

# CRANE CHATTER



Fire's of Beltaine  
2010 Edition

## Around the fire



Earlier today, Gus sensed a rabbit. Gus, for those who don't know, is our dog and the one thing he loves is chasing rabbits. I saw the rabbit out by our bird feeder, and thought about letting Gus out just for the fun, but Jim said to just let the rabbit eat in peace. Gus apparently didn't care about what either of us was talking about. Twenty minutes later, Gus was pacing, as he often does. It can be hard to decide if he's pacing because he wants out, or because he is just pacing. Jim noticed the rabbit had moved on to near the fence, so would have a safe exit, and opened the door. Gus was out like a shot and without even pausing to sniff the air or look around, went straight for the rabbit. The rabbit got away, Gus was annoyed, and came back inside.

What is the point? We often look at animals and some of their behavior, and marvel at their sixth sense, or instinct. But really? It's just certain senses that are more finely developed than ours, or even if they aren't, more trust is placed in them. Gus may have smelled the rabbit through the open window (and so that's why he may have been pacing), and trusted that sense to know it was there, and even which direction he should go.

Our spring equinox rite included a journey to meet animal allies, and offerings to the Nature Spirits as “beings of the occasion” in general. But that’s just one day, and the lessons we have to learn from Nature Spirits last more than just a sunny Sunday afternoon. You don’t need to have a spirit guide to learn from the Nature Spirits around you, just watch them, and observe. From Gus today, I learned to trust in my own observations and they would not lead me astray. From the buzzards that I see circling the freeway, waiting for their chance at roadkill, I learn patience. From the carcasses of the roadkill, I learn patience, too, and to wait for traffic to pass.

So, in devotions this quarter, when you get to the nature spirits (if that’s the form yours take), thank them for the lessons we learn from them, and pledge to try to be more attentive to the ones we still need to learn.

Tanninia  
Senior Druid  
Three Cranes Grove, ADF



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# My Journey

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Welcome, this is the first installment to what will be a going series here in Crane Chatter. This series will explore my journey and shares my experiences and growth with others along the way. This is mostly an opinion piece so I warn people that I have the right to review and change my opinion as I reflect and gather new information. I hold that I have nothing awesome to say but I might stumble across something useful or a new perspective that may help people see something differently. I understand that there will be many differing opinions and welcome you to write your own column to express them.

I have been working my way through the clergy program and one of the exit standards in the program is "Describe the purpose and function of ritual." Here is my attempt to examine the purpose and function of ritual. The newer DP manual (Our Own Druidry) does a much better job of exploring this question but for me it took a minute for me to think about it and gather sources. Here are my findings. I hope they help newer members of the grove as they begin their own path.

For the intent of this question we will assume the question is referring to religious rituals in general and ADF style rituals in particular. Dictionary.com defines ritual as; "prescribed, established, or ceremonial acts or features collectively, as in religious services or an established or prescribed procedure for a religious or other rite" (dictionary.com).

"So what is appropriately performed sacred ritual? Very simply, it is a symbolic enactment with a spiritual focus that is performed by an individual or a group of people. Ritual is a process whereby we may connect with consciousness -with spirit, through the heart, using the psychic tools of invocation, symbol, symbolic action and clear intention" (Math).

"The use of ritual is still used to invoke a spiritual force / power and direct it to a certain set of circumstances with a particular aim in mind - such as cementing the bond between people in a wedding ceremony, to alleviate grief and aid the passage of a disincarnated soul in a funeral ceremony, or whatever the case may be" (Web of Qabalah).

"The purpose of ritual is to change the mind of the human being. It's sacred drama in which you are the audience as well as the participant and the purpose of it is to activate parts of the mind that are not activated by everyday activity.

As for why ritual, I think that human beings have a need for art and art is ritual. I think that when we became sapient, we became capable of artistic expression” (Devlin).

“A ritual is a formalized, predetermined set of symbolic actions generally performed in a particular environment at a regular, recurring interval. The set of actions that comprise a ritual often include, but are not limited to, such things as recitation, singing, group processions, repetitive dance, manipulation of sacred objects, etc. The general purpose of rituals is to express some fundamental truth or meaning, evoke spiritual, numinous emotional responses from participants, and/or engage a group of people in unified action to strengthen their communal bonds. The word ritual, when used as an adjective, relates to the noun 'rite', as in rite of passage” (OnPedia).

“The most common goal of a religious ceremony is to enter into a relationship with supernatural forces. In general we want to strengthen our relationships with positive forces and weaken our relationship with negative forces. The nature of these relationships depends on the individuals own beliefs. In any group there are differences in what the group believes and what the individual believes” (Brooks, A Druidic Ritual Primer).

As you can see for the above listed quotes the idea of ritual; regardless of religion (or lack of) has very similar purpose; simply stated it is an act or a series of acts which help those participating in the ritual to reach a desired level. The group of acts are merely road signs to help us find our way to the desired results. Everyone has rituals; many of us have morning rituals to help us begin our day. For me it is get up, go to the bathroom, shave, shower, eat breakfast, and drink a second cup of coffee while reading the sports page. It is surprising how that simple morning routine or ritual affects my day. If for any reason it is disrupted I find myself out of sorts that day. So regardless of how we dress it up ritual is a recurring pattern or set of acts that help us achieve a desire result (Our Own Druidry, 47).

Listed below are some of those functions in no particular order. The following list is a composite list from several sources including books or articles from Ian Corrigan, Isaac Bonewits and Kerr Cuhulain. For the purpose of citations I will use Ian Corrigan but this in no way infers that the list or work is his alone or that it was original.

### 1.) To connect with the divine or supernatural

The intent is to establish or strengthen the ties / relationship we have with those in which we are praying/sacrificing to. (God(s), Kindreds, etc) Think of it as meeting a friend for lunch every week. As you develop

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a relationship with that friend, that relationship strengthens over time and deepens with the shared memories. Now think of distant friends that you see in social situations maybe yearly. The relationship of the weekly lunch friend is more intimate and richer than that of a mere acquaintance (Corrigan, Intentions of Druid Ritual).

2.) **To serve the Kindreds**

I'm not sure how much needs to be said here. Piety is a must in any spiritual/religious endeavor (Corrigan, Intentions of Druid Ritual).

3.) **To attain spiritual fulfillment of those who attended the rite**

Once that relationship is established with the divine then worship should be fulfilling to all the participants (Corrigan, Intentions of Druid Ritual).

4.) **To strengthen the bonds of unity and community**

There is an old saying that “the family that prays together, stays together.” There is truth to the community building that worshipping together provides. Sharing sacred space and opening oneself to working with energy etc is a shared experience unlike any other (Corrigan, Intentions of Druid Ritual).

5.) **Growth for the ritual performers/writers**

Piety is in the doing. I know that for my grove the more we work together and share ritual space the more comfortable we are together and the more our voices blend into the chorus that is “our” worship. Ritual like many things is better with practice. We have gotten to the point that we are no longer reading from scripts but speaking from the heart a shared vocabulary (Corrigan, Intentions of Druid Ritual).

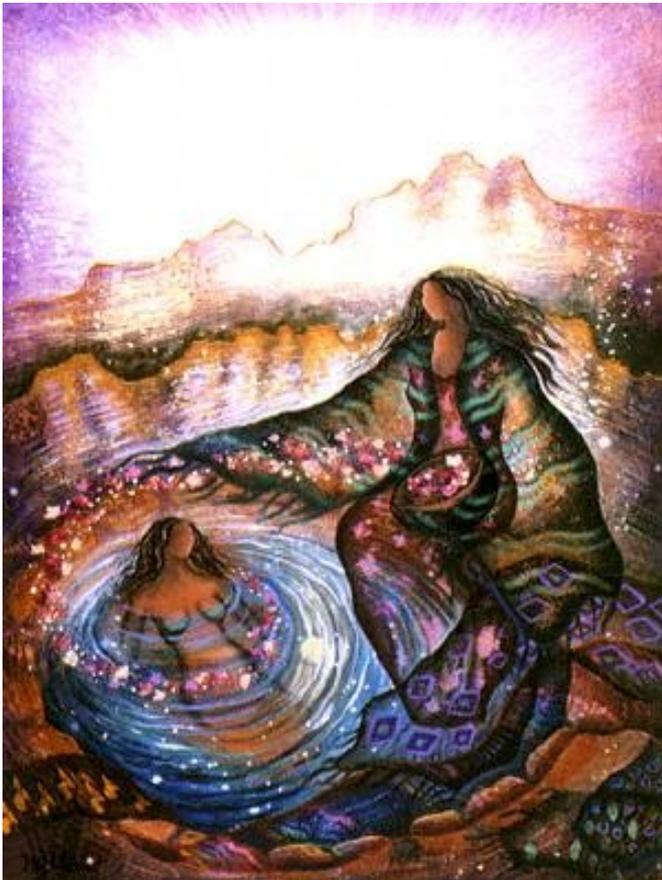
6.) **Rites of occasions** (Holidays, weekly/monthly/daily devotions, rites of passage, energy work)

This one really needs no explanation. We gather as a group for High Days or weekly, monthly services or for rites of passages like weddings, births or deaths. The role or ritual is to share and celebrate our faith and our lives (Corrigan, Intentions of Druid Ritual).

This segment begins to explore why and what ritual is. Next time out we can break down a few of the most important parts of ritual. Until then, let us pray with a good fire.

Rev. James "Seamus" Dillard  
ADF

Picture courtesy of [www.designsbywillow.com](http://www.designsbywillow.com)



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## **Nature Attunement, no. Awareness, yes!**

There are two types of Druids: those who are “rooted deep” and those who are “crowned high,” much like the sacred tree itself. The rooted Druids are the ones in tune with the Earth. They step lightly, they advocate, they are activists. Nature itself seems to heed their call. The crowned Druids are the Druids with intellect as a main focus. They study, they compose, the debate. The Gods and abstract skills are the foremost thought on their minds. To both groups, the general health and well-being of the Earth is of the utmost importance, but each Druid has his or her own specific talents. Some of us are Bards, some of us are Priests and some of us are Healers and Naturalists. Everyone has their own way of fitting in, and all types of Druid are needed in order to achieve balance.

After careful completion of the nature awareness portion of my Dedicant Program I have come to the realization that I am a Crowned Druid. I love the Earth, and I do my best to tread lightly. I recycle and require others in my presence to do likewise. I take my entire family on outings specifically to pick up trash from local parks in order to instill in my children an innate need to care for our Earth Mother. I conserve energy and water in any way that I can. I do not use harsh chemicals when I clean. I have even been attempting to get my workplace to implement a recycling plan. We have another meeting scheduled, and I am hopeful that this time they will see the importance of adding this to our facility. Alas, green thumb I have not.

Working directly with nature has been a challenge. I have killed every house-plant I have ever owned. I purchased a bonsai ficus when I began nature awareness. It has died. I do have a substantial garden that I plant every year. Outside plants are safe in my care, but I am the Grim Reaper of the house-plants. I do have two dogs that I care for successfully, but the plants are doomed.

I love to camp and hike. Our family enjoys bird watching and informational guided nature hikes. But in an effort to be more in tune with nature, I tried moving some aspects of my spiritual life out of doors. I meditated amongst the plants and animals of several locations. Bugs bit me. I fell in a creek. I got lost on a wilderness hike alone. A dog chased me. I decided to go back inside where I belong. This has been difficult to embrace. They call me “Granola Mom” and “Recycling Nazi.” I was once accused of helping a fly out of a spider’s web (which I did). But, my non-pagan friends don’t understand an “earthy pagan who kills her plants.”

I tried to explain Dumezil to them which clearly illustrates how each person has their own role in any given society and use that as an allegorical way of explaining to them that each Druid has his or her place among the hierarchy of Neopaganism--and mine was not in the "nature attunement" sector. They blinked and said, "But you killed your plants!" \*Sigh\*

Nature attunement is not a strength I possess, so how do I go about completing this requirement? After the distress subsided, I finally realized that I am not required to be attuned to the nature around me at this juncture (though it would be nice); I am only required to be aware of it. In an effort to become more aware, I called in the assistance of a deeply rooted Druid I know. We discussed and identified many of the endemic plants to our area. I also looked up my watershed (and noted the many areas of pollution labeled along the way), my soil qualities, the weather patterns and the winds that affect where I live. It is not where I had hoped to be at this juncture, but I think it is a good place to start. I have a deep appreciation for the Earth, but I have my sights set high, and she is Gaia, a Goddess in the upper realms for me. I do not neglect the Nobles Ones who share this plain with me, but neither am I one to be deeply in tune with the natural world. This requirement is not a failure. This is the eye-opening experience that has shown me what I am lacking and where my future leads. I plan on growing into a deeper relationship with the Earth, but this is a journey that will take me years. I will know the world around me eventually. And it will know me. Being a crowned Druid, this will take quite a bit of time, but eventually, even those crowned the highest can be rooted deep.

Melissa Burchfield

From my Dedicant Program Material, Approved April 2009



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## Fires of Aisling Pagan Music and Arts Festival

Last year, several Pagans from different groups began brainstorming a Festival. Several of us had a lot of ideas, and I asked my Priest, Lord Shadow about it. He smoothed his mustache thoughtfully, the way he always does before he says something profound, and said,

"I don't care. Let Miyuki do it. You do too much."

And just like that, the conversation was over as he lit up another cigarette. Not exactly what I thought he would say...but it turned out he was right, AGAIN. In frustration I thought, "Why does he always have to simplify things I want to complicate?" Some of us talked about it a little more, and then it lay fallow with the earth for the winter, only to rise again after Imbolc.

"...So," Miyuki said, "...when are we going to do it?"

"When are YOU going to do it? I countered, "Remember, you are the one with the connections to the music world..."

Jessica, Jennifer, Chass, Miyuki, and I clucked and hee hawed over it...and within three days, a date was picked, a site was paid for, and we had several people promise to take part in what will be the first event **A Gathering of Path's** hosts. Time wise, we are still waiting for Okays from some presenters, but here is what will go on for the day.

We begin with a Tibetan Buddhist meditation and talk with Scott Rupp on the 21 Praises of Tara.

We will also have a talk by Anna Gail about 'The Ties that Bind. A Different Approach to Loki's children in Norse Lore.'

Miyuki will give a workshop on Omen reading and divination. Some example on how omens can be read is by listening to messages in the wind, the sound of raindrops, and YES, even words in your alphabet soup.

We will have a talk about Embracing Darkness with Cliff. For many people, it's all about love and light, and the shadow side remains unexplored. A good balance of light and dark is crucial as you walk your path.

The best activity of them all comes next- POTLUCK!!!!!! Bring a dish to share!

Our 50/50 raffle drawing will take place during the meal. All proceeds will benefit the Clintonville/Beechwood Community Resources Center.

Hookah and music on the lawn with Dan Rivera on guitar, the Crane's own wonderful Missy with vocals and guitar, and a few traditional bagpipe tunes with crazy Saoirse.

We will then, having partied till we dropped, settle into a Crane Ritual and then a talk by ADF Priest and former Three Cranes Senior Druid Reverend Seamus Dillard.

Like great jazz artist the ability to "riff" in ritual is a mix of improv and education. Come join Rev. James "Seamus" Dillard as he explores how to tap into that creativity and learn the basic "chords" of ritual that will help you when you are put on the spot or need a impromptu rite. Bring pen and paper.

Lord Shadow will speak on Demonology...not for the faint of heart, but also not about Hollywood spooky stories or the pop culture view on Satan or Urban legends of spooks. Demonology dates back to pre Hebrew times and is a lot more extensive than just fear of "evil spirits" that need warded off.

This is followed by a ritual with Lord Shadow to ask for the blessings of the gods for all of us.

But there's going to be a drum circle with Shawneen Bear as well. You can't have a Pagan Fest without drumming and Columbus can't have a drum circle without our beloved Shawneen.

Children's activities will be available including storytime, face paint and balloon animals, and coloring pages. All children must be attended by a parent and all unattended children will be sold to the gypsies! There are no set times for children's activities, and materials will be available from 10 A.M. to 9 P.M. for children.

We have planned this as a fun day with friends and loved ones open for new friends to come and share. We hope you will all join us and we hope to host this every year. Even though it would be more fun to do this at a campground where a bonfire and pit cooking would be allowed, we are grateful to the Columbus Metro Parks for the facilities they offer to produce such an event. I would like to especially thank the Cranes for their participation and initial support during the brainstorming process. While I am not a full member of the Grove, I am a grateful to call myself a friend of the Grove and consider the Craners part of my Pagan Family...or Crane Kin, as many say.

Blessed Be, and CYA at Fires of Aisling,  
Saoirse, Facilitator,  
A Gathering of Paths

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# Fires of Aisling Pagan Music and Arts Festival

Sunday May 16, 2010

Doors open at 10 am and close at 10 pm

Blacklick Woods Metro Park  
6975 E. Livingston Ave.  
Reynoldsburg, Ohio 43068

at the Walnut Reservable Shelter

Come join the fun at A Gathering of Path's **First** Columbus  
Festival!



## **"Warrior Spirituality: A personal reflection of what it means to "be" a Warrior"**

**“Maturity is the ability to think, speak and act your feelings within the bounds of dignity. The measure of your maturity is how spiritual you become during the midst of your frustrations.”**

**--> The measure of your maturity is how spiritual you become during the midst of your frustrations.**

Samuel Ullman wrote this quote on Maturity. It boils down to one concept: How spiritual you become. Who you are in the face of frustration. To me, this quote reflects back an ideal of myself as the Warrior: Who I was, Who I am, and Who I will be in the face of my "frustrations."

A little over five years ago I would have not considered myself to be of a Warrior "nature." The word "Warrior" at the time called up images of barbaric, war-minded folk who raided helpless villages and made off with all the women. Turns out...Alright, so it was farther off from what I found. All joking aside - It was a physical image, a square, solid one that I could never picture shoving my slightly rounded self into. My first thoughts past that were about competency. Did I have what it took to be a Warrior? Strength, Stamina, Physical stature - these were the things I took into my mind when I imagined who or what a Warrior was. Though I was by no means a stranger to the physical arts, and being someone who was relatively prepared to serve in a physical aspect, whether for my community or my government; I was missing (at that point) two critical keys to the process: spirituality and acceptance.

Acceptance came first for me, through Seamus, really. I'm sure there are more than a few Cranes who can attest to his conversations about what it "takes" to be a Warrior and what being a Warrior really means. Through him I was able to gain a sense of self-respect; I also began to think deeper about who I was as a person and where my own spirituality intertwined with several different aspects of my own reflection of Druidry.

Realizing that Warrior meant more than just a physical state of being meant feeling a great sense of peace and responsibility - Recognizing that it took much more than just looks, attitude, or strength made me proud of who I was and what inner strength I had, I could utilize in many different manners and be just as capable as the next who \*was\* a Warrior for their sheer physical prowess. I could take what I already had learned of physical prowess and join it with other underlying areas of study: of the healing arts, of the magician, of the bard, etc - to realize that my other aspects as a Druid did not take away

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from my ability or capability to serve as a Warrior - to the contrary, it *aided* it.

Spirituality developed slowly over time - but for me a sense of spirituality is different from the day-to-day aspects of my life as a Druid and what it represents. To be a Warrior, and be spiritual, is about a deeper aspect of the Self. A Warrior - a spiritual one - is one that digs to find the roots of their own soul; their own being, and to, with courage, seek to enhance and uphold that essence of

the self through all things. It is about being sound not just on the outside of you, but inside to walk the path of our own core beings and reflect in the lessons of the moment. It is, and was, and became, about connecting deeper to the Kindreds as a person of multiple strengths, and learning to respect the Warrior within and without - about forming that special bond between the self and another, and of strengthening that bond to strengthen the rest of the self.

For a very long time, I saw myself as a Warrior almost as dual selves represented. As a Libra, I exemplify in myself the balance necessary for a sense of harmony and peace; for what was outside, there was something on the inside. For one side of me, there had to have been another. A physical aspect - dual black belt, lifeguard, first responder, emergency cert.; paired with a spiritual aspect - healer, liturgist, and entrenched deeply in mysteries. Absolutely, my sign is noted for being a "Jack of all trades" sort of mentality, and it was a necessary fear that being in so many directions might hinder me. Lessons in and around Moderation, involving those directions, have focused me to a more finely honed vision - of what it meant, inside of me, to be a Druid Warrior.

With that, it has become easier with time to see myself as not only just a Warrior - but a worthy one in my own eyes.

Bonnie Cyr  
Ar nDraiocht Fein: A Druid Fellowship



Night

I see you ride in on the wind  
As the sun sets in the west  
And twilight brings the night  
The moon reflect on the water  
As crickets sing their lullaby  
And you're silhouetted in the light  
I lay my head upon my pillow  
And I pray you hold me through  
the night

Seamus

Earth Mother Praise

Melissa Burchfield

All hail to Thee, Earth Mother,  
Life-giving Creator,  
Sustainer of all you have fashioned from your very flesh.  
Teach us to tread lightly, with footfalls that heal more  
often than they harm.

To your Majesty and to your Beauty,  
We surrender our highest praise and adoration.

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## Morning Prayer to Eos, Goddess of the Dawn

Eos, awake, and stretch your rosy fingers across the sky.  
Reach up and gently push back the night,  
Lighting the way for the Chariot of the Sun.  
Goddess of Majestic and Splendorous light  
Who brings relief from the dark of Nyx,  
May you inspire us to receive each morning as a gift,  
Greeting those around us with gentle disposition,  
And leaving nothing behind us but sunshine...



## Prayer for Hestia, Goddess of the Hearth



Hestia of the hearth fire, eternal flame of the family.  
You bring warmth and blessings upon all who partake  
Of the meals made at your feet.  
May our sacrifices bring the honor we feel in our hearts to your bosom, and  
May all who enter our lives and our homes be welcomed and warmed by the fire of your heart.

## Writing Songs, Poems or Chants

People have asked me about my lyrics or chants and how I come up with things and I had to sit down and think about it, since I do things on the fly and don't often dig into the process, but for those of you who have asked here is an example of how I try to write song lyrics or chants.

The process I use has been the same process I have used for years when writing song lyrics, poems or music. If I am writing alone I sometimes start with an idea or a line of lyric that comes to me and I polish that line like a stone and either use it as a springboard to other lyrics or tuck it away for later. I have bits and pieces of lyrics sitting around from when I was 12 or 13. I sometimes sift through them and work on them or use them as inspiration to write other lines. I can also hear a line in conversation and file it away later. I have noticed over the years a set bag of tricks or phrases that speak to me and give me a great mental image in which to paint the rest of the picture.

One of the keys for me is to write something that speaks to people on different levels. I will deconstruct a song that I wrote that has many different levels of communication and imagery going on at once. I realize that not every casual listener will pick up on everything, so I think first and foremost it has to be pleasing to the ear and mind on a very basic level. Using chords and melody to set the listener at ease and draw them into the song. Once they are engaged and relaxed, then their mind will open to the imagery and the words will take on their own life. One would guess that for most listeners of the song that I am using as an example they would never have thought about half of the hidden meaning in the song. That is ok; I wrote it to praise the powers of inspiration, to the Norse Gods, as a tribute to Zeppelin and because it was fun. The song is titled *Somebody Lied*. For those who wish to hear a demo of the song please go to <http://seamusthedruid.webs.com/mymusic.htm>.

The very basic beginning; the song starts with a basic motif that answers the Led Zeppelin song *Stairway to Heaven*. My idea was to use the premise that Robert Plant wrote about and the images of the album cover and posters to answer him or further the storyline that he introduced. I suggest that you look up the original lyrics if you so desire.

And now here are the lyrics to my song.

*Somebody Lied*

V1

Dancing with the piper, on the edge of time  
I can find no reason, I can find no rhyme  
I still see rings of fire, burning through the trees  
And echoes of the laughter, whisper out to me.

Pre-chorus

And the lady walks her lonely road looking for what she never finds  
The truth lies before her eyes, there's no stairway here to climb

Chorus

Oh, my, my, my. I guess somebody lied.  
In the end it's just goodbye, there's no stairway here to climb.

That's the first verse through to the chorus, so let me deconstruct some of the lines to show you what kind of thought went into these eight lines of song. "Dancing with the piper" is an easy reference to the pied piper and to me is a great opening line that sets the table. It is a nod to Led Zeppelin, to the legend of the band and touring on one level but is also a nod to Odin or the myth of the pied piper, "on the edge of time" speaks of that special time that is magical; dawn or twilight. "I can find no reason, I can find no rhyme"; really not everything speaks to us from a place of reason. We as humans are always trying to put things into neat little boxes. This line is a testament that sometimes all we can do is wonder. "I still see rings of fire burning through the trees". It's really nothing more than pagans huddled around their sacred fire in the groves of the forest, but it also recalls some of the original lyrics. "And echoes of the laughter, whisper out to me." Come on be honest, have you ever walked the forest alone and heard the whispers among the trees? It also plays up the idea that the children were led away by the piped piper and once again recalls some original lyrics.

The pre -chorus turns our attention to the lady that Robert Plant talks about so much it the first song. She's looking for gold and buying her stairway to heaven but there is no stairway, her entire life she has wasted looking for this heaven instead of living the life she has. The chorus just reinforces this with a simple lyrical and musical hook. It borrows from Robert's often used refrain "Oh my,my,my." The rest of the chorus is my take on the afterlife

(at least in this song).

V2

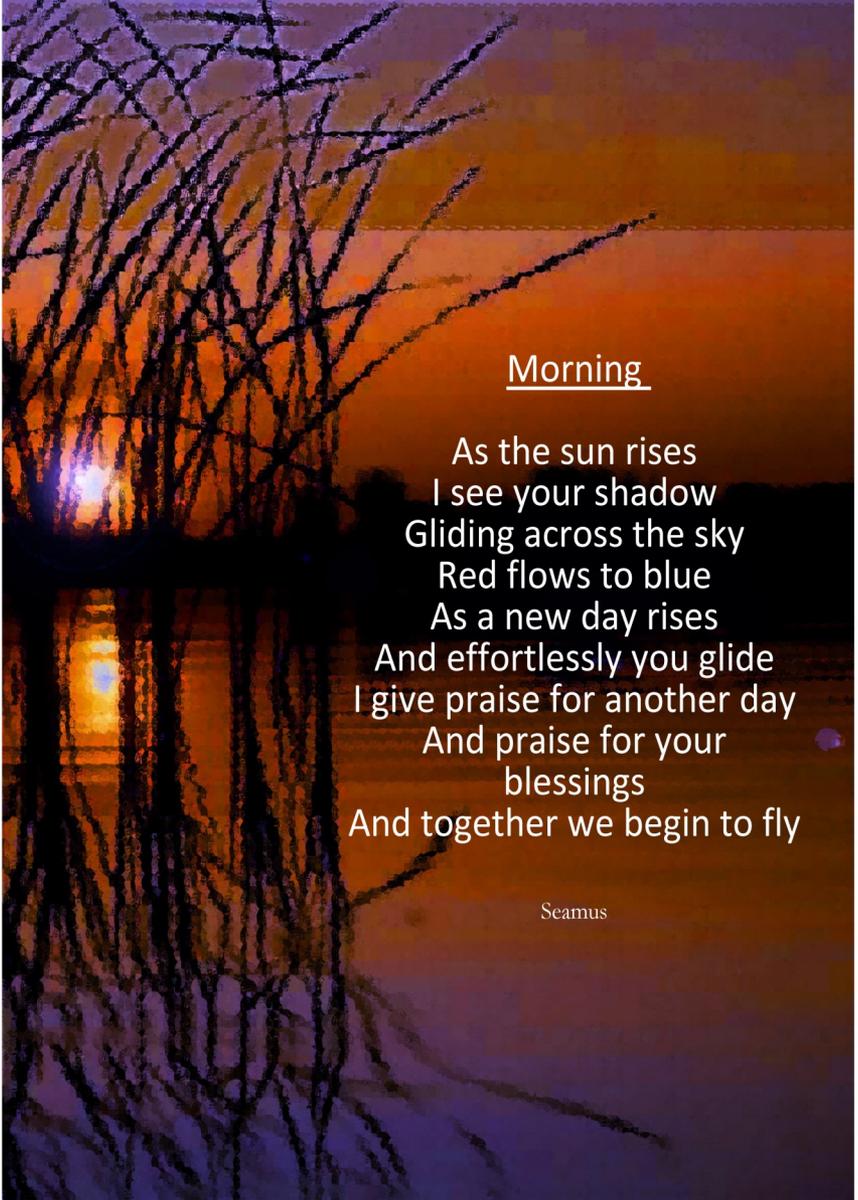
The hermit stands upon his hill, demented and alone  
 Looking for the answers to the mysteries of the unknown  
 The May Queen is dead and buried, ashes in the wind  
 So dance your dance of evermore, we all pay in the end

Repeat pre-chorus and chorus

The first line of the second verse is operating on a few levels. First it is a reference to the hermit that is on the Zeppelin album and poster that shows a shadow figure with a lamp looking out over a cliff. It is also my swipe at Jimmy Page since he plays the hermit in the Zeppelin movie, *The Song Remains the Same*. Second line refers to Jimmy's famous dabbling in the occult and the often discussed myth about the band selling their souls to the devil for fame and fortune. See Robert Johnson among others for a reoccurring story of such a bargain. The next line refers to fall and winter and again plays on the fact that there is no forever, everything lives and dies. "So dance your dance of evermore" also means several things, first it again references a Zeppelin tune *The battle of Evermore*. It also adds the references of dancing, instead of fighting. Kerr Cuhulain writes in his book, *The Wiccan Warrior*, "that soldiers march, warriors dance". It also plays to the preceding line and draws images of the May Dance and again reinforces the motif that even as we dance and celebrate the ripeness of spring, we pay for the dance, echoing back to the piper as introduced at the beginning of the song.

So you see as I'm writing songs or lyrics I try to pull many things through the filter of my mind and layer the song much like a painter might layer the colors on the canvas. Some you may not see with your eyes or hear with your ears, but your subconscious picks on it. I try to incorporate very well-known symbols into some of my songs. I will admit not every song, poem or chant has layering but when you do it adds power to the song or chant that transcends meter and rhyme. I hope was at least a fun distraction for you and I look forward to hearing different views of how people construct chants etc...

Seamus



Morning

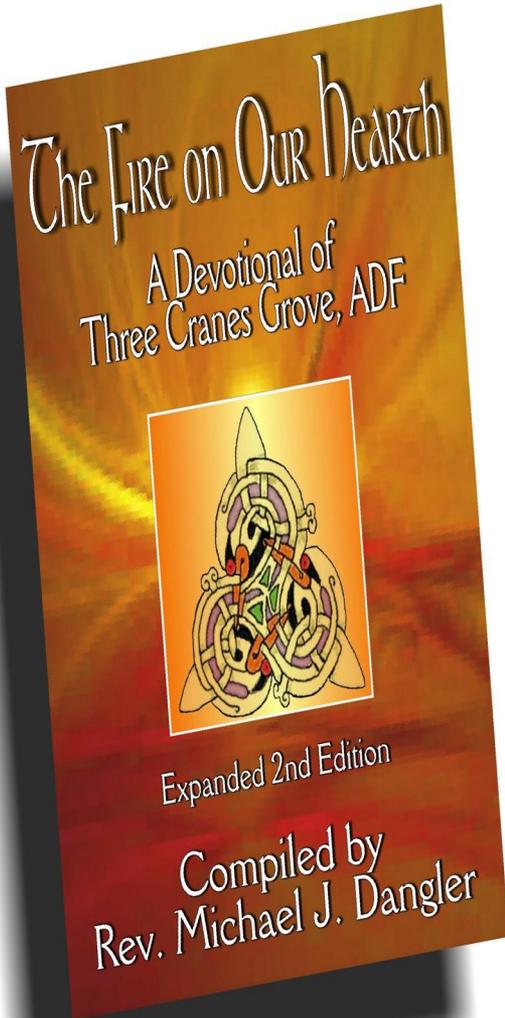
As the sun rises  
I see your shadow  
Gliding across the sky  
Red flows to blue  
As a new day rises  
And effortlessly you glide  
I give praise for another day  
And praise for your  
blessings  
And together we begin to fly

Seamus

## Fire's of Our Hearth Book 2

Date of Release: TBA

By: Rev. Michael J. Dangler



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100 pages added!*

*Available  
NOW!*

*Let us pray with a  
good fire.*

## Next High Day: Summer Solstice (Jun. 20th):

Neo-Pagan name: Midsummer

Gaulish name: Equos

The sun has reached its height on this day, overpowering the darkness and the night. But on the day of the sun's greatest triumph, the sunset brings the first change in momentum in the constant battle of light and dark. After this sunset, the days will get shorter and the nights longer.

Often celebrated by bonfires and music in the ancient world, the concept of the "needfire" in Germanic tribes, which is a fire designed to ward off the plague. Bonfires are a common fixture in the ancient and modern celebrations of this holiday. Our Grove has always focused this festival on community: there is a definite feeling of togetherness and family that permeates this festival, and we spend it picnicing in the park or at a local community festival. This is a festival of joy in each other that we will always hold dear.

This year we will be honoring the Solstice with our first ever Vedic Ritual. If the Vedas have ever interested you or if you want to know exactly what a Vedic Hearth Culture entails then come join us!

## Crane Swag



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**Three Cranes Grove, ADF**

The 6<sup>th</sup> Night Grove, ADF  
and  
Three Cranes Grove, ADF  
Invite you to the 12<sup>th</sup> Annual

# Summerland

*ADF Unity Festival  
and  
Pagan Spiritual Retreat*

August 19–22, 2010  
Camp Clifton  
Yellow Springs,  
Ohio

**Pre-Registration Deadline: August 6, 2010**

Meal plans are available hosted by Whispering Lakes Grove, ADF

[www.6thnight.org/summerland](http://www.6thnight.org/summerland)

*Come Share Your Magic With Ours*