m in charge.” Use your influence to instill in others that you value their individual insights and differences. By getting folks to buy into your enthusiasm instead of leading through dictation, you will find your road to success that much easier.

Jumping to assumptions can harm the Grove because the leader is unaware of how their actions affect the other members. The leader then looks foolish for not gathering all the information before acting and the result can cause harm to all the relationships involved. Grove leaders need to censor their assumptions by taking a step back, observe the situation, and not jump to conclusions. Making assumptions can lead to a self-fulfilling prophecy where your assumptions affects your behavior, which is perceived by the member who then makes his own assumptions, which in turn changes his behavior, which makes your original assumption correct. Assumptions need to be verified by information and verification to prevent this mess.

Interpersonal communication is essential for effective Grove management. The Grove leader must be able to interact with the other members, delegate responsibilities, communicate expectations and goals, give positive and critical feedback, and be open to criticism from the other members. Through effective interpersonal communication, situations such as assumptions become less of a factor.

Communication works two ways; through listening and getting perspective and through giving your perspective. In other words it is a two way street. The following skills are necessary for getting another person’s perspective:

1. paying attention, looking the person in the eye, focusing on what they are saying, and adding positive verbiage;
2. observing the other person’s body language and voice inflection;
3. encouragement through positive reinforcement;
4. asking open-ended questions;

5. paraphrasing free from judgment; and
6. listening for feelings.

These following skills are essential for giving perspective:

1. Be complete and clear;
2. Use appropriate tone and body language;
3. frame your message for your specific audience;
4. and be aware of your tone of voice, body language, and the words themselves.

Conflict Management

Even through the best of intentions, conflict inevitably arises in all groups. Dealing with conflict can be very challenging to deal with, and many times the conflict leads to Grove members leaving or even the Grove falling completely apart and dissolving. We must understand that conflict is normal, not always bad, and can present positive opportunities. Conflict usually arises from a miscommunication, and the resulting conflict can bridge that communication gap and allow the parties involved to better understand each other.

The most important objective in facilitating any conflict is to turn the disagreement into an opportunity to collaborate. When the parties collaborate, they are agreeing to cooperate to resolve the issue to a satisfying outcome. How do you do this? This is done by harnessing the emotions of the conflict. Easier said than done, right? Well sometimes, but the game plan outlined below will give you a good starting point to effectively mediate Grove conflicts.

Let's face it. We've all been in groups when someone is obviously unhappy with something someone is doing or saying. A conflict erupts, and the people involved dig in their heels and won't budge. How would a leader solve this? In order to resolve conflict the leader needs to recognize the source of the conflict. The person or people involved might have a genuine dislike for each other, or the problem itself is a source of conflict. Whatever the trigger, the Grove leader needs to be able to identify the source. Once identified, the leader should separate the people involved from the problem (or each other), and respond to the issue with respect. The response should involve sitting the parties down and discussing possible solutions. Both sides will want their position to win, but the key ingredient is to get them to calmly discuss the problem. More times than not, an agreeable solution arises from the discussion. Finally, it is important to reflect on what caused the conflict in the first place in order to not allow it to happen again. In other words, use the conflict as a learning experience.

When facilitating the meeting, it is important that everyone's needs and objectives are heard. Everyone has different points of view, and it is essential to understand and to explain that everyone's needs and objectives are important. It is also important to explain that you want to resolve the conflict as well. It is vital that the people involved are honest and don't hold back information. As a Grove leader, it is vital that you come across as a person interested in helping and understanding the needs of the Grove.

During the discussion process, you should offer as many options as possible. Be sure that you impress upon those involved that you are open to anything constructive. By being open-minded, your behavior will instill a constructive approach by the others. Make sure that you suggest taking a break for everyone to calm down when emotions are strong. Negative emotions like anger and frustration can derail any collaborative effort, and these emotions usually end in a hasty solution or escalation. If this problem arises, offer a cooling down period before the discussion resumes.

Keep the focus of the conversation on collaboration and do not allow yourself to be sidetracked. It is very easy to fall into the trap of an individual trying to discuss the issue and come to a solution

privately. Impress upon that individual that there can be no solution without all parties discussing the problem openly.

At the end of the meeting, agree to implement the best option. When everyone agrees on the solution, then you are ready to solve the conflict by putting the option selected into effect.

There are always emotions involved in conflict. People tend to get emotionally attached to their opinions, so it is important to be able to channel that emotion into the resolution in order to promote healing. As a leader it is extremely important to keep your emotions in check during a conflict. Setting an example by remaining calm, understanding and patient will guide others to follow your example. Some questions you should ask yourself are:

- What energizes me about the Grove?
- What are my hot buttons in a conflict?
- What things can I say or do to handle my emotions in a conflict?
- What things can I say or do to handle other people's emotions during a conflict?

Conflict is a normal situation in all Grove settings. Being a Grove leader puts you in the challenging position of need to help the group find constructive resolution. There are going to be times when people do not agree or two people do not get along. Effective conflict management relies on interpersonal communication before, during, and after the conflict. Therefore, the skill of conflict management relies on the skill of communication. Remember, effective communication can prevent conflict, but when prevention doesn't work, communication is used to solve the conflict. Out of control conflict can destroy your Grove, so make sure you continuously work to improve your ability to effectively communicate.

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Weeding the Garden

By Bardd Dafydd

This article is about chronically disruptive people in neo-Pagan groups and what we can do about them. We'll examine who these people are, why we seem to attract so many of them and talk about some of the common types of troublesome people. Finally, we'll explore a simple yet effective strategy for dealing with the problem.

As Senior Druid of Red Oak Grove ADF, I have been leading a neo-Pagan group for almost seven years and have had to deal with at least nine individuals who were disruptive to the point where they became a major problem. All eventually left the Grove, but some of them caused serious problems for years before they left. I've talked to the Senior Druids of many other Groves and found out how they handled their problem members. I have been on the Mother Grove of ADF (its international Board of Directors) several different times, and have experience dealing with disruptive members on an

organizational level. I've also been the leader of several non-pagan groups and been teaching leadership skills for the past eleven years.

All of this experience has given me some insights into this problem that I'd like to share with others. Hopefully, other groups can learn from all the mistakes we've made and the result will be more neo-Pagan groups that grow, blossom and bear fruit.

Acknowledgment

I am indebted to the book *Antagonists in the Church* by Kenneth C. Haugk for getting me to think about this problem and its potential solutions. Although written by a Pastor expressly for Christian congregations, it's a valuable resource and ought to be studied by any neo-Pagan group leader. It does an excellent job of exploring why certain people behave antagonistically and gives some excellent general advice on how to deal with them in the early stages of their discovery. I don't think he ever gets specific enough about what to ultimately do about them. In this article, I will try to explore the problem in light of our own unique situation and take his advice to its next logical step.

What do we want?

Let's assume you belong to a small neo-Pagan group. You most likely joined this group, or started it yourself, because you wanted to worship the Old Gods in your own way and you wanted company. For most of us, it's much easier and more fun to do this when you have a group of friends and supporters to help. You can share the roles and speaking parts in ritual, and the magic of people working together just seems so much stronger. You also probably like the social interaction of a group. There is friendship, opportunities to learn from people who are knowledgeable in areas you are not, and there may even be romantic possibilities. You can share jobs, such as cooking and cleaning up, and there will be people to help you put your tent up when it's getting dark. You can also share resources, like books and ritual tools and camping gear.

When you join or start a group, you hope that everyone will be friendly, open and nice. While you may love the diversity and excitement of associating with many different kinds of people, you don't want them to be so different that they have nothing in common. While it may be interesting to talk openly with someone who, for example, has a lifestyle that is completely different from yours, you expect them to follow the same rules of polite communication that you do: to take turns speaking, to listen attentively, and not be too offensive or rude, etc. Many times, when a group first forms, everything seems to work out fine. You get all of the above benefits and then some. And as the group gets bigger many of these positive aspects blossom even more, and you have more opportunities, more resources, and more support than ever before. It's great!

But sooner or later, a problem arises in the group.

What's the problem?

All too often a small neo-Pagan group begins to notice that one member, or a small group of members, are repeatedly causing problems. They might be arguing more than most people, or raising their voices more often, or disrupting the flow of meetings or rituals in some way. They may be making demands about changes they want to make in the rules or bylaws of the group. Perhaps the problem involves their relationships with other members of the group. There may be past or current romantic relationship factors involved, or financial problems, or erratic behaviors due to drugs, alcohol or emotional problems, or an inappropriate number of requests for personal favors. Frequently, there's a combination of several of the above problems.

When-disruptive behavior is first noticed, the other members of the group will begin talking about it and how it is affecting them. Chances are it will be ignored for quite a while — maybe months, maybe even years. While many people will agree that ‘something should be done’ to change the behavior, there probably won’t be a consensus of what that ‘something’ should be. Most people will agree that any steps they take to try to correct the problem will only have a slim chance of being successful but will almost certainly be uncomfortable, so they will be reluctant to take them.

Many people will hope that the problem just goes away or that the person will change. They will hope that the person will tire of the conflict or perhaps will just quit the group and move on. “Let’s just wait and see what happens. Maybe it will all work out.” Sometimes that’s exactly what happens. Sometimes people do change drastically, on their own, and for the better but usually they don’t. If the problem doesn’t go away, it will probably get worse.

Perhaps a few hints are dropped. Perhaps a go-between has a few words with the troublemaker, asking them to be more ‘reasonable’. Sometimes that will help temporarily but even if it does, the change usually doesn’t last because the underlying problem was never resolved. Eventually the leader of the group will have to get involved. Once that happens, the troublemaker will often turn against the group’s leader and begin a concerted campaign to show everyone what a poor leader they have. It can become very personal.

In all too many cases, the behavior just gets more outlandish, more noticeable, and more troublesome as time goes on. Increased pressure on the person and negative reactions will often cause the severity and frequency of the behavior to increase. This may result in conflicts where heightened emotions cause otherwise civil people to speak harshly in ways they normally wouldn’t. If the conflict expands into email or online social media it can result in an even greater escalation that can spiral out of control. Often that problem becomes even more important than the original conflict. A tremendous amount of time can be wasted in reading and writing emails which do little more than attack or defend the contents of other emails.

Other people in the group will find themselves talking about the person at the center of the conflict a great deal of the time. It becomes a favorite topic, something that almost everyone can agree on. Sometimes people may even enjoy talking about the problem person. They’ll make jokes at his or her expense, behind their back. People will roll their eyes when the person speaks or indulges in their objectionable behavior. They will catalog the many instances of the bad behavior and recite them to each other, back and forth, many times, memorizing the details and fixing the chronology in their minds. This division of ‘us good folks’ versus ‘that problem person’ can actually become a focus for bonding — bringing other people closer together in a mutual cause. Bonding is good but there are healthier ways to do it.

Very often innocent people that had nothing to do with the original problem will quit the group or just quietly fade away due to discomfort from the tension and conflict. New guests may show up once or twice and never be heard from again. Unless these people happen to speak up as to why they find the group atmosphere uncomfortable, it is often difficult for the group to know that it is happening.

If the problem gets bad enough, eventually something will have to snap. People will form sides and make a stand. Someone may say something along the lines of “Either she goes, or I go!” The person at the center of the conflict may quit or be forced out of the group through social pressure or by established group procedure. Because almost everyone has a few friends, very frequently other members of the group will also leave at the same time. If the group survives the split, it will usually be weaker and probably quite bitter about all the aggravation that it went through. Many groups completely dissolve over a situation like this. Other groups stay together but grumble about each other

for years after the split. Their ongoing mutual hatred can hang over the entire neo-Pagan community in that area, influencing decisions about who to invite to what events.

It's a very nasty scenario, and unfortunately it has occurred over and over again. Will we ever learn?

Why us?

All churches attract a share of 'odd' people. Even the most conservative Christian church is likely to contain a few individuals that don't integrate well with the others. It's to be expected. Most people desperately want to associate with other people in groups for mutual support and social interaction. The vast spectrum of human personalities covers a very wide range, from saints to sociopaths. While most of us would be called 'normal' there are plenty of people on the fringes, and many of them want to belong to clubs and churches as much as we do. In any group, there are bound to be a few that fall far enough outside the norm that they cause problems for the others.

A neo-Pagan group is probably much more likely to attract unusual people than the local Presbyterian congregation. The fact that we are a minority religion with beliefs and practices far outside the mainstream makes it more likely that we will attract people who live far from the mainstream in other areas. Neo-Pagans are usually very open to alternative lifestyles and sexual behaviors. Count how many people have tattoos and body piercings in your neo-Pagan group. How many are either gay or bisexual or engage in alternative practices? Compare that percentage to other groups you have been in, and you'll probably see a big difference. Perhaps there is some correlation between people who choose a neo-Pagan lifestyle and the tendency to exhibit other unusual behaviors or perhaps the range of neo-Pagan behaviors is wider than it is for non-pagans.

Because neo-Pagan groups are usually much smaller than the average small-town church, the presence of even a single disruptive member will cause far more damage and commotion than it would in larger groups. In a group of 150 Methodists, a single person complaining about the service is far outnumbered by all the people who liked it. If the complaining person finds one or two friends to agree, they are still in a very small minority. In a group of 10 neo-Pagans, that person would make a considerable influence especially if joined by one or two others.

Neo-Pagan groups are so small, in fact, that many of them are constantly on the verge of being too small to function. We tend to have fairly complicated rituals that are normally conducted by 6 to 12 different people, all working together. Frequently, every member of the group has a part in the ritual. If several people are upset at the same time, the group may bend over backwards to keep them happy, rather than risk losing so many people. This can give some people undue influence and encourage negative manipulative behavior.

Because neo-Pagan groups are composed of many people who live outside the mainstream in other areas of their life, we are probably conditioned to be especially tolerant of strange behavior. We might not notice a problem person in our midst as quickly as a more traditional religious congregation. Once we do notice problem behavior, we may be more hesitant to object to it because our standards for 'normalcy' are far more flexible.

What can we do about it?

We want to play in a garden of beautiful flowers. We want to be supported by their company while we enjoy their diversity and be enriched by their abundance. But every so often, we find a nasty weed right in the middle. No amount of watering and fertilizing is going to turn it into a rose or a lily. It just gets bigger and tougher, and usually it spreads. Where there was one weed, now there are two or

three. They are taking over the garden. There's only one thing we can do: we have to pull out the weeds and throw them out of our garden.

Do we have the right to weed our garden?

Of course we do! In America, we talk about Democracy so often we sometimes get mixed up about what it means. It means that every sound-minded person over 21 years of age has the right to cast a vote and be represented in the Government, but it does not mean that we have to let a few individuals spoil things for the rest of us. The Bill of Rights grants us the right to life, liberty, and the pursuit of happiness. We have the right to associate with whom we want, when we want and to not associate with people we find objectionable.

Although there are certain cases where a person cannot be excluded (you can't refuse to serve Spaniards in your restaurant, for example), we generally have the right to form groups of supporting individuals to accomplish common goals. We have the right to restrict membership to those people who are actually helping and to keep others out.

On June 28, 2000, the United States Supreme Court ruled that the Boy Scouts of America had the right to bar homosexuals from membership because the scouts felt that the homosexual lifestyle was inconsistent with the BSA message. It doesn't matter what you think about that particular case, the important thing is that based on the right of *associative expression*, the Supreme Court has upheld a group's right to determine who its members are. It is unlawful to bar membership based on certain specified characteristics, such as race or gender, but the law does not require clubs to accept everyone who seeks admission to the group. Ironically, the same law is being used by the United Way to protect its right to withdraw financial support to the Boy Scouts because of the Boy Scouts' homophobic practices!

But aren't we supposed to be making the group grow?

Yes, that's probably a goal of your group. That makes it extra difficult to pull a weed and possibly lose some other members at the same time. But your focus must be on the long-term health and well-being of the whole group, not just the short-term number of members.

Remember, a noisy weed can cause other people to quit and scare off many potential members before the weed is pulled. The longer the weed is in the group, the more damage it can do. The faster it is pulled, the faster the group can recover and begin growing again. More than once I've noticed that as soon as a weed was pulled, a couple new members suddenly turned up to take their place.

Who are these weeds?

There are many, many kinds of weeds that can invade your garden. They have a wide variety of attributes and come in many sizes, shapes, and colors. The one thing that they all have in common is that they cause trouble. They draw an inordinate amount of attention to themselves in some way, and the rest of the group has to work extra hard to deal with the results.

Here are 15 varieties that I've managed to identify, so far:

- The Know-It-All
- The Sexual Predator
- The Amateur Lawyer
- The Evidence Collector
- The Needy Person
- The Generous Giver

- The Vocal Minority
- The Whiner
- The Shouter
- The Questioner
- The Latecomer
- The Alcohol Problem
- The Outlaw
- The Nut
- The Antagonist

We'll probably never finish compiling the definitive list of all the different types of weed, because new varieties are bound to show up from time to time. But by studying some of the common types of weed, we'll learn to recognize them quickly; and we'll be able to deal with them fast, before they spread too far or get too deeply rooted.

Some varieties require special handling, too, so we need to understand them and know what to do when we encounter each one. And as new varieties appear, we need to be alert for new techniques and new strategies for dealing with them.

Please understand that the use of the term 'weed' is only meant as shorthand to identify:

a person who repeatedly exhibits one or more objectionable behaviors to a particularly annoying degree within the context of a specific group in a given set of circumstances and doesn't seem capable or willing to change those objectionable behaviors.

I don't really believe that there is any such person as a 'Know-It-All' or a 'Whiner', and I don't believe these people are 'weeds' within the context of general humanity. They are only 'weeds' in the very limited context of a specific neo-Pagan group, which is trying to attract and keep a number of similar individuals who get along together. In reality, each person is a unique and priceless individual, made by the Gods and worthy of being loved. But some of those people are so annoying that it's best to stay away from them.

Keep in mind that most weeds exhibit behaviors from more than one of these 'types'. Most importantly, remember that just because a person exhibits some of the following behaviors, doesn't mean that the person is so bad that they should automatically be thrown out of your group. Talk to them first. Give them another chance. None of us are perfect.

Here's a few of the types that I've noticed:

The Know-It-All

This annoying weed frequently contradicts others who are speaking, no matter how little they know about the topic at hand. No matter what the subject, this pesky weed always seems to have contrary information and proof that some other point of view is correct. They will interrupt a speaker with a phrase such as, 'No, actually....' or 'The real truth about that is...' and then launch into a long explanation that may or may not make any sense or have any relevance.

The Sexual Predator

There is nothing wrong with joining a group because you are looking for friendship, company, or even a romantic relationship. In fact, Church is one of the very best places to go looking for a potential spouse, because the two of you are more likely to share similar values and beliefs. That common bond will help you in many aspects of life, especially if you plan to raise children together. But some people seem to join a neo-Pagan group because they think that it is an easier way to get

sexual gratification. While it might be true that some devout neo-Pagans happen to have a more casual attitude toward sexual encounters, the weeds are there for sex first, religion second. They may begin flirting through email, before they even meet you; or they may try to strike up a romantic relationship the first time they visit your group. If they are rebuffed, they may very quickly move on to someone else. I've seen people like this try to form sexual bonds with three different people during three consecutive events.

The Amateur Lawyer

Some people have a love affair with rules and laws and cannot resist interpreting them in interesting ways. Beware of anyone who asks to see the Bylaws very early in their involvement with the group. (Most people are with a group for years and have no desire to ever see them.) The Lawyer will scour the Bylaws and find conflicting passages or instances where someone has broken the letter of the law, even while following the spirit of the law.

The Evidence Collector

Weeds love to gather evidence. Yet just collecting evidence is not proof of a weed, because the good leader may need to collect evidence against the weed to get them out. But weeds seem to start collecting evidence before anyone knows there's even a problem. They will often tip their hand by quoting back emails to show that they are 'right'.

The Needy Person

We all enjoy doing favors for each other. It feels good to help someone out. And it feels good when a friend does something nice for you, in return. But there is a subtle balance that goes on in a true friendship; and if it starts to tip over too far in one direction, both people will feel it, and someone will take steps to put things back in balance. The needy weed loves that imbalance — as long as it's tipping in her favor. She'll request favors continually — small ones as well as big ones. There may be very compelling reasons why this favor needs to be done. It may be a matter of a child's health or the family's income or some such important issue. But the requests will keep on coming, and they may get larger and larger.

The Generous Giver (with strings attached)

The Giver uses the opposite strategy from the needy weed — she gives and gives and gives, but always with some string attached. The string may be just emotional support, or public attention, or expression of gratitude. The gifts may be inappropriate. They may be too expensive, or too personal, or given at inappropriate times. They will usually require a lot of attention to acknowledge them.

The Vocal Minority (misplaced)

This will frequently be a person following a slightly (or vastly) different path from the rest of the group. They might be Norse in a Celtic group or a Wiccan in a Grove of Druids, or a Reconstructionist with a bunch of eclectics. Whatever they are, they will feel oppressed and under-represented. They will loudly lobby for more equal time. While there is certainly a lot of value in accommodating all of our beliefs or preferences to some extent, it quickly becomes obvious when a small minority makes unreasonable demands upon the majority in the interest of fairness.

The Whiner

The Whiner seems to complain about everything: the dates and times you pick for rituals or meetings, the parts you assign to them and to others, the food, the weather, everything. You can waste a lot of time trying to logically explain why a certain date was chosen or a certain course of action was undertaken, but that won't satisfy the Whiner. They don't really want the answer, they want the attention.

The Shouter

This weed makes lots of noise. He gets upset easily and yells and screams at other people at high volume. All other conversation in the area will usually have to stop as people sit around uncomfortably and listen to the ranting.

The Questioner

It is great when people ask questions about the ritual and your beliefs and the mythology you use. But when someone seems to ask too many questions, or asks the same questions over and over, beware! They may be just manipulating your time and attention, and they can't think of any better way than to repeat a question you've already answered.

The Latecomer

This late-blooming weed can be particularly annoying if you like to start things on time. They will repeatedly arrive late, or find something else they have to do when all the rest of the group is getting ready to begin a ritual, a business meeting, or some other event. They will beg you to wait for them, and you'll be surprised by how long it takes them to use the restroom, or to change their clothes.

The Alcohol Problem

This might be a person who drinks every day, or it may be a person who only drinks a few times a year — but those times seem to be at your events and always seem to cause problems with your group. Conversely, this might be a person who is very opposed to alcohol and loudly complains when alcohol is present. Most people are tolerant about the moderate use of alcohol, and most people use alcohol moderately. When someone falls too far outside the norm and causes problems — whether they are falling down drunk or screaming at someone for drinking — they are disruptive. Most of this applies to other intoxicants, as well.

The Outlaw

Many people break a law from time to time — maybe by driving too fast or not reporting every dollar of their income. I think we can expect that and live with it. But when someone has legal problems that seriously interfere with the normal functioning of the group, they become a disruption. Some people seem to have recurring legal problems, or their legal problems are just more severe than the group can stand. For example, if a member of my group were a rapist, I'd want him gone.

The Nut

I think it's very important that we don't pretend to have medical expertise that we don't really have. To do otherwise is to invite legal trouble, or self-delusion at the very least. But at the same time, it's obvious that some people have behavior that is so far outside the norm that they are uncomfortable to be around. They might be too happy, or too sad, or too scared, or too brave. They might see or hear things that no one else does, or they might come to conclusions that no one else can understand. Just exhibiting one or two of these traits to a mild degree doesn't usually make a person a problem — but if someone exhibits them to an extreme, or too often, they can be impossible to be around. This type of person is very perplexing because their thought processes are so hard to understand. In fact, they may be beyond comprehension. If you seriously think someone in your group is a danger to themselves or to others, I think you have an obligation to alert the authorities. But many nuts are not dangerous, just terribly annoying; and in those cases, you might just want to be rid of them.

The Antagonist

*This is a person who is hungry for power and influence and will use various methods to attain his goals. He is well described in *Antagonists in the Church* by Kenneth C. Haugk.*

What do they all have in common?

Many of them seem to want attention and power over the group. Getting a greater-than-average share of attention and holding on to it are ways to control the group. If we are focused on the troublemaker, we can't be doing other things. Sometimes we can be pretty sure that they are acting very deliberately and with great cunning.

Others seem to be oblivious to the trouble they cause, or seem to be victims themselves. I sometimes wonder if subconsciously they are very much aware of what they are doing

But we have no way of knowing, do we?

The only thing they all have in common is that they are causing trouble and problems for you and the others.

How serious is the problem?

Look, we all have problems. And we expect that we will have to deal with a certain amount of problems that come our way through others. Just because a given person causes a problem or two doesn't mean they aren't worth having in your group. But when someone has consistent or serious problems that interfere with the smooth functioning of the group, you have to ask yourself if they are worth the aggravation. Most people will be. But some people will be more trouble than they are worth. These are the ones that I am calling 'weeds'.

How do I really know this is a weed?

You don't. Despite your very best intentions and all the care you are taking, you might be making a mistake. So you don't pull a weed lightly.

The very first thing you should do is make darn sure the person's complaints are not actually valid. Be open to the possibility that the root cause really lies elsewhere. Perhaps there is a problem with the leadership of the group, or a certain clique of members, or a particular policy. You should be especially cautious if you find the same sorts of complaints coming up repeatedly. Maybe you really have a problem with your own leadership style or something else within your group that you need to fix. Since most of us don't see our own shortcomings, it's a good idea to ask one or two trusted members of your group to give you some honest feedback on whether you might be contributing to this situation in ways you don't realize. Then listen to them carefully and without argument. You want to be on very firm footing before you cast the blame in another direction.

Even if you are sure the problem stems from the person in question, you should still think about it carefully and pray about it and ask your Gods for guidance. You need to thoroughly explore other ways of dealing with the issue, preferably when it first appears and hopefully hasn't grown to be a major problem. You might offer the person some pastoral counseling, if anyone in your group is qualified to give it. Or you might recommend that they get help from outside your group.

If none of the above works, and you are convinced that the group would be better off without the weed, you consult with the other officers in your group, or the other members, and you act only when you are reasonably sure that you're pulling a weed — not a strange flower.

Ultimately, you accept the responsibility that you might be making a mistake, but that you are doing it with good intentions and very careful thought. You are doing the best you can. You acknowledge that you may not be perfect, but you have to act. Then you just do it. It's not easy. But I believe it's one of the prices of leadership.

So what do we do now?

Once you are reasonably sure you've identified a weed, and the important decision makers have decided that it's got to go, you should pull it as soon as possible. You want to minimize contact between that person or their group and the rest of your group. Don't worry about legalities and rules — just send a short, polite letter to the individual or individuals, on behalf of the group, saying that they are no longer welcome in the group. Use the most euphemistic, generalized language you can. Resist the impulse to make your case and prove that you have the right to expel them. Anything you say at this point will most likely fall on deaf ears and only open you up to further questions and conversation.

We made a lot of mistakes over the years and tried many different approaches. Here's an example of the kind of letter you might consider sending:

Dear Weed,

As we told you in January and again in March and May, you have repeatedly created a disturbance in our group by raising your voice in meetings and demanding equal time for the Hawaiian Gods you worship. When you told Mary that she was 'a low-down, conniving snake' for voting against your pot luck supper idea, we felt that you were being mean-spirited and an obstruction to the joyful camaraderie of our little group. When you were late for ritual on August 3rd, after being warned about unnecessary tardiness on at least three or four occasions, you disrupted the energy of the whole group.

Therefore, it is with deep regret that we must ask you to please resign from our group. If you refuse to resign, we shall be forced to banish you in accordance with Bylaws 5, 6, and 9.

Do not write to any of our members; and if you show up at any more of our functions, we will be forced to contact the Grand Bishop of Eris to have your membership revoked. We might also be forced to call the police to have you removed.

Sincerely,

Joe Smith

High Priest, Local Congregation, Church of Eris

PS: We've all talked it over at great length, and we think you need professional counseling. As your friends, we strongly recommend that you seek the help of a competent psychiatric professional. If you get the help you need and can prove to us that you are significantly better, we might be willing to take you back.

Sounds pretty reasonable, right? In fact, this is the worst possible letter you could write. I should know — I have personally tried all of the techniques within it, and they usually backfired on us. Here are some of the problems the letter has:

- *'As we told you in January and again in March and May...'* Too many details, and it sounds like you are collecting evidence. The weed can claim that he didn't get that email, or remembers the meeting differently. It's unlikely that you can prove that he received every email, and it's unlikely you recorded all the meetings. It becomes your word against his.
- *'...you have repeatedly created a disturbance...'* That's subjective. The weed might find a member or two who disagrees with that conclusion.
- *'...by raising your voice in meetings...etc.'* More details that are subjective and can be refuted.
- *'...we must ask you to please resign from our group.'* This technique has worked for us a couple times, but what if they refuse? It prolongs the process and creates more pain.

- *'If you refuse to resign, we shall be forced to banish you in accordance with Bylaws 5, 6, and 9.'* Anytime you have to use specific Bylaws to justify your actions, you are opening yourself to those Bylaws (and all other Bylaws) being interpreted differently and possibly even have them being used against you.
- *'Do not write to any of our members...'* Don't tell them what to do. You have no authority. If you expect a barrage of hate email, warn your members and help them set up filters, if they want. Or ignore them. Or set up an auto-delete filter for all their email. But you might want to keep a copy of all email from them in a folder, just in case.
- *'...and if you show up at any more of our functions, we will be forced...'* It doesn't hurt to have a couple of backup plans in mind, if things don't go the way you want, but you gain nothing by tipping your hand or making threats. And what you lose is the element of surprise, and you also risk their using the threat against you.
- *'...to contact the Grand Bishop of Eris to have your membership revoked.'* If the person has been that much trouble, you should have already told the Grand Bishop about the problem, privately and confidentially. But you probably don't have the authority to have their membership revoked, so you're just being dramatic and unnecessarily confrontational.
- *'We might also be forced to call the police to have you removed.'* This is escalating the problem unnecessarily. Some sorts of people will take this as a personal challenge and show up, just to see if you'll follow through with your threats.
- *'Sincerely,...Joe Smith'* The more impersonal you can make the letter, the better. If you sign it with a single person's name, all of their anger will be focused on that person. It can easily become a personal battle, with name calling and accusations against the leader, if pointing out any flaws of the leader, whether real or imagined, would make the troublesome person somehow more acceptable to the group. Sure, the leader of the group probably wrote it, or maybe just approved it, but the recipient doesn't know that for certain. Their anger will be diluted by being diffused.
- *'We've all talked it over at great length...'* Sure you have. You'd be foolish not to. But to point this out to the person you've been talking about is overly rude and humiliating. You're just trying to ease your conscience by spreading the blame around to more people.
- *'...we think you need professional counseling.'* I know how tempting it is to do this: on one side, you feel in your gut that no sane person could act like that, and you'd like to think that a mental health professional would agree with you. It would give you validation. On another side, you naturally feel bad about pushing a person out of the group, and this makes it seem like you are actually doing it partly to help them. But save your breath. They are not likely to take your advice; they will resent the suggestion and take it in the worst possible way. They might even think that you have overstepped your bounds and are practicing medicine without a license (which might be true, depending on exactly how you phrased your suggestion, what your position is, what your training is, and the laws in your area.) Just come to terms with the fact that you are kicking them out to make the group better. That's your job. Let someone else be their counselor. If you feel they are a danger to themselves or others, call the police. If you simply must tell them to seek counseling, for your own conscience, then have an individual member of your group (or several of them) do that on their own. And make sure that they make it perfectly clear that they are not speaking on behalf of the group — they are just expressing their own personal concerns and opinions to a 'friend'.
- *'...If you get the help you need and can prove to us that you are significantly better, we might be willing to take you back.'* What, are you crazy?! That's the last thing you want to offer. You

think that they are going to visit a therapist for a few months and run back to you with a note saying that they are nice now? Sure, it could happen, but don't count on it. Again, you're just trying to make yourself feel better. Make a clean break. If they actually do get their heads together and decide to come back to you (both are unlikely), then cautiously reevaluate them.

Almost every point in the above letter is, at best, an opening for a weed to come back to you for clarification, rebuttal, and endless argument. And at worst, some of the above could be used against you as evidence to show that you are in some way unfit to be the leader. Some of it might possibly be used against you in court. Either way, you will just be dragging out the process and probably causing more pain.

But there are no laws that say we have to like anyone. A much better approach is a very short and polite note that doesn't contain any specifics. Like this:

Dear Weed,

We've noticed that the interpersonal dynamics between you and some of the people in our group are not as smooth as we'd like. We've agreed that while you have many positive qualities that would be an asset to most groups like ours, in our specific case the overall balance would be disruptive.

We wish you all the best in your future spiritual path.

Sincerely,

Local Congregation, Church of Eris

You might want to customize the above letter a bit to better fit the circumstances, but avoid the impulse to add any more detail than absolutely necessary. Notice that this letter doesn't accuse them of anything, doesn't mention any specific details that could be refuted, and doesn't make any sort of legal claim or give any internal justification. It just says that the way they act doesn't mesh with the group. It's short and simple.

Don't we need to prove our case?

No, that's the *last* thing you want to do! You are not 'charging' the troublesome person with a crime, so they don't have to defend themselves. In fact, if you try to get rid of someone because they broke Bylaw 6.3, and according to Bylaw 8.5 you have the right to banish them, subject, of course, to Bylaw 9.2b, you'll probably regret it. Many troublesome people (or their friends) will delight in scrutinizing your Bylaws and finding loopholes, inconsistencies, different interpretations, etc. You'll end up arguing over the Bylaws even more than you argued over their initial obnoxious behavior! You're trying to *end* the problems, remember?

So what you do is simply make it clear, in polite, general, non-threatening language, that your group doesn't care for the way they act and doesn't want them to be a part of the group. End of story. What are they going to do? Sue you to make you like them?

That's awfully rude, isn't it?

Maybe it's a little rude to tell someone you don't like them (or to be more PC, you don't like their behavior), but it's true. And they were being far more rude to you or you wouldn't be resorting to this. Yes, it's a little harsh, but it's quick and far less painful than any other method we've tried.

Will that be the end of it?

Yes, if you're really lucky. But lots of times, you'll hear more from them. If they send you a blistering email telling you what you can do with your %\$#@! group and what a terrible leader you are, you got off easy. At the other end of the extreme are people who will bad-mouth you every chance they get, on every public list they can. You may have to defend yourself from some of these attacks and tell your side of the story. But I urge you to do so with the utmost restraint and brevity. Then ignore their counter-strike. If your group was right and they really are the problem, other people will see that, too. The weed will be known for what they are and will be shunned and banned by others. Everyone has had experience with this type of person, and they will sympathize with you. Have some faith in yourself and your group and in the good wishes of others in our community. It'll all blow over.

A little preventive medicine

It might not hurt to put a clause in your Bylaws that makes it clear that you will not tolerate disruptive people at your events. You can also discuss the issue with the whole group and make a group decision that you will tell disruptive individuals that they are not welcome. It might have a preventive effect on some potentially troublesome people, and if not, at least they were warned.

Conclusion

There are a good many troubled and troublesome people in the world, and neo-Pagan groups seem to attract more than our fair share of them. These folks are usually loud, obnoxious, and a constant nuisance to the majority of us that just want to enjoy a smooth-functioning community of like-minded individuals. We have the legal and moral right to form communities that nurture and support us. We have the right to choose our friends. When a particular individual is found to consistently disrupt the harmony of our group, or to cause more trouble than the group is willing to put up with, it is the group's right to exclude that individual from its presence.

And as the leaders of neo-Pagan groups, we have certain additional duties and obligations: We must be observant of the actions of our members and guests, so we will notice disruptive behavior early, rather than late. We must listen carefully to the words of people in our groups that we trust, because they may be trying to tell us about a disruptive person, in a subtle way. We must try our best to be fair and open-minded so that we don't mislabel a person as disruptive, just because they happen to disagree with a certain policy or decision or don't get along with a certain individual. And finally, when we become convinced that a person is truly a 'weed', we must act swiftly and surely to remove them from our garden.

Delegation

By Bert Kelher

Congratulations, you are now a leader. You have decided to form a Protgrove, or have been elected Senior Druid. Now get to work. It does get rather lonely at the top doesn't it? Well, it doesn't have to be. The only time you should really be doing everything yourself is if you are the only one available. This, realistically, should only occur if you have just started a Protgrove of one. Outside of this, you are going to have people around you to help.

When to Delegate?

There really isn't any time like the present. As long as the Grove has more than one person, then delegation can happen. In reality, you as the leader must have sufficient time to ensure the person to whom you are delegating a task has the sufficient knowledge, ability and desire to accomplish the task. There may also need to be a period of time where you, as the leader, have to train the new person.

To Whom?

Not everyone is a perfect candidate for every task. Three factors must be taken into consideration when delegating a task. The first set was mentioned above, knowledge, ability, and desire. Second is the individual's style. Some will be better suited to short term tasks while others will be better served on tasks that require the long haul. Finally, what is the current work load of the individual? Since most of us are not full time Druids, the individuals workload outside of the Grove will have to be taken into consideration as well as how much they already do for the Grove.

How?

How much instruction is necessary is going to depend on your leadership style and the needs of the individual being delegated to. It is also going to depend on the complexity of the task. The only real way to ensure the proper amount of instruction is given is by honest and open communication by all involved. If either party does not understand something, they must be comfortable in speaking up. Otherwise, assumptions get made. We all know what happens then, don't we?

After you have successfully delegated the tasks you can, do not think you can simply sit back and relax. There are still going to be a myriad of tasks to be done, plans for the future to be made, teams to be kept on track, and, and, and, and.....

Which is why delegating is so important, otherwise you may be looking at burnout.

Burnout

By Bert Kelher

The typical definition of burnout is a state of emotional, physical and mental exhaustion brought about by excessive and prolonged stress. Does this sound familiar to anyone yet? Members of helping professions such as medical personnel, teachers and the clergy are especially prone to this problem. Some of these reasons include factors such as:

The difference between the expectations one has about helping and the reality one is faced with. Most of people enter helping fields with the sincere belief a difference can be made. (Let's be honest, there are easier ways to earn money.) When reality shows that this is far more difficult than originally thought, stress rises.

Lack of clearly defined boundaries. This is especially difficult in this day and age where everyone is expected to be connected at all times. Nurses get asked at the store to "just take a quick look at this." Teachers get called on vacation to get asked questions about homework. Clergy are expected to be Clergy all the time. More stress.

Never ending tasks. There is always going to be one more thing to be done. Always.

This is obviously not a complete list, but it starts to paint a picture of the constant stress a member of Clergy is under. Without delegating some tasks to others, there is no chance of avoiding the inevitable burnout. Symptoms of burnout include being exhausted all of the time, feeling as if every day is a bad day, feeling like caring about the task is a waste of energy, feeling like everything is dull or worthless, and feeling like nothing one does is appreciated or matters.

A variety of ways exist to deal with burnout. The first is obviously to try to prevent it from happening in the first place. Please consider sharing your workload with those around you, the weight of the world should not be yours alone to bear. Take some time off. It may be time to let someone else take charge for

awhile; there is no shame in this. Work on something different. It may be the current task that is wearing you down. Switching gears may be the change you need. Finally, when in doubt, go hug a tree.

Chapter 6

Piety: Activities of a Protogrove or Grove

High Days are perhaps one of the most important activities of a Grove. As a Grove of ADF you are the local congregation of a church and regular church services are fundamental to your purpose. However High Days are not the only spiritually enriching activities that your Grove or Protogrove can do. Community service, study, camaraderie, study, and fellowship are also important components in a strong Grove.

It is important to note that if your group is a chartered Grove, ADF requires the performance of eight public High Days every year; however Protogroves are only required to do eight events a year. For Protogroves, this could be anything substantially related to ADF; a study group, High Day feast, meditation circle, nature walks, field trips, potluck gatherings (in which ADF is being discussed), coffee or tea house philosophical discussion groups, and more can all be acceptable events for a Protogrove as long as they relate to ADF in some form.

Cosmology

Understanding our cosmology is critical to your performance as a ritualist. It is as important to understand *why* we do things as *how* we do things. It improves your understanding, helps you remember and increases your confidence in what you are doing. It is also important to know these things when you are teaching others. Whether you think you are a good teacher or not, you will be looked upon as a leader and a source of information, so it is good to be prepared with the answers, or at least the resources to find the answers, when the need arises.

The Worlds and the Kindreds

By Rev. Ian Corrigan

The Three Realms: The universal pattern of the four 'elements' is understood by Celtia differently from the broader magical movement. The classical system of the four arranged as a cross is replaced by the three realms of Land, Sea and Sky, with the Sacred Fire in the center. These are not abstract principles, but interacting homes of all the world's teeming life, whether human, beast, plant, stone or spirit.

The Land: is the home of our human kindreds and of our closest allies. The land is our common world where most of us live out our lives. When we look for our part in the great weaving of things, it is the patterns of the land that are our first teachers. Fresh water that wells up in the earth can also be part of the realm of the land.

The Sea: is the wild waste that lies outside our common land. The sea is the home of a vast and teeming life, different from our own. It is also the place of the Otherworld Isles, the home of the Sidhe, heroes and the Land of the young. Thus, the sea is connected with the Otherworld as a place of concealed potential.

The Sky: is the source of Light and Shadow, the place of the Shining Ones. The Sky overarches the Land and Sea, as the sight of the Gods and Goddesses watches overall. The turning and waxing and waning of the Three Lights of Sun and Moon and Stars, and the wheeling of the stars around the Pole display the Order of the Deities and Their blessing to us.

Among these Realms, all common life is sustained between the Chaos of Potential and the World Order. The ancient Celts made their oaths by saying: "May the Sky not fall, may the Sea not burst its bounds, may the Land not open beneath me, so long as I keep my oath."

In the midst of these Realms is found the Sacred Grove, the place of flowing Together. There the Sacred Fire burns, by the Well of Wisdom, beneath the World Tree.

The Otherworlds: Within and behind our common realms, as near as the far side of a tree, as far as the misty deeps, lies the Otherworlds. The Otherworld lands are the home of the Spirits, the Tribes of the Noble Ones and the Shining Gods and Goddesses themselves.

The Otherworld is reached by strange pathways. It may appear as trackless, misty pathways through forested glades, or as vast waters with Isles of Wonder in them, or as many wild places. It is always a place of challenges, of connection and of learning for the Seeker of the Way.

Within the misted borders of the Otherworlds are many places of wonder. The Land of Youth, where the Gods and Heroes feast; the Land of the Dead, where the blessed Ancestors have their rest and comfort; the Land Under the Hill, where the Noble Ones have their court. All of these can be reached with the skills of Magic.

The Otherworld is both cause and reflection of our common realms. Thus the Wise seek to know its ways, to better understand the flow of events in the world and to exert the subtle influences on life that are so much of Magic Art.

The Kindreds: All beings are the Children of the Mother, descended through the lines of countless Mothers and Fathers. As well as the many mortal kindreds, there are the countless tribes of Otherworld beings. The Druid will deal with, and make offering to, many kinds of Spirits.

The Shining Ones are the eldest, mightiest and wisest of the beings in the Great Weaving. The First Mother and First Father, the Triple Kingship and the Goddesses of Sovereignty, Inspiration and Bounty; the powers of Love, Artisanry and Healing; the Child of light and Shadow; all are reflected in the many cultural pantheons of the Celtic peoples.

The Mighty Ones are the Ancestors, those of our folk who are presently resting in the Land of the Dead. They watch over their descendants and lend their power to aid us. It is proper for every Druidic worshipper to honor their immediate ancestors, their Grandmothers and Grandfathers, as well as the Heroes, those great women and men who are honored by their folk.

The Noble Ones are the Spirits of non-human evolutions, both mortal and never-born. They are of a multitude of kinds from small spirits of stone and herb and beast to the very Queen Under the Hill and Her Consort. Each has their own power and should be approached with respect, whether a simple herb-spirit or a mighty mountain.

Thus are the Three Kindreds. It is well to remember that these are not hard and fast categories. The greatest spirits may be reckoned Gods and Goddesses, even though they come from other kins, while one folk's Deity can be the Ancestor of another. So let the Wise do honor to all the Spirits.

There are Nine Ways of the Druidic Cosmos. The Fire, the Well and the Tree define the Sacred Center, the vertical axis of Underworld, Middle World and the Heavens. Around this axis turn the Three Realms of Land, Sea and Sky and the Otherworlds of each. Within these Realms the Three Kindreds follow their Fates.

Cosmological Pre-ritual Briefings

Having a good pre-ritual briefing prepared for new people that show up will also help with this. It will tell newcomers what you are doing, why you are doing it and what to expect. It may also provide an opportunity for them to ask questions.

A Cosmological Pre-Ritual Briefing

By Rev. Kirk Thomas

For the benefit of those who are not familiar with what we do in ADF, let me quickly explain our cosmology and what we expect to achieve in our ritual.

We are a sacrificial religion, which means that we strive to create and maintain relationships with the spiritual powers around us. This includes the Gods, the Spirits of the land and the earth, and our Ancestors, those kin of blood and kin of heart dear to us, as well as the peoples who lived in this place before us.

When we use the word, 'sacrifice', we mean something very specific, which may not be what you think. The word 'sacrifice' comes from the Latin words 'sacer' and 'facere', which only mean 'to make sacred'. The word 'sacer' means 'to set apart', so when we make sacrifice we are only setting things apart from our normal world that they might exist in sacred space and time. It doesn't mean that we're killing animals or people or anything like that.

There are many kinds of sacrifice in ADF ritual, but the three most important are reciprocity, the shared meal, and the mitigation of order with chaos. We can perform all three in our rituals, at various times.

The most common form we use is reciprocity — we give that we might receive. Now, this isn't a 'quid pro quo' so much as a relationship. You give love and support and, occasionally, gifts to your friends and you expect the same love and support and occasional gifts in return. This is the normal way relationships work. And this is what we do with the Powers. We make offerings to Them and later we will ask for Their blessings in return.

We deflect any Outdwellers, which are what we call problem spirits who are not aligned with our ways, by giving them drink or food. And since a gift calls for a gift in return, in the spirit of reciprocity, we trust that they will stay away. Some Groves make sacrifices to a guardian God or Spirit to protect the ritual in addition to, or instead of, offering to the Outdwellers.

The second form of sacrifice, the 'shared meal', is when we offer something, like a loaf of bread, giving part of it as an offering to the Powers while the rest of the bread is shared among us all. The 'mitigation of order with chaos' is when we make our Praise Offerings. These slightly chaotic moments that we bring to our rituals help to keep us from becoming too rigid or formal.

But how do we get the attention of the Kindreds — the Gods, Nature Spirits and Ancestors?

In most religious rituals, whether we are aware of it or not, we re-create the origins of the universe, bringing ourselves into sacred space and time, so that communication may be made easier.

First we re-establish the Three Worlds of the Heavens (the place of the Shining Ones), the Mid-World (where we live) and the Underworld (where our Ancestors dwell) by doing the Two Powers meditation, which brings the Underworld powers - the powers of chaos, and the Heaven or Sky Powers - the powers of order, into ourselves, that we might be like the World Tree and connect the Worlds. We call this re-creating the vertical axis.

Sometimes we also fill out this cosmic picture by re-establishing the Three Realms of Land, Sea and Sky (the three parts of the Mid-World), or by calling the five directions, or whatever. We call this the horizontal axis.

The place where the vertical axis of Heavens, Mid-World and Underworld intersects with the horizontal axis of Land, Sea and Sky is the place that we call 'The Sacred Center' or the 'Center of the Worlds'. And this place is where the veils between our world and the Otherworlds are thinnest. This sacred 'place' is where the universe was created, and it is all places and no place at the same time. But we re-create it here. We are also in sacred 'time', which is all time and no time, when the universe was created originally. So at a High Day event, such as the Summer Solstice, we can say that we are in the same place where all the Summer Solstices in the past took place, and at the same time as them all.

To help us connect with the Sacred Center, we consecrate and re-connect the Three Hallows in our ritual. These physical objects are what we will use to pierce that veil between the Worlds, and we call them the three Gates. They are the Well (which connects to the Underworld and the powers of chaos), the Fire (which connects to the Heavens and the powers of order) and the Tree (which grows in our Midworld but connects us to the other Worlds). (Note: while it is common to use all three Hallows, only the Fire is required in our Order of Ritual for High Days.)

When we open the Gates, we are sending out an open invitation to the Powers, an announcement as it were, that we are here as a group and wish to commune with Them. We then make offerings to Them, which are usually food, drink, inspiration or precious objects, inviting Them into our ritual with us. We call the sum total of our offerings in a rite our 'sacrifice'. And when all offerings have been made we ask for Their blessings to be given us in return.

So we are here to re-create the Sacred Center, make our sacrifice to the Kindreds through offerings, and ask Them for their blessings and wisdom, forging and maintaining our relationships with Them all.

A Pre-ritual Briefing Outline

By Meredith McDonald

The following is a brief outline of what a grove might want to cover in a pre-ritual briefing for newcomers. Individual ADF groves may fill these items in differently, or even cover different items, than those below.

1. Welcome

Welcome to the celebration of _____! We have gathered to honor the Kindreds and to share in their gifts. May they smile on our work!

2. Who We Are

We are _____ Grove, ADF. We were founded by ____ ADF members in 200_. As a group, we are committed to neo-Pagan Druidry through ritual and its many facets of spiritual expression. If

you would like to know more about us please put your email address on the Guest Book and we will add you to our mailing list.

3. Who ADF Is

Founded by Isaac Bonewits in 1984, ADF (Ar nDraiocht Fein, A Druid Fellowship) is a federally recognized church that is committed to Public neo-Pagan Druidic Ritual. For more information on ADF see the ADF website at www.adf.org. ADF created the beautiful ritual structure that we will be following today.

4. Ritual Structure

a. No Circle Cast

In ADF we cast no circle. We begin ritual by treating with the Outdwellers, in order to protect the space and then we open three gates.

b. The Gates

The Fire, Well, and Tree are the three portals through which we connect to the otherworld during ritual. The Well represents the waters of the earth and the underworld. The Fire represents the Heavens. And the Tree represents the middle realm.

If the fire isn't a full fire, explain: Today's fire is symbolic due to fire restrictions. If you have an offering for the fire, you may place it in the bowl nearby and it will be ritually burned for you at a later time.

c. Three Kindreds

In ADF we work with the three Kindreds — The Ancestors (or Mighty Dead) whose wisdom fills our well; the Nature Spirits (or elves, familiars and sprites) who gather around the tree; and the Shining ones or Gods who bless our hearthfire.

d. Praise Offerings

After the gates are opened and the Kindred invited, we yield the ritual space to anyone who would like to offer to the Kindred. You are free to place offerings at any of the gates or to offer praise in the ritual space.

Your praise and offerings need not be limited to the deities of the occasion UNTIL we have invoked them. So, if you have offerings for the deities of the occasion please save them until they are invited.

Once again, prior to the main invocation and offering you are welcome to acknowledge your own patrons and guides.

e. Main Offering

After this is done we will send a main offering to the gods as one people. Today's offering will be (explain ritual offering).

f. Blessing Cup and Magic

Once our offering has been sent we will take an Omen. If the omen is auspicious we will continue with the Blessing Cup.

After (Or During) the passing of the blessing cup would be the best time to ask for gifts from the Kindreds. This is the time for magical work! (If a specific working is planned, it would be explained here.)

6. Chants and Phrases

Any chants, especially call-and-response types, are explained here, and any non-English phrases are translated too.

7. Wrapping Up

How to know when the ritual is ended, processing (recessing) out of the ritual space, and what happens after the recessional is over (any post-ritual pot-lucks or gatherings, etc.)

Liturgy

ADF Core Order of Ritual

The following is the Core Order of Ritual (COoR) for ADF High Day rituals as approved in late 2006 by the ADF Clergy Council.

This is not a complete re-write of our current Order of Ritual, but rather a clarification of what we're already doing, meant to answer the questions, "Just what ritual steps are the minimum necessary for a High Day rite to be considered an ADF ritual?" and "In what order should these steps take place?"

Certain actions/concepts below are 'suggested', often listed as 'may include' or 'is most commonly represented or included'. In these cases, the main heading is required for a rite to be called 'ADF', just not all the choices listed — and there may be other acceptable choices as well that aren't listed.

However, where the word 'must' appears, this is a *required* action. Remember that there is usually a strong cosmological or theological reason for each part of the rite to appear where it does. Some modifications to the COoR are expected, including additions to the main headings and particularly steps from past Orders of Ritual not specifically listed here, but any such modifications should have a particularly strong justification.

Note also that following the Core Order is a listing of things an ADF ritual does *not* include.

Core Order of ADF Ritual for High Days

1. Initiating the Rite — May include:
 - Musical Signal
 - Opening Prayer
 - Processional
 - Establishing the Group Mind
2. Purification — This must take place prior to Opening the Gates
3. Honoring the Earth Mother
4. Statement of Purpose
5. (Re)Creating the Cosmos
 - Sacred Center must be established in a triadic Cosmos
 - The Three Worlds or Realms must be acknowledged

- The Fire must be included
- Sacred Center is most commonly represented as Fire, Well and Tree
- 6. Opening the Gate(s) — Must include a Gatekeeper
- 7. Inviting the Three Kindreds
- 8. Key Offerings — This will commonly include:
 - Invitation of Beings of the Occasion
 - Seasonal customs as appropriate
 - Praise Offerings
- 9. Prayer of Sacrifice
- 10. Omen
- 11. Calling (asking) for the Blessings
- 12. Hallowing the Blessing
- 13. Affirmation of the Blessing
- 14. Workings (if any)
- 15. Thanking the Beings
- 16. Closing the Gate(s)
- 17. Thanking the Earth Mother
- 18. Closing the Rite

Items that ADF Rituals Do Not Include

- Elemental Cross Symbolism (the 4 Elements)
- Casting Circles in public ritual
- Calling Watchtowers or Elemental Guardians
- Calling the duo-theistic 'Lord' and 'Lady'
- Acknowledgement of one divine being with power over all
- Blood Sacrifices
- Non-Indo-European mythic and deity motifs

How to Do a Liturgical Briefing

At every ritual (especially those where newcomers are present) you need to make sure that everyone has a good idea of what is going on. 'Who,' 'what,' and 'why' are the questions to be answered; 'how' is less important. Everyone should understand the basics of Druidic polytheology, symbols, and deities. They should also feel comfortable with whatever participation is expected of them, i.e., know the chants, etc. The exact details of what will happen when and the precise words that will be said can be skipped — it spoils any potential surprises anyway. Although there's a lot of material to be covered, the briefing should be just that, 'brief', 15-20 minutes. Items that should be gone over even with experienced Druids are marked here with a bullet point.

- **Introduction:** Briefly explain the goal of the ceremony, i.e., what holiday or rite of passage is being celebrated, any special magical working to be done, etc. If a rite of passage or a spell casting is to happen, describe the target to be focused upon.
- **Cues:** Go over the signals that will be used during the rite, i.e., what gestures or sounds will mean 'stop,' what will indicate a change in volume, etc. Ask for questions.

- **Liturgical language:** What language is being used? Assure everyone that translations are provided.
- **Processional/Sigil Marking:** Speak the words to the song/chant, and then sing through. Have everyone sing once or twice. Show how the Sigil will be formed.
- **Differences from other neo-Pagan traditions:** Explain that the ritual boundaries are not exclusive but inclusive. No circle is cast. It's OK to come late or to leave quietly. The participants are not 'between the worlds' but in the center of all worlds: Land, Sea, Sky and the fiery realms of spirit — not cabalistic 'Four Elements.' Directional attributions are different as well.
- **Unity Chant/Song:** Teach.
- **Invoking the Gatekeeper:** Who is being used? Briefly describe Him/Her. Explain that He/She will open the Gates Between the Worlds in the center of the ritual area (generally over the main fire). This is our channel for communication between worlds. Describe the exact visualization to be used for the Gates and their opening. If a dance will be done then, explain. If the congregation will be dancing, show steps and have all practice briefly. *Teach any gate opening chant/song.
- **Invoking the Matron/Patron of Bards:** Describe who She/He is and why She/He is being invoked. *Teach any necessary song/chant.
- **Invocations to recreate the rest of the Cosmos:** Describe the cosmology being used and the entities being invoked. *Describe the energy flow in and out of the Gates. *If chants or songs are to be done, teach and rehearse. *If cups are to be passed, explain which are alcoholic and which are not. *If litanies are to be done, rehearse thoroughly, showing the underlying patterns.
- **Settling Chant/Song:** *Teach.
- **Invocation of the deities of the occasion:** Explain that the participants are bringing these deities to the ritual, to offer Them praise and worship, and to receive Their blessings. *Teach any litany, chant, or song to be used.
- **Praise offerings:** Explain what is wanted. Encourage rehearsed, memorized pieces, while still allowing for onsite spontaneity. *If time allows, ask for auditions to be done after the briefing. *Ask for seasonal pieces, or ones appropriate to the ritual goal, and pieces specifically for or about either or both of the deities of the occasion. Suggest songs, poems, instrumentals, *group offerings, brief dramas or stories, etc. Stress that this is the power raising, our sacrifice to the Gods. Stress that there is to be no applause, either for the praise offerings or at any other time during the ritual (since applause dissipates energy). Ask that questions on praise offerings be saved until after the briefing.
- **Sacrifice:** Assure newcomers that no blood will be spilled, but that people are to focus their energies through the Gates when the Sacrifice prayer is intoned.
- **Omen seeking:** Stress that this is for real. Explain that the performance of any spells or rites of passage will be dependent upon receiving an appropriate omen in response to the sacrifice.
- **Receipt of blessings:** Explain alcoholic/nonalcoholic identification signs again. Stress that all should partake, since the waters hold the Gods' blessings. Teach the passing chant/song. Have all begin to think about personal/group needs.
- **Optional spell casting or rite of passage:** If one is to be done, repeat the target and goal, explain the procedure to be followed, teach any chants, etc.

- **Closing:** Rehearse the liturgical language for ‘thank you’ and ‘so be it.’ Teach the closing chant/song. Instruct everyone to scatter at the end. Give everyone a last chance to ask questions.

If you have extra time, rehearse the chants and songs, but don’t let the briefing run too long or you will dissipate the excitement.

Ritual Performance

The Well-Trained Ritualist – a Summary

By Rev. Kirk S. Thomas

Those of us who do public ritual for groups both small and large realize that there are certain skills necessary for a successful rite. Much preparation is required to create or learn the parts of a specific ritual, to rehearse any ritual plays or lore recitations, to memorize and/or research any invocations needed, to obtain a ritual space and arrange the potluck.....the list goes on and on.

But we don’t necessarily take into account the presentational skills needed by the aspiring ritualist to ensure that everyone present, both human and divine, can take in and comprehend everything going on. We must be both seen and heard, and what we present must be both understandable and effective with a minimum of distraction. This essay attempts to aid ritualists to begin training our bodies and voices, allowing us to be able to trust them to carry our words and actions to all in attendance.

This short article is a preview of the complete one that can be found on the ADF website at www.adf.org/rituals/explanations/Well-Trained-Ritualist.pdf. We don’t include it here for reasons of space, but recommend that you take the time to download and review the entire paper from the web site. We also recommend that you read the companion paper, “Concentration in Ritual”, which can be found at www.adf.org/rituals/explanations/Concentration-In-Ritual.pdf.⁸ This paper covers the various levels of concentration needed to effectively operate in this world and the Otherworlds simultaneously.

The complete “Well-Trained Ritualist” paper includes many exercises that the student may do and practice to learn these skills, as well as tips for ideas to try or things to avoid.

First we have Basic Presentation Skills. These cover the concepts of relaxation, posture, trust, discipline, freedom, and enthusiasm. This is followed by a section on the Voice and vocal production, including the breath and breath support. Pitch, pitch range, resonance, and projection follow, giving the student a good idea of how to make the voice louder and fuller without straining the voice.

The next section, on Speech, covers diction and freeing the voice from mental hang-ups, and this is followed by basic vocal warm-up exercises.

From here we go to the Body, and how it relates to the space in which it is working. Movement and gesture is covered, as well as how to handle the various types of ritual spaces (proscenium, thrust and round, or circle) that the ritualist will find themselves working in.

Stage fright, and how to handle it, comes in the next section. This is something that most of us have had to deal with in the past, and the exercises in this section should help.

And then we come to dealing with texts, memorization and internalization. These concepts are core to effective presentation when using pre-written text, and can aid the ritualist in developing the underlying skills necessary for effective improvisation. This section also includes comments on what to do when disaster strikes in ritual, as it sometimes does.

Divination for Public Ritual

By Meredith McDonald

As we all know, ADF is committed to public ritual. That commitment impels us to consider how we may best serve the community. As a Chief of the Seers Guild, I presented a workshop on Divination in public ritual at Desert Magic Festival. This practice takes place in many different forms, most obviously in oracular practices such as Oracular Seidh. Though there are many schools of thought on the purpose of divination as a part of public ritual, I think it best suits the purposes of this manual to stick to ADF style ritual.

I'll begin with the purpose of the Omen in the ADF liturgy. It seems that we began with a purpose that was connected to the kindred's reception of the offerings we've given. However, after over twenty years of public worship, this purpose has evolved and grown.

It was my original feeling that the power inherent in asking the gods how we've done in the process of sacrificing to them was far more powerful than simply asking them for an omen. The suspense and trust involved in asking for that approval is palpable in the moment of the return flow. And it has quantifiable results when the omen is unfavorable. I have heard more than one transformative tale from members who worked up the courage to offer something in response to the omen and these stories make this a more than viable method of public omen-taking.

That being said, I've grown to have a new regard for a different purpose (and focus) for the omen in ADF Public Ritual. The purpose that seems to be gaining popularity as we hit our young adult years is simply to ascertain the nature of the blessings we are about to receive from the kindred. With this purpose, the omen is taken and often used to charge the blessing cup before it is sent around to the people.

This is a practice I picked up from Ian Corrigan after a unity rite at Summerland Gathering. He placed three fire sources around the blessing cup and put the three omens into a sentence while lighting the flames, using three matches. Ever since seeing the magic behind that use of the omen I have leaned more heavily towards using the omen more as a message from the three kindred to the people.

Having discussed two of the purposes for taking the omen in ADF ritual, I'd like to mention a few ways to call for these omens. A common example of a reading to check the reception of the offerings is similar to the 'past, present, future' reading that many folks use for personal divination. In this reading, I ask "What Brought us?" and pull a 'few'. (A few is another name for a single symbol, particularly a single Ogham.)

The second question is "How is our Offering received?" and the third is "What blessing or Challenge does the kindred offer us?" This reading really does cover several bases. We learn what the most important aspect of our gathering is; how our offerings have been used and taken; and we are given the specifics on the blessing to come. If this last symbol is negative, we know that they offer a challenge and drinking the cup means that we accept the challenge.

Possibly the most common method of taking the omen to learn the specific nature of the Kindreds' blessing is to pull a symbol from each of the three. We ask what the Ancestors, Nature Spirits and Shining Ones offer us in return for our sacrifices and worship.

This reading has the added benefit of being enhanced by the three realms and the three representations of the gates aligned with it. For example, the symbol drawn for the Ancestors will correlate with the well and the past; the Nature Spirits, the tree and the present; and the Shining Ones are the fire and the future. As mentioned above, this reading also makes the 'charging' of the blessing cup a little more magical.

Having discussed the purpose and the method of taking the omen, let's focus on the appropriate tools. It is my sincere feeling that Seers in Our Own Druidry should rely upon well known oracles or 'symbol sets' when taking the omen at the beginning of the return flow. (This happens after the final prayer of sacrifice. The flow turns from us offering to them to them offering back. Thus, continuing our relationship through the principle of *ghosti, exemplified by the phrase – "A Gift calls for a Gift!") Though I do work with oracular modes of divination, including channeling, I believe that this work best fits as a magical working and is not the best mode of taking the main omen.

My reason for feeling this way has to do with the responsibility of the Seer to be accountable to the people. If they use a symbol set, they are offering everyone the opportunity to share fully in the power of the omen. In ritual a seer can only say so much, but if the people know what symbols have been drawn they will be able to seek out deeper understanding of their own, thus strengthening the lasting power of the ritual they have attended. This keeps the seer humble as well, and, being a seer myself, I find this extremely valuable.

I am not able to take responsibility for my personal prowess as a diviner if I am simply pulling symbols from a bag. I also feel that channeling is such a questionable practice to so many of the folk who may gather in our groves and halls, that we are placing a barrier between them and acceptance of the omen and thus, between them and the kindred.

This is why I recommend that all ADF seers use a symbol set for taking the main omen. If they'd like to incorporate less quantifiable modes of divination into the magical workings of the rite, however, I am all for that. (And have employed it myself to great success.)

DISCLAIMER: It should, however, be understood that channeling for public ritual should only be undertaken by people with vast experience with trance work that has included methods for 'going away' and 'coming back'. And should be considered along the lines of swimming alone in the ocean — never channel without a reliable and fully trained 'ground' who can bring you back out of trance.

Now, as for which symbol sets you should use for ADF public ritual, there are plenty of choices. I tend to lean towards the ones that we have some idea may have been used for divination by the ancients. Of course we have no real evidence that they used Ogham or Runes in exactly the same way we do today, but we do know that they cast lots, which is basically what we do when we pull a rune from a bag. This method is called sortilege and it applies to any symbol set — including the Greek Alphabet, Tarot and Animal Oracle decks.

As I've already made quite clear, sortilege is the method I most recommend for taking the omen in an ADF rite. I know many people feel strongly that you must learn one of the older divination sets for rituals in the Celtic, Greek or Norse hearth cultures; however, I feel that tarot is fine for use in a public ritual.

I would only say this about tarot: The concepts found in 20-24 symbols are usually stronger and more easily grasped by the gathered folk than the concepts included in a deck of 78 cards. Not to mention the fact that the Ogham can be tied to trees, which is lovely for us Druids, and the runes are a very powerful magical system to boot. There's just more bang for the buck, I feel.

There is also a great power in sacrificing your time and energy to learning a new divination set simply for use in public ritual. So, can you use the tarot for ADF Public Ritual? Of course you can! (We'd rather see you up there taking omens than not.) However, does the Seer's Guild encourage you to learn older symbol sets? Of course we do! (NOTE: I do consider animal oracle decks to be the only substitute we have to animal omenry and prefer that method to classic tarot, personally.)

Now for a few tips to reading for Public Ritual: As with any ritual, presentation has a great deal to do with the impact you will make on the people gathered. This being the case, think about what you can do to make the moment before you take the omen somehow different or more magical. Is there a piece of jewelry or clothing that you put on as part of the process of drawing the symbols? Is there a prayer you could say or chant you could sing that would help the folk to send energy towards you as you choose lots?

Some people have had some success with reciting Odin's speech about sacrificing for the runes in Havamal (in the Poetic Edda). This gives the people a sense that you know what you are doing when you step forward to take the omen. (Even if you think you don't!) And, please don't just pull your cards out of a tattered old box. Wrap them in silk. Place your runes in a beautiful bag. These things will help people to travel with you as you seek guidance from the three kindred.

Be sure to speak clearly and be as concise as possible. Practice taking the omen at home by speaking out loud. (This makes a big difference in your comfort level when you do end up in front of people.) And, finally, for presentation, don't be afraid to use humor. The omen is a serious part of ritual, but that doesn't mean that you can't relax and use humor to help communicate the blessings of the spirits!

For a few final ideas on deepening your work as a seer; try taking omens before and after ritual as well. This gives you an opportunity to consider the things that float around the performance of the ritual itself. Be sure to write these down in the same place that you keep your omens for ritual.

Speaking of which, the best, most productive, most reliable way to excel as a seer is to commit to keeping a journal of all the omens you've taken AND go back regularly to read them. Be sure to write down any results that seem to tie to past omens as well. This is how you build the language you use as a seer to understand the gods. This way, in future, you'll know what certain things mean.

If, every time you pull the Needfire rune you run out of milk, then, eventually you will know to check your milk supply when that rune shows up. (Sure, other people pull it in times of great stress, but, maybe for you it only means — make sure your fridge is stocked.) This may or may not be the sort of thing you'd share in public ritual, but it does help to build a working relationship with your divination tool.

Well, this article is longer than I expected and I've only grazed upon the things that characterize reading for ADF Public Ritual. So, it must be time for a shameless plug. If you are interested in learning more or discussing the ideas in this article further, please join the Seers Guild. It is open to any ADF member and our list can be found in the members section of the ADF website under Forums.

The Role of the Seer in ADF Ritual

By Ashley Bryner

In the arc of ADF liturgy, the taking of an Omen is held at the pinnacle, signifying the beginning of the Return flow of energy; it is neither up nor down. All ritual and sacrifice up to this point has been made in hopes of participation by the Kindred, and primarily the Deities/Beings of the Occasion. Once the Prayer of Sacrifice has been made, the folk listen intently to hear the words of the Gods, and so they look to the Seer to share this divine communication. The Seer gives resonance to the voice of the Gods, relaying their wisdom and blessing in a very real sense. In this way, the Seer is simultaneously the most weighted role in the ritual and also the most dangerous.

Naturally, every grove or solitary practitioner within the ADF has their own style or flavor of ritual. We tend to emphasize some things over others depending on any number of things: the season, the hearth culture, shared interests, interpretations of the lore, etc. It is quite remarkable the amount of difference and similarity that we express through one single ritual framework: The Core Order of Ritual (COoR).

For some Groves, the Omen is underemphasized with more focus being on other segments of the ritual, such as honoring the Beings of the Occasion or a wicked awesome Gate Opening or Prayer of Sacrifice. As the ADF has been using the various incarnations of the COoR over the years, groups have developed traditions around it to grow organically. For some groups, the Omen is one of the driving forces behind ritual. We have given offering and praise in the ancient ways, we have given sacrifice to the Gods, and we go as a community before them and ask for their Blessing. That Blessing, be it upon our continued work or an answer to our prayer, instructs us on how to proceed from there. This essay is essentially a firsthand testimony of one Grove's experiences with Seership and how we have come to understand this role.

Choosing a Seer

The Seer is the mouthpiece of the Gods. No matter how you slice it, or how you view the Omen itself, the Seer has a hard task. They are entrusted with an enormous responsibility and the power to wield words which can change the lives of ritual participants. The message must be received and delivered without embellishment or falsehood, and thus the Seer should be chosen carefully from within the group by the Chief Liturgist. The prime candidate for the position could possess any of the following qualities: Proficiency with a divination set or system, the gift of Sight, a working relationship with the Deities who are being honored, a high code of honor or integrity, an honest personality, and be trusted by the community as a proven Seer.

The absolute most important quality of a good Seer is Trust. The community trusts in the ability of the Seer to communicate a message clearly and concisely from the Gods, while the Seer themselves must open themselves entirely and trust the Gods/Other to both take care of them physically and be the vessel to carry their message forward.

If you are fortunate to have multiple quality Seers at your Grove, you may wish to select one based upon their proficiency with a divination method that derives from the hearth culture the Rite is celebrating. For example, if you are celebrating a Norse Jul (Yule), you may wish to select a Seer who is proficient in Rune casting. While seidr is also a powerful divination method found within that hearth culture, it would likely not be appropriate for your main ritual; it might be too long, too personal, or not fit well into the theme of the Rite. Seidr could easily be performed prior to the rite in preparation, or even afterward. Then again, perhaps it may fit nicely as the divination method of your choosing. It depends on the abilities of your group, and if there are folk who would be well served by it then by all means do so. Remember that our Rites are designed to be public, so plenty of information regarding what will be occurring during the Rite should be made available beforehand for attendees who are not regulars.

Choosing Divination Methods

This may seem like a chicken and egg question; which comes first—the Seer or the divination method? Truthfully, it's up to the Chief Liturgist to decide. If your Rite is to be celebrated in an Irish fashion, it might make most sense to ask a Seer proficient with the Ogham. Then again, perhaps someone who has volunteered to be Seer is an especially adept visionary who would prefer to scry in the old way (sans the murdering of a bull) or utilize imbas forosnai, then perhaps if the community was comfortable and trusted the Seer, the Chief Liturgist may decide that they'd prefer the latter. Each rite and each community are different. Everyone's skill levels are different and their specialties will vary.

While we are on the topic of open and closed systems, it's probably worth noting that most Grove Seers utilize a closed system of symbol sets like Runes, Ogham, Tarot or the Greek Alphabet Oracle. That is, they have a set of traditional meanings from which to pull the language of the Omen from. Some will attest that it is most useful to use a symbol set for public ritual because many people are

aware of the meanings, and they will be able to comprehend the Seer's demonstration and interpretive skill. This arises from that issue of trust; a Seer can be held more accountable to their understanding of the message against the traditional meanings of the symbols. People are cynical by nature and like to see that the Seer is as capable as they hope they are.

However, there have been times in which the set symbols are presented, but the meanings were not the traditional ones, or taken in context with the accompanying spread or toss are taken to mean something completely different. In this case, it is up to the community to trust the skill of the Seer to accurately represent the words of the Gods. It doesn't matter what sort of spectacle is made to demonstrate Seership; if a Seer is full of crap, it will be evident. You can have the most beautiful velvet bag in the world or the most intricate knitted veil, and you can still be perceived as ostentatious or even ridiculous depending on your audience.

This is why after some time of trust being built between groups and their Seers it is perfectly acceptable for Seers to practice an open system such as scrying, entrail reading, or tea leaf reading. If the Seer is trusted, then the method will not matter. Much training and practice should be had before a Seer attempts use of an open system in ritual. Once again, the folk may wish to actually SEE that the Seer is doing something, even if it is gazing into the fire. Take a moment and make offering to the fire first and actively engage it. It isn't a circus, but it does help to use some sort of tool to demonstrate HOW exactly you received the message. It is not a bad idea to describe your Seeing process during the pre-ritual briefing regardless of which method you will be using; this way participants will have a level of understanding of what is going on even if there are not a lot of "tools" visibly present.

Ritual Etiquette and the Seer

Once again, these are only suggestions from the mind of a Seer; how your own group chooses to integrate the ideas or reject them is entirely up to you. Your mileage may vary.

The first thing the Seer might wish to consider is to take a moment before the Rite to introduce themselves to the Beings of the Occasion and to the Kindred and let them know that they will be serving as the bearer of their voice for the ritual. It is good to be acquainted early on. It isn't a terrible idea to make a personal offering just before taking the Omen as a special token of thanks or offering for clarity.

The Seer should be focused and observing from the time the pre-ritual briefing ends, right up to the conclusion of the Rite. This is especially true if the Seer is utilizing an open system which requires trance or concentration; the ritual team should be mindful of the needs of the Seer and be aware of their individual tendencies. For example, don't let them roll around in the fire in a tranced out state just because they CAN. Take care of them. This is why having an Omen Scribe is a good thing; they can keep an eye on the Seer through the Rite and be the person whose responsibility it is to understand the Seer's tendencies (communication is vital) and know when to be concerned and when not to be. It takes discipline on the part of the Seer and the Omen Scribe.

Once again, take care of one another. Some Groves will absolutely not take Seership this seriously, but those that do or are considering a move in this direction ought to be extra mindful of these things. Seership can be dangerous if the Seer is unprepared or undisciplined, and for more than just the obvious deity interaction reasons. Historically it has been dangerous also. Beyond this, someone who isn't so good at it might do something to shame themselves and hurt their own self esteem pretty badly in the process. In dealing with the public however, out there be dragons...

False Omens

One of the lesser discussed (but omnipresent) reasons the position of Seer is such a dangerous one is because if it is given to the wrong person, you run a high risk of receiving a false omen: one intended to harm, deceive, or subvert. The emphasis on INTENTION to harm, deception or subversion is tantamount to understanding a false Omen. This concept presents a challenge to the popularly held belief that the Seer-is-always-right, or that the Omen given by the Seer is absolutely the correct Omen and the only one to consider. The Omen is as the Seer presents it because only the Seer can know and understand the message that was communicated to them. During a false reading, the Omen may herald more information than the message of the Gods. The Gods may also wish to demonstrate a False Tongued Seer and expose them. It sounds harsh, but it does happen, albeit quite rarely when a Seer is wisely chosen. Some of the things which signal a False Omen may unfold physically before your eyes, and other times it can be something like the entirety of ritual participants are suddenly nauseous with headaches. Sometimes it can be as simple as a dramatic shift in energy tangible enough that even the least sensitive folks are aware of it and are made uncomfortable.

False Omens/Seers are quite rare, as the ADF teaches and demonstrates living a virtuous life of integrity. Nevertheless, mistakes are made. Errors in judgment are made, and in those less-than-ideal situations where a false Omen has been given because the wrong Seer was chosen, the best course of action depends on the belief of the individual group. Perhaps that Seer may not be called upon in the future or perhaps they could do with more time practicing their divination skills. If your future Ritual Prayers or themes are based upon the Omen given in the previous rite, one may have to dig a little deeper to create a correlating prayer or perhaps may be able to shift the focus from the False Omen by focusing on a prayer of clear communication with the Gods or of honesty. During the ritual itself, just as one may refuse the Waters of Life for any number of reasons, one is also not required to drink if they feel the Omen was false. There are subtle ways of reacting to such things without causing a scene in sacred space. Remember that you are in the presence of the Kindreds and Honored Guests and the Folk, and it is important to understand that when you are in sacred space, only truth should be spoken. If that truth is somehow broken and hospitality/integrity has been breached, it is on the individual to carry themselves with honor and do right by the Kindred.

False Omens are absolutely a problematic topic of discussion, and it is difficult to approach someone who has been intentionally malicious to your group, and so each case must be handled with care. I do not speak of Seers who are merely unpracticed in their craft and are simply doing the best they can, though one might still wish to present them with other Seership opportunities apart from High Rites to help them gain their bearings before asking them to divine an Omen for a High Rite. Take care of your growing Seers; everyone had to start somewhere.

Conclusion

Once again, this is the testament of a Seer who works with a tight knit, large community of Druids and has witnessed these things. I encourage you to think of Seership as a practiced art and the gift/curse it is. Gifted Seers are easy to recognize; their Omens strike a deep resonance within the core of many folk and can alter the path of their lives. We are not so unlike our ancient ancestors, even now, and the gift has never left us. It is up to us to accept it, deny it, or practice it with excellence.

Magic in the Grove – The Place of Magical Arts in ADF

By Rev. Ian Corrigan

The meaning and use of ‘magic’ (*I will refrain from using the ‘k’ that some attach to the common spelling, since that has associations with specific schools of practice outside of our own*) in our Druidic practice is an important issue. Throughout the Pagan movement, the term magic is common, used with a variety of meanings. To some it refers to all the ‘occult’ methods involving spells, charms, spirits and divination. To some it refers to the intrinsic wonder and mystery of the cosmos, or to the ‘energy’ that underlies existence. Some say that magic is something you ‘are’, not something you do, while others that it is a skill as much as a talent. Some see magic and religion as nearly opposites; some see them as nearly identical. There is a simple reason why ‘magic’ has such a confusion of definitions — it has in fact no clear meaning in an Indo-European Pagan context.

In the process of building an ADF Grove you may find yourself dealing with issues surrounding ‘magic’. Your new members and guests from the broader Pagan community will bring their own assumptions and ideas, and you will need to have a Druidic answer or three ready. This article is meant both to introduce a few scholastic basics concerning magic in IE Paganism and some of the real uses of magical skills in a Druidic context.

Whence Magic?

The roots of the term ‘magic’ are in the culture of archaic Greece. The Greeks were cousins of the Persians, who’s traditional Fire-priests may have been called *Magi* (sing. *Magu*). The term is nearly lost in Persian, but occurs in Greek beginning roughly in the 500s BCE. Indo-Iranian priestcraft seems to have included the performance of rites meant to provide individual clients with practical goals such as fertility, wealth or the removal of ill-luck. Whether it was wandering members of that caste or merely imitators cashing in on their mystique, by 500 BCE, there were people known in Greek as *magoi*, practicing *mageia* or *magike*. These figures traded in spells, blessings, dealings with spirits and the offer of spiritual experiences through secret initiations. This complex seems to have appeared foreign to the Greeks and they came to view much of it as impious and suspect. What began (and continued) as plainly sacred practice in one Indo-European culture became a complex of marginal and suspect practice in another.

If the Greeks were suspicious of the use of spiritual arts for personal goals — that is, of magic — the Romans were more so, and that suspicion passed to the Christian empire in turn. Our modern default ideas about what categorizes magic remain based on the notions of the late classical Greeks and Romans. However when we examine other IE systems we find very different attitudes.

The basic skills of what has been called magic are identical to those that are used in Pagan religious practice. Invocation of the divine, the use of herbs and stones, signs and symbols, the consecration of objects with spiritual power, the knowledge of times and seasons, all are part and parcel of traditional Pagan ritual. While all of these skills are used in the service of the Gods and the folk they can also be readily applied to the needs and will of the individual. It is the varying attitudes of IE cultures toward the private use of spiritual arts that determines their attitude toward what we call magic.

If Your Humble Author were to offer a definition of magic it might be: “Specialized spiritual skills employed for personally willed goals.” The core elements of Pagan religion are those employed by magicians and priests alike, and often for the same goals. Within this basic definition we can look at a couple of important basic distinctions.

Theurgy and Thaumaturgy

One basic set of categories divides specialized spiritual arts according to intention. Theurgy (Gr. ‘divine working’) is the use of spiritual skills to produce personal and group religious or spiritual experience at will. Thaumaturgy (Gr. ‘wonder working’) is the use of spiritual skills to create specific effects in the world. Wealth, health, love, and all the common goals of ‘spells’ might result either from theurgy or thaumaturgy. Thaumaturgy would seek them directly — theurgy would offer them as a side benefit of spiritual progress.

In the ancient world, theurgy was part of the work of any skilled priest. Knowledge of the symbols of and calls to the Gods, of the proper use of images and physical anchors for the spirits, of the uses of herbs and stones and the hidden powers of things, of oracles and seership were all integral with IE religion. In later classical times, traditional religion was challenged by Christianity and other ‘mystery’ religions. In response, the traditional skills were reformulated with a focus on solitary or small group ritual. Greek thinkers debated whether these practices belonged in the less-than-reputable category of magic, and the Christian authorities placed it firmly there.

Thaumaturgy has always had a distinctly less savory reputation, but has always been studied and practiced. While there were many honest purveyors of spells and spiritual support, marketplace fortunetellers and sellers of charms were probably more common than wise men in towers. Some IE systems seem to have allowed the priesthood to work such arts for individuals, while others forbid it. Of course, when the community required thaumaturgy, such as rainmaking or the cure of blight on the cattle, the priesthood’s thaumaturgical skills would be expected to be up to snuff.

Public and Private

Another important set of categories describing spiritual arts is the distinction between public and private rituals. Pagan religion was decentralized, and personal and household religion was often handled by the household members. There was, however, a suspicion of rituals done in secret. Among the Romans, one simple distinction between an invocation and a ‘spell’ was that one was spoken plainly aloud while the other was whispered in secret.

In some IE societies, the learning of these specialized spiritual skills seems to have been fairly tightly regulated by societal norms. The Celtic Druids and Vedic Brahmins seem to have had a firm apprenticeship system in which learning was limited to those who could find a teacher to accept them. However cultures with literate records of the arts would certainly have had a degree of ‘leakage’, perhaps producing self-proclaimed wonderworkers and gurus. The limitation of higher-order spiritual skills to a trained elite probably contributed to the mythic image of the ‘wizard’. The leakage of the ‘secrets’ into less approved hands helped to produce the sense of ‘forbidden arts’, even before Christian dominance. Since these arts produce powerful effects, they traveled widely in a way that tended to transcend caste and other proprieties that made them subject to the public disapproval of priests.

So we can say that in some sense magic is private spiritual practice outside the control of the social authorities. When these skills, often developed in private by priests, are brought into the public temple they are usually used quietly, while the folk sing the hymns and watch the offerings. However in our modern neo-Pagan milieu, it is much more common to involve even the casual congregation in the deeper spiritual work of the rites. Once again the distinction between magic and religions blurs almost to the vanishing point.

Magic in ADF

Most of the practice of magical arts in ADF is focused on the theurgic work of our Order of Ritual. The willed intention that we bring to our High Day rites is to create an environment where mortals and the Powers can see one another, and be seen, and we can gain the blessing of the Gods and spirits. We employ ritual, trance, symbolism and offerings — all the elements of theurgy — to draw the blessing of the spirits to our Fire.

Through this we mean to have an effect upon the participants. We bring the presence of the love and power and wisdom of the Gods closer to our mortal lives. We ask the Holy Ones to bless us with health, wealth and wisdom. Sometimes we choose to direct this blessing by our conscious will. Very often we simply rely on the proper turning of the Weave of Fate, with the power of the Gods and Spirits who wish us well, to bring us what we need. You won't hear a lot of discussion in ADF about 'trusting in the Gods' but there is an element of that in our works of blessing.

So as you begin to develop your skills for ritual, remember that on one level your task *is* to help the folk make magic. Attend to your own practice of mental discipline, and to your own devotions to the Gods. When you approach a High Day rite, especially as one of the ritualists, consider doing preliminary offerings to the Gods at your Home Shrine. There are several instructions for the patterns of visualized Inner Work for our Order of Ritual. Practice those and make an effort to apply them when you celebrate public rites.

Thaumaturgy has gotten less attention than has theurgy in our sacrificial rites. The Order of Ritual has been variously adapted for spellbinding. One rite for group practical work (www.stonecreed.org/rituals/blessing.htm) uses the standard neo-Pagan method of 'power raising'. After receiving the Blessing, the members present the candle or token they wish to bless, speaking their intention aloud. Chanting and drumming are then used to alter awareness and focus intention to 'charge' the tokens. My own work in my book *Sacred Fire, Holy Well* offers a full system of Druidic 'spellwork' and other magical skills.

The practical application of spiritual arts as 'spells' or 'magical works' has had a very limited role in ADF overall to this time. While all the elements of such work are available in our context, our focus on receiving all good things through the Blessings of our rites has made the need for tinkering with events through spells a tertiary matter. That said, we are working to build its presence in our work. Our Clergy and Initiate's program requires all students to try their hand at practical work, and no doubt some of us will find a knack for one or another skill. By whatever name we seem to intend to train our Druids by giving them experience of invocation of the divine, of work with spirits, divination and spellcraft.

Conclusion

These skills of practical spiritual arts are inherent in ADF's design and practice, but are just beginning to find expression. More generally, spiritual arts are applied in all well-worked rites. What western 'occultism' has sometimes referred to as 'high magic' is itself an inheritance from Pagan religion. Cleansing and purification, invocation, divination and consecration play a part in every Druidic rite of worship. These skills can also be applied in service to individual practical goals, but our work is more concerned with the Blessing of the Gods and Spirits, and the finding of harmony between the individual soul and the World Order. That is the heart of the magic of Our Druidry.

Incorporating Children into Your Grove Events

By: Craig Wilcox

There are many ways you can incorporate children into your grove. In this article I will be explaining how to change the grove's thoughts about children, to have the parents involved in assisting you, to bring the teenagers around to the point of wanting to help, some reading suggestions, the Druid Scouts, and ideas for fun projects to do with children when all else fails.

Changing the Groves Thoughts on Children

- **Refer to your grove as a Family grove** — Start by changing the thought processes of the adults. To do this, start speaking of the grove as a 'Family friendly' environment. Using these and other key words to describe your grove will start a subtle change in the thinking of all present.
- **Start off before each meeting asking about the children** — Before the start of each meeting while everyone is socializing, ask about any children and/or teens in the grove. When others hear this, they will realize that it is all right to talk about their children in this group. They will start to equate their children with the thought of going to the grove meetings, and from there it is a small step to bringing the children.

Involving the Parents

When it comes to parents, most will initially see your grove and meetings as a way to escape their normal day to day lives. This attitude will need work to change.

- **Make it fun for both the parents and children** — If the parents are not happy, then they will not bring their children back. If the children are not happy, they will do everything in their power to make their parents unhappy.
- **Make it fun for the parent to reward the children** — There is a line of thought that states 'reward good behavior before punishing bad'. This means that every-time anyone in your grove sees a child doing something exceptionally good, reward them! The kids will start looking forward to attending your grove's functions. Their attitude will change as they equate the grove with rewards, instead of punishments. One example of a reward system is the use of a 'Treasure Chest'. Call it what you will, it is a box or chest that is filled with low cost toys. This can be anything from Frisbees, action figures, dress up costumes and washable crayons.
- **Make a schedule of who is in charge** — Pick a person to be the initial point of contact for the children for that grove event. Make sure all the children know that is the person they need to talk with when something has happened, if they have questions about the ritual, or if they are bored.

Involving Teens

Involving the teens of your grove to help with the younger children uses the same techniques for involving the parent, but with slight variations. Think of them as 'Junior Parents' – they have some of the responsibility but are still learning and will need to be able to ask questions when they are unsure.

- **Make it a game for the teens to help out the children** — Teens are still part child. They need to think of playing with younger children as a game of some sort. Have them come up with games they enjoyed when they were the children's age. Hand them a game without instructions and see what they can come up with out of the items in the box.

- **Teach the teens how much fun it is to reward the children when they stay in line** — As an adult, you know the joy of seeing the child's face light up as they realize they will be pulling a treasure from the Treasure Chest for being caught doing good things. By convincing the teen of this, they will start to see the children look up to them for doing this. Have them bring the child to the adult in charge and have them describe what they caught the child doing. This will show to the child that even the teens can catch them doing something good and they will have access to the Treasure Chest all that much more.
- **Have the Teens check the schedule and sign up as the Assistant Point of Contact** — Every adult needs an assistant when it comes to entertaining children. The teens of your grove are perfect for this position. It will teach them responsibility, as they will be set apart from the children. They will see themselves as in charge. With the adult as a watchful eye, they will keep from over using their position of authority. If they did, they would lose it. They will be able to try different methods of being in charge of other people, and at the same time know that if they do not succeed, there is someone to fall back on.

Projects to keep Children active and entertained

Here are a few sample projects to entertain and have fun with children during grove events.

- **Find Your Tree** — Blindfold the child, spin him around a bit to disorient him, and then lead him to a tree. Give him five minutes to feel the tree and what is happening on it, then bring him back to the starting point, spin him once more, and remove the blind fold. The child now has to find which tree was his. This is fun for both adults and teens as well; it teaches that there are more to your senses than just sight.
- **Pirate/Ninja Day!** — Have a grab bag/treasure chest of pirate/ninja clothing. Once the children are suited up – this can be as little as just an eye patch – you craft the rest of the events for the children around that theme. This will encourage them to use their imaginations. Ask them how a Pirate/Ninja would speak during ritual, how they eat, and how they would process into the ritual.
- **Provide/Create Craft Bags and bring it to each event** — With a craft bag, you have a source for endless entertainment for the children. Depending on what is donated to/ provided for the bag, you will always be able to make something different. For example, in Feather River Grove's Craft Bag we have various things that we've found in nature; twigs, leaves, and grasses. We also have some blank cloth that Grove members have donated that can be cut up into multiple projects such as scarves, hats and backpacks, along with crayons, fabric paints, and glue to allow the children to create their own designs on their creations.
- **Build puppets!** — Children have some of the best imaginations out there, because they have not been confined by what is and is not possible. Puppets are a great way of expressing this imagination. It can be based around specific themes to get them started, but then let them run wild with the designs.
- **Have Puppet Shows** — With the puppets they have previously created, have them tell stories to the grove. These can be rituals that they have seen the grove perform, tales that they have heard in the past, or myths and legends.
- **Make trekking hats and bags** — Because we are a nature-based religion, the children will most likely spend a good deal of time outdoors during your events. If you have had them color and design their own hats and bags from the craft bag, then they can use these whenever your grove has an outdoor event. The hat of course will protect their eyes, and the bags can hold the items they find interesting, so as to not fill up their small pockets.

Programs

There are a few existing programs out there for children.

- **Parents SIG (Special Interest Group)** — The Parents SIG, as of this printing, is working on converting the ADF Dedicants Program to be available for children and teens. More information can be found out about this at <http://www.adf.org/members/sigs/childrens-education-and-parenting/join.html>. You must be a member of ADF to join this SIG, and to check out their e-mail forum.
- **Druid Scouts** — Started in Chico CA by Feather River Grove in response to the growing number of children in their grove, Druid Scouts has grown to a Regional, if not National program. It was started as one way to provide a structured program of study for children in ADF Groves and families. More information can be found at <http://DruidScouts.weebly.com>

Reading Suggestions

- Books for Young Children
Moody Cow Meditates — Kerry MacLean
Peaceful Pig Meditates — Kerry MacLean
- Books for Children's Activities
I Love Dirt! — Jennifer Ward, Susie Ghahremani, and Rochard Louv
Nature in a Nutshell for Kids — Jean Potter
Nature's Playground: Activities, Crafts, and Games to Encourage Children to Get Outdoors — Fiona Danks
Hands-On Nature: Information and Activities for Exploring the Environment with Children — Susan Sawyer

Chapter 8

Ethics, Boundaries and Leadership Support

Integrity is one of our most important virtues. As a leader of ADF you are held to a higher standard and are expected to behave ethically at any event where you are representing ADF. This may include ADF festivals, ADF Grove events, and Neopagan events and festivals. It's important to remember that as a leader, someone is always observing your behavior and like it or not, it's likely that those in your group will follow your example. It is, therefore, extremely important that the example you provide is the same one you would like to see reflected back at you from your group. This chapter is broken into sections of topics that might fall under integrity with essays written by different members on support of these.

Ethics: an overview of the ethics of ADF as demonstrated in the policies and literature of ADF. Note that the Clergy Training Program (CTP) circle 1 has a course, Ethics 1, which applies equally to a leader and to a priest. The course leads the student through the development of a personal code of ethics. I encourage you to look at the course, consider your own code of ethics and how it might mesh with the role of a leader in ADF.

Boundaries and Relationships: several essays pertaining to the different aspects of boundary development, respect for self and others, and interpersonal relationships within groups. You will notice that any discussion of boundaries usually involves or overlaps a discussion of ethics and there will be lots of different opinions.

Leadership Support: essays on resource support and useful skillsets to have available in your toolkit. The best thing a leader can do for him/herself is avail themselves of as much training and skills possible for as many different situations as possible. Please note that the Clergy Training Program (CTP) circle 1 has a course, Crisis Response, which required the student to look up and consider different types of emergencies the might encounter and find the support agencies that a leader could refer a person in crisis to. I highly recommend working though the course even if you have no intention of working on the CTP simply for its value in adding to your leadership toolkit.

Rev. Caryn MacLuan

Ethics...

Ethics in ADF

by Brandon Newberg

Are there ethics in ADF? Of course there are. The first example that leaps to mind is of course the Nine Virtues. But there is a great deal else to inform our ethical choices. From our organizational documents to our Archdruids' articles, many resources are at hand for those who wish to ground their ethics in a particularly ADF style. This article surveys a few of the most important.

Before we proceed, we should be clear about one thing: there is no such thing as ethics of ADF, only ethics in ADF. That is, there is no official ethics of the religion incumbent upon all. Rather, there are ethical traditions which may be taken up within an ADF context, should a member choose to do so. An ethics of ADF would run contrary to one of our key values, that of non-dogmatism, which we'll soon see.

The first place we may look for Ethics in ADF is our founding documents. In the ADF Constitution can be found the acorns that have grown into ethical traditions. Article 1, entitled "Purposes", immediately spells out the values of non-dogmatism and pluralism. These two are truly key values, and inform nearly everything we'll explore from here on out. The constitution then goes on to establish openness and inclusiveness as values guiding public rites. Finally, a number of activities are put forward as integral expressions of our faith: research and debate, environmental stewardship, artistic expression, healing, divination, and mediation. These values and activities alone are already sufficient foundation for an ADF-style approach to ethical living.

The next place to look, as long as we're in the realm of organizational documents, is our Standard Operating Procedures. The section on "Leader Conduct" spells out what is expected of leaders. Interestingly, the document specifically protects the right to respectfully express dissent. Now, if we move on to articles by our first Archdruid, we can see some of the early formulations of ethics. An explicit statement is made in Bonewits' "What Do Neopagan Druids Believe?" The section labeled "Positive Ethics" is worth quoting in full:

We believe that ethics and morality should be based upon joy, love, self-esteem, mutual respect, the avoidance of actual harm to ourselves and others, and the increase of public benefit. We try to balance people's needs for personal autonomy and growth with the necessity of paying attention to the impact of each individual's actions on the lives and welfare of others.

The mention of "harm" may bring to mind that other common Neopagan counsel, the Wiccan Rede. One formulation of it goes "Harm none, do as you will." The Rede is short and simple, but it begs certain questions. What constitutes harm? Whose will should I do? Bonewits' positive ethics, if compared with the Rede, provides a bit more substance. The first question, regarding harm, is addressed by specifying harm done to both ourselves and others. The second question, covering will, is also qualified. While "do as you will" can easily be taken as a license for pure individual benefit, Bonewits makes clear that public benefit is also intended. In this light, Bonewits' positive ethics compares favorably to the Rede (though the latter is certainly more catchy!).

Another article by Bonewits expounds on the first key value we saw, that of nondogmatism.

Appropriately titled "Is ADF Dogmatic?", the article introduces us to a certain tongue-in-cheek aphorism. The opening paragraph says it all:

ADF has only three dogmas, which I announced during my tenure as the first Archdruid: The first is the Doctrine of Archdruidic Fallibility (all members are required to believe that the leadership messes up from time to time). The Second Druidic Dogma is that there are to be no more dogmas. The Third Druidic Dogma is "No, we really meant it, there are to be no more dogmas!"

If that doesn't get the point across, I don't know what will. ADF is so committed to nondogmatism that it declares its only dogmas to be that there shall be no dogmas. Let philosophers debate the logical paradox. Meanwhile, we all know what it means: there's no room in our ethics for pope-like leaders or scripture-like doctrines. We are non-dogmatic. This can be a guide for behavior as we go through our day. We can constantly remind ourselves to be open-minded and flexible. The same point is reinforced in "The Vision of ADF", along with a pair of handy mottoes: "Why not excellence?" and "Fast as a speeding oak!" These maxims inform the manner in which we engage all things ADF. First, we're setting the bar high. Second, we're setting reasonable expectations for achieving the goals we set. Excellence doesn't happen overnight.

Little by little, just as an oak adds ring upon ring to its bark, we'll grow our way toward excellence.

Bonewits isn't the only Archdruid with comments on ethics. The second Archdruid, one who has been a valued contributor to ADF symbols and motifs, also has something to say. Ian Corrigan puts the topic in an Indo-European context in his article "Discussing Pagan Theology." Furthermore, he specifies the major influences of ADF in his "A Vision for Ar nDraiocht Fein." While he points to various Wiccan and Craft traditions for the magical side of our path, for the ethical side he indicates Norse traditions such as Asatru.

Indeed the Norse traditions have been a powerful influence, for the Nine Noble Virtues of Asatru are clearly the inspiration for our very own Nine Virtues. The list was developed on the ADF email lists, once again with hefty contributions from Ian Corrigan. It then appeared in the first Dedicant Manual. Ever since, the Nine Virtues have been the clearest presentation of ethics within ADF. Three triads form nine: there's the priestly triad of Wisdom, Piety, and Vision; the warrior triad of Courage, Integrity, and Perseverance; and finally the producer triad of Hospitality, Moderation, and Fertility. Together, these make for a solid foundation for ethical living.

It is interesting to note that when ADF opted to formulate some kind of ethical presentation, it went with virtues rather than injunctions. The familiar "Thou shalt/not" simply wouldn't have jived with our value of non-dogmatism. And the injunction "Harm none" simply doesn't provide enough detail to be a sufficient guide, as we have seen. Virtues, on the other hand, avoid the high handedness of dogmas, because they are by nature open to interpretation.

Each situation calls for a unique interpretation of the virtues, which can only be done by the individual in question as the situation unfolds. For example, the meaning of Moderation may be different for each person. One might stop at two or three beers in a night, while another might feel the need to abstain entirely. Similar examples could be drawn for food, sex, or any number of other activities. The function of the virtue in this case is not to dictate one's actions, but to provide an aid for wise reflection. Thus, while virtues provide an inspirational guide for life, grist for the mill as it were, they do not declare ethical dogmas. This may be why the Nine Virtues tradition has meshed so well with ADF ethics in general.

This concludes our general survey of the major ethical traditions in ADF. But the story does not end here. There are some specialized ethics, such as the Warrior's Code and ADF Seers Ethics Policy. There are also a number of special topics to be considered, such as how to deal with addictions or disruptive members in a grove. And we should not by any means forget the many ethics-themed rituals, prayers, and devotionals created by members. Nor should we neglect the opportunities and awards for charitable service in ADF. These various resources can be found in the links at the end of this article.

In conclusion, a host of resources are available for those who wish to explore ethics within an ADF context. There is no official ethics of the religion, but there are numerous traditions with which to enrich one's life. These traditions can be found scattered across the ADF landscape, from the Constitution to the words of our Archdruids. They can readily form a foundation for a particularly ADF-styled guide to life, always keeping in mind the two mottoes: "Why not excellence?" and "Fast as a speeding oak!"

Organizational Documents

"The ADF Constitution." <www.adf.org/about/org/constitution.html>

"Standard Operating Procedures." <www.adf.org/members/org/sop.html>

Archdruids' Articles

Bonewits, Isaac. "What Do Neopagan Druids Believe?" <www.adf.org/about/basics/beliefs.html>

Bonewits, Isaac. "Is ADF Dogmatic?" <www.adf.org/articles/identity/is-adfdogmatic.html>

Bonewits, Isaac. "The Vision of ADF." <www.adf.org/about/vision.html>

Corrigan, Ian. "Discussing Pagan Theology." <www.adf.org/articles/cosmology/discussing-pagan-theology.html>

Corrigan, Ian. "A Vision for Ar nDraiocht Fein." <www.adf.org/articles/cosmology/discussing-pagan-theology.html>

The Nine Virtues

"The First Traid of Druidic Practice: Right Action." The Dedicant Manual. <www.adf.org/members/training/dp/manual/chap-1.html>

"The Nine Virtues." <www.adf.org/members/training/dp/requirements/virtues.html>

Links regarding various virtues

"D-Virtues-kids." <www.adf.org/cgi-bin/adflwiki/view/Main/D-virtues-kids> D-Virtueskids> Virtues materials for kids.

Dangler, Michael J. "A Virtuous Life." <www.adf.org/members/training/dp/publications/dp-req-1-nine-virtues.pdf> A virtues study book.

Drake, Rose. "Nine Virtues poem." <www.adf.org/cgi-bin/adflwiki/view/Main/NineVirtuesPoem> Nine Virtues Poem> Intended for children.

Jenkins, Melissa. "Essay on the Nine Pagan Virtues." <www.adf.org/members/training/dp/examples/melissa-jenkins/virtues.html>

Miller, Shawn. "Essay on the Nine Pagan Virtues."
<www.adf.org/members/training/dp/examples/shawn-miller/virtues.html>

Reed, Susan. "An ADF Nine Virtues Bead Devotional." <www.adf.org/members/training/dp/articles/bead-devotional.html>

Thompson, Anthony. "Essay on the Nine Pagan Virtues." <www.adf.org/members/training/dp/examples/anthony-thompson/virtues.html>

Personal and Professional Ethics for ADF Leaders

By Bert Kelher

Obviously, this section cannot be a guide to the proper ethical action a leader in ADF can take in every situation. Not only is every situation different, but every leader is different as well. Nor is this section going to be a rehash of whether or not ADF has ethics or where one can find that information, as the previous section covers that admirably. Rather this section will attempt to offer you, the leader, some tips at formulating a personal set of ethics that will serve you.

First and foremost, you probably already have a set of ethics, whether you realize it or not. Influential people in your life have helped you develop this throughout your life. It will be helpful to think about those who have had the most influence on your life. Think about the lessons they taught you. For many of you, the first people who taught you these lessons were probably your parents. After them were teachers. Other may be religious leaders, both within ADF and in the greater world. You may not agree with everything these people have done, remember the influence they have on you and the qualities they have that you admire.

And now the promised tips:

1. Above all, be honest. It is important that you are honest not only with others, but with yourself as well. When developing your personal ethics, they must be yours, not what you think others want you to have.
2. Remain open-minded. Others are different than you, that is ok. You may also change over time, which is ok as well.
3. Personal responsibility. If you did it right, take credit for it. If you did it wrong, still take credit for it.
4. Self discipline. Life is hard, keep at it.

Finally, I would like to end this section with some words from our founder Isaac Bonewits. “We believe that ethics and morality should be based upon joy, love, self-esteem, mutual respect, the avoidance of actual harm to ourselves and others, and the increase of public benefit. We try to balance people’s needs for personal autonomy and growth with the necessity of paying attention to the impact of each individual’s actions on the lives and welfare of others” (What).

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Boundaries and Relationships...

Boundaries

By Rev. Caryn MacLuan

We talk a lot about personal and professional boundaries, building them, maintaining them and respecting those of others but what exactly does all that mean? Pagans can be very empathic. Allowing yourself to get too involved in your friend’s or members of your group’s personal problems can keep from being able to stay neutral, see both sides and/or refer the person to someone better trained to handle the problem. We also tend to want to help everybody and make everyone in our group feel accepted, needed, and safe. Unfortunately this can easily turn into a ‘mothering’ or ‘enabling’ types of

relationship where the leader is being used (knowingly or un-knowingly) instead of empowering the folk to work through the problem themselves. This can lead to emotional burnout and animosity towards the people you are trying to help because you can easily find yourself doing all the work while others reap the benefit. A boundary is more than a line in the sand which you chose not to cross; it's learning when to say, "No." No, I can't do that. No, I don't have time for any more projects right now. No, I am busy. No, I can't do ...whatever it is that you want me to drop everything for and attend to you right now. This also means saying "no" to your own internal motivations to get the job done even if it means doing what everyone else didn't do. This may sound easy but it takes effort to define your own boundaries and then to put them into practice in your life.

There are a lot of great websites full of information on the topic of personal boundaries but I think Hereford sums it up very well.

"Personal boundaries are the physical, emotional and mental limits we establish to protect ourselves from being manipulated, used, or violated by others. They allow us to separate who we are, and what we think and feel, from the thoughts and feelings of others. Their presence helps us express ourselves as the unique individuals we are, while we acknowledge the same in others." (Hereford n.d.)

Several of the references give instruction and steps to develop your own personal boundaries and provide examples of how to assert them into your life so I am not going to devote great amounts of time on it here. It is important for you to understand your own limitations and boundaries because as a leader you will also be expected to recognize them or the lack of them in others.

Why then, is this even important in a spiritual group? It's important because this is compounded in the spiritual community as leaders in this community are viewed with special faith and trust to behave with a higher code of ethics and because many people come to spiritual communities in a vulnerable state due to circumstances in their lives. Dr. Len Sperry, vice-chair and professor of psychiatry at the Medical College of Wisconsin, has been consulted widely by numerous religious communities and written extensively on the subject of ministers and their communities. He tells us that relationships between people in a spiritual leadership or ministerial role and the parishioner can have serious consequences both for the individuals and everyone else in the group (Sperry 2000). He says that boundary and power issues are central to the discussion. Boundary violations can occur when a group member with weak or not clearly defined boundaries comes into contact with a leader who does not have the training to recognize this or the ethics to enforce limits on his/her own behavior. Power comes into the picture because relationships usually involve some attempts or expectations to influence decisions and behaviors of one or more people. He tells us that power can be shared equally or unequally in a relationship but that true intimacy requires equality (Sperry 2000). He also points out that there can never be true equality between people in a sacred leadership position and the people s/he serves because of the perceived power differential between leader and group member.

So what is a leader in an ADF grove, which is usually a group of friends some closer than others, supposed to do about all this? The only thing s/he can do, think about it and consider the consequences. Many professional organizations publish articles and lists of professional ethics and boundaries. Professional boundaries are more intended for relationships unlike those we generally encounter within a grove setting however they are useful when considering the consequences of potential relationships and other types of 'gray area' boundary issues especially when a leader is trying to determine "where is the line and how will I know if I have crossed it?"

One example of professional boundary crossing is as follows, "Verbal and non-verbal behaviors that are never appropriate include: sarcasm, retaliation, intimidation, teasing or taunting, swearing, cultural

slurs, and inappropriate tones of voice that express impatience or exasperation” (Where’s the Line? 2011). I realize that this is not completely possible in the ‘group of friends’ dynamic of a grove however it is worth keeping in mind as a leader. It may be useful, if you are wondering if you are crossed ‘the line’ with someone in your group, ask yourself a couple of questions. Would I be embarrassed to explain what happened to my peers or grovemates? How would an uninvolved third party view this situation? Will this situation change the way I treat this person or their expectations of me (Where’s the Line? 2011)?

I encourage you to look over some the references below or do some of your own research on the subject. Take some time to think about your personal and professional boundaries, it’s worth your time, trust me.

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Sacred Cow Tipping: Polyamory and Leadership Structures

By Rev. Caryn MacLuan

The question I would like to pose here is, “Does the polyamorous (poly) lifestyle integrate itself well within an organizational structure, religious or otherwise with special emphasis on leaders and clergy?” Ar nDraiocht Fein (ADF) has often prided itself for being especially tolerant of the polyamorous lifestyle due in part to our founder’s fondness for it and as a member and leader for the past 13 years I have watched the word used in many different ways. I have been in poly relationships and I have been in many leadership positions in both corporate and pagan setting for over 30 years. My purpose here is not to bash polyamory, my purpose is to get people to understand and to think about the possible consequences of their actions ‘before’ they engage in them. I have seen these mixes at their best and at their worst so the following is a combination of my training, my research and my personal observations. The argument that I intend to make is that more times than not, it is not compatible with leadership responsibilities however this is not a blanket statement that it will never work because like many things, it depends. It depends on who it is, where they are in the leadership structure and how conscientiously ethical they are in both worlds. It also depends on the maturity level of the other members of the group/organization and it depends on boundaries set by all involved.

Let's start with the definition of polyamory. The Polyamory Society defines it as: "the non-possessive, honest, responsible and ethical philosophy and practice of loving multiple people simultaneously. Polyamory emphasizes consciously choosing how many partners one wishes to be involved with rather than accepting social standards which dictate loving only one person at a time. Polyamory is an umbrella term which integrates traditional mutipartner relationship terms with more evolved egalitarian terms. Polyamory embraces sexual equality and all sexual orientations towards an expanded circle of spousal intimacy and love ("Introduction to Polyamory")." I think it's important here to note the emphasis on equality and intimate committed relationships between more than two people.

Let's also look at the word promiscuity. Wikipedia defines it as, "in human sexual behavior, promiscuity denotes sex with relatively many partners ("Promiscuity"). Both the Merriam-Webster online dictionary and the Dictionary.com sites define it using the word "promiscuous" which is defined as, "having sexual relations with a number of partners on a casual or irregular basis (Dictionary.com)." I think the operative words in these definitions are, 'many, casual, and irregular.'

I bring these up because I have seen the latter be confused or portrayed as the former many times. They are not equal in meaning and just because one does not want to think of one's behavior as promiscuous, calling it something else does not make it any less so. Personally I do not care who does what with whom, whenever or however; what I do care about is ADF, our Groves and Protogroves. It is painful to watch one of our groups explode or implode because someone or several someones were not particularly mindful of how the group would react to their hormones in action. It is also true that some actions which might be OK at festivals do not always work so well in the small group setting.

When we look at how sexual relationships in the corporate world are viewed. Interoffice relationships with persons in leadership positions can undermine the morale and trust of a corporation. No matter how 'adult' or 'progressive' people may think they are, it is very easy to slip into the perception that the individual having a sexual relationship with the person in a leadership position is gaining preferential treatment and advantages that the rest of the group is excluded from. This leads to jealousy, mistrust, and undermines respect in the person in leadership (*"Sexual Harassment in the Federal Workplace"*). This is compounded in the spiritual community as leaders in this community are expected to behave better and more ethically than the average person.

In the small group dynamics of a grove, there is nothing wrong with a group leader having a significant other(s) or with a couple being in leadership positions. There is nothing wrong with those relationships occasionally going sour. The problems that arise in any relational spilt however are greatly amplified when the spilt happens at a leadership level in a small group dynamic. Many groves or especially protogroves do not have the group cohesiveness to survive this sometimes very difficult change. Most of us have seen this in our own lives when friends spilt up. I realize that 'poly' relationships are probably no more or less likely to split than any other however it stands to reason that the more people involved in a relationship, the higher the probability becomes. It's easy to see that the more people involved in a spilt (spat) at the leadership level, the more this will impact the entire group.

So what is the criterion for determining whether or not polyamory would work in a given situation? Where would we go to look for the answers? I can tell you they are not easy to find if you are researching it. We have the corporate leadership models and we have the mainstream church models. However true polyamory in a leadership setting really doesn't fit either but there is useful information to be gleaned from them. I have included some useful references below. In the corporate world the term you would generally find information on this subject under is 'sexual harassment'. I looked in a dozen or so books on leadership and the only place I found anything covering interpersonal relationships was under sexual harassment, it's like the subject was/is taboo. In general, the

information you will find in such sources will be clear definitions of the types of behaviors the corporate world considers 'sexual harassment' and/or 'abuse of power' ("Sexual Harassment in the Federal Workplace" 21-27). The 'abuse of power' concept is particularly important when a leader is using their position as a means to have sex with other members of the group.

I am aware that a few Groves have attempted a polyamorous core group at the center of their Grove but I am not aware of any that have lasted more than a few years with this as a strong central leadership style. In looking outside of ADF we find that the most well-known group is the Church of All Worlds (CAW) which was incorporated in 1967 and whose central leadership is a poly family. The big difference between ADF and CAW that I can see is an elected leadership structure verses a carefully hand-picked and evaluated group that can work together over the long term. Another example is a group called Kerista which formed an intentional communal community in 1971. Kerista was based on a term they called polyfidelity in family groups where males numbers equaled the female numbers. The group disbanded in 1991 after the leader was required to follow the same rules as other members and he left. Kerista did not have a lot in common with ADF groups but the essay "*What Happened to Kerista?*" ought to be recommended reading for anyone considering this type of leadership structure. It is illuminating on group dynamics on many different levels. While I do believe that a polyamorous leadership structure in an ADF group 'can' work, there are little to no examples where it actually 'has' worked.

Where does all this leave us in our original question? It leaves us knowing that there are problems, there will probably be more and that we should take some action 'before' a more serious situation occurs.

I think we should be asking ourselves a number of questions about all this. Can a relationship between a group leader and a group member be 'equal'? Can a relationship between a clergy person and anyone else in the group be 'equal'? If not then we must consider what kinds of training we should be providing to our leaders and our clergy to help them make responsible decisions in these circumstances. If the people involved at least understand the possible outcomes and consequences then, hopefully, we have done our best to avoid as many pitfalls as possible. We also need to help them and the group members by defining at least 'some' boundaries most especially the 'out-of-bounds' behaviors. We have to give our people some reference points. Unfortunately, ADF does not have clearly defined boundaries when it comes to this and perhaps we should. The term 'inimical' is used in the By-Laws as grounds for removal from office or even ADF but nowhere is this defined. Leaders are given special faith and trust which must be respected and continuously earned by the individual in that position however we must not lose sight of the fact that we are all human. I think it all boils down to ethics, honor and reasonably clearly defined boundaries. Emma Restal Orr has this to say about it, "where there is honor, a relationship based on true intimacy and honesty, on generosity and responsibility, on mutual respect and loyalty, inspires the courage to deepen and broaden that connection. If at any time one of the individuals shifts from that place of equality in terms of value and respect, there is no possibility of honor" ("Living With Honor; A Pagan Ethics" 186-7). Dr. Sperry says, "a mature intimate relationship involves both a sharing of power as well as mutual respect for the other's personal boundaries" ("Sex, Priestly Ministry, and the Church" 49).

In conclusion the answer to the original questions is 'no, with exceptions'. The exceptions being that we train our people to be ethical, responsible and honorable and that we provide clear boundaries so that our leaders/clergy know what is expected of them. We teach them how to develop their own ethics and boundaries and we support them through the learning curve because we are all human. When the above is in place, then sure, there is a place for polyamory in pagan leadership structures.

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Sexual Relationships in Your Grove

By Bert Kelher

Finally we get to the good stuff. (Honesty, I know that is what some of you are thinking.) As Neopagans, we do not have the same restrictions placed on us by our Church many other congregations have. There are no institutional standards on what constitutes appropriate sexual relationships or to whom one should fall in love; relationships in ADF run the gamut.

This does not mean, however, that every relationship possible is a good idea. As a Grove leader, it is important to ask yourself some serious questions.

- Is this person simply attracted to me because of my position in the Grove?
- Am I attracted to this person because of their position in the Grove?
- How will my sexual relationship to this person affect my ability to offer leadership to the Grove?
- How will my sexual relationship with this person be perceived by others in the Grove?
- If my sexual relationship with this person comes to a halt, how will this affect the Grove? My leadership within the Grove?
- Are sexual relationships between Grove leadership and members going to occur? Of course they are. Religious gatherings are where many people find relationships. This is nothing new. Are they always a good idea? A bad idea? Fraught with disaster? Destined to be they best thing ever? Well....

Like the sections preceding this one, there are no easy answers for many of these topics. The important thing is that leaders need to be asking themselves the difficult questions. Without this introspection, our leaders will never grow, and grow is what our leaders must do.

I would like to end this section with a quote from our Founder Isaac Bonewits. The "First Law of Sex: Nothing should ever go crunch!" (170)

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Registered Sex Offenders

By Bert Kelher

My initial response to this topic was a resounding NEVER! Never should these individuals be allowed in our Groves! How dare anyone suggest otherwise. Time has tempered my response somewhat, but even then, this is a topic that must be approached with caution.

This is a question that is affecting churches nationwide. The problem is there is no one size fits all answer. Groves should proactively address this matter by developing a sex offender policy.

When developing this policy, Grove leadership should consider some critical questions:

- What are the core values of the Grove? These will not only reflect the values of ADF, but should reflect those of the membership as well.
- What will the Grove tolerate? Will the Grove members approve of allowing participation by sex offenders? To what degree?
- What are the risks to the Grove?

If your Grove does decide to allow sex offenders then the following questions need to be asked as well:

- To what degree will the individual be allowed to participate in Grove functions? Will the individual be allowed only at study groups? At High Day rituals? Will they be allowed to participate in ritual or will they be expected to not interact during the ritual? Will they require an escort?
- What about the children? Does your Grove currently have members who are minors? Do adult members bring children to events? Do you plan on having children attend in the future? Many sex offenders have, as part of their release, prohibitions against interactions with children. How will your Grove address this?
- Will the status of the sex offender be disclosed to the rest of the Grove or will the information be restricted to Grove leadership? Bear in mind all states have mandatory sex offender registries that are accessible to the public.

There will not be a one size fits all approach to whether or not to allow sex offenders in a Grove. It will be easier for Groves to address this ahead of time, rather than waiting until they have to.

Are you a Mandated Reporter?

By Bert Kelher

The answer to this question will vary from state to state. In most states a mandatory reporter is someone who, because of their work, comes into regular contact with vulnerable persons. These persons may be children, elderly, or other specifically identified populations. Mandatory reports are required to either report abuse or suspected abuse, or ensure a report is made. Each state has its own specific rules for what must be reported, how the report is to be made, and to whom.

Does being a Grove organizer or a Senior Druid mean I am a mandated reporter? Probably not, but please check your local statutes. Most states, however, require members of the Clergy to report. This means if you received your internet ordination your state may consider you a mandated reporter. Furthermore, professions other than Clergy fall into this category. For example, the author of this section is a Registered Nurse. Regardless of whether or not the author becomes Clergy is irrelevant as far as mandated reporter status is concerned.

Remember also, that ADF is an international organization and had leaders and members across the globe.

One final note on this matter: whether or not it is mandatory for an individual to report abuse, it is the opinion of this author that all *should*.

Sexual Misconduct Policy

Adopted by the Mother Grove on 15 February, 2012. Last modified on 15 February, 2012

ADF Inc. opposes any form of sexual misconduct by clergy, staff, employees, volunteers, and members, and this policy applies equally to all of the above.

We realize that we are in the presence of the Kindreds and commit to ensure our conduct is of the highest standards.

We commit to practice:

- Love and kindness for one another
- Courtesy and respect in language and actions
- Self-discipline and control
- Integrity and honesty with ourselves and others
- Diligence in seeking to make the most of our talents and abilities
- Teamwork and good sportsmanship
- Respect toward leaders and respect by leaders
- And to refrain from actions that hurt or damage any person or property.

A. Sexual Misconduct and Sexual Harassment of Adults

1. Sexual misconduct occurs when a person with authority, either real or perceived, uses their position to obtain sexual favors or behaviors of any kind. These persons in authority include, but are not limited to, clergy, elected or appointed ADF officers, ADF employees, sub-group volunteers, and Grove/Protogrove leaders.
 - a. Sexual misconduct by a person with authority involving a member, client, or employee with whom the person in authority has a professional pastoral relationship is unethical and unprofessional behavior.
2. Sexual harassment includes, but is not limited to:
 - a. Unwelcome and unsolicited sexual advances
 - b. Request for sexual favors
 - c. Discriminatory tormenting based upon perceived gender or sexual orientation
 - d. Other undesired verbal, visual, or physical conduct of a sexual nature
3. In particular, sexual harassment occurs if there is:
 - a. Submission to any kind of sexual harassment as an explicit or implicit term or condition of employment, to be a volunteer, or for advancement or eligibility for status
 - b. Submission to, or rejection of, sexually harassing behavior if used as a basis for employment, other personnel decisions, or for advancement or eligibility for status affecting the recipient of the behavior
 - c. Purpose or effect of unreasonably interfering with the recipient's work performance

- d. Verbal harassment or abuse
- e. Pressure for sexual activity
- f. Derogatory or dehumanizing remarks about women/men/transsexuals
- g. Remarks to a person with sexual or demeaning implications
- h. Unwanted touching of a sexual nature
- i. Suggesting or demanding sexual involvement accompanied by implied or explicit threats concerning one's job, volunteer position or reputation, etc.
- j. The dissemination of unwanted material (such as cartoons, articles, pictures, etc.) which have sexual content.

B. Reporting Adult Sexual Misconduct

- 1. The first step in stopping sexual harassment is to directly inform the person involved that his/her conduct is unwelcome, a violation of ADF policy, and that it must stop immediately.
- 2. Allegations of sexual misconduct shall be made following the complaints procedures as listed in the ADF Standard Operating Procedures document. If the allegation is about a criminal act, it must be reported to the appropriate civil authorities.
- 3. Allegations of sexual misconduct must be made in writing or electronically as to date, time and circumstances.

C. Investigating Sexual Misconduct

- 1. Investigations of sexual misconduct shall be conducted using the procedures in the ADF Standard Operating Procedures sections under Complaints and Leader Conduct.

D. Responding to Sexual Misconduct

- 1. Clergy found guilty of sexual misconduct will have their Clergy Credentials removed by the Mother Grove.
- 2. ADF Officers, Senior Druids, Grove Organizers, Staff, and volunteers found guilty of sexual misconduct will be removed from their duties in ADF, its Groves, and/or Protogroves.
- 3. Those making false allegations and/or providing false information will be subject to disciplinary action by the Mother Grove, up to and including expulsion from ADF, as outlined in the Complaints section of the ADF Standard Operating Procedures document.

E. Oversight and Education

- 1. The Risk Assessment Committee is responsible for the education of members about sexual misconduct and the existence of these policies.
- 2. The Risk Assessment Committee shall review these policies annually with ADF Priests, Senior Druids, Grove Organizers, ADF and Sub-group Officers, members, Staff, Employees, Committed chairpersons, and volunteers.
- 3. The Mother Grove and Risk Assessment Committee are responsible to ensure that these policies are followed.
- 4. ADF Officers, Staff, Employees, Grove and Protogrove Officers, Sub-group Officers, and other volunteers will be educated through annual emailed policy reviews in regard to this

policy and will acknowledge the policy by signature or electronic approval to the Risk Assessment Committee. Files will be retained and updated yearly

