



A Virtuous Life: The Nine Virtues of ADF

(Study packet for DP Requirement 1)

Compiled by
Michael J Dangler

Consider your origins: you were not made that you might live as brutes, but so as to follow virtue and knowledge

-Dante

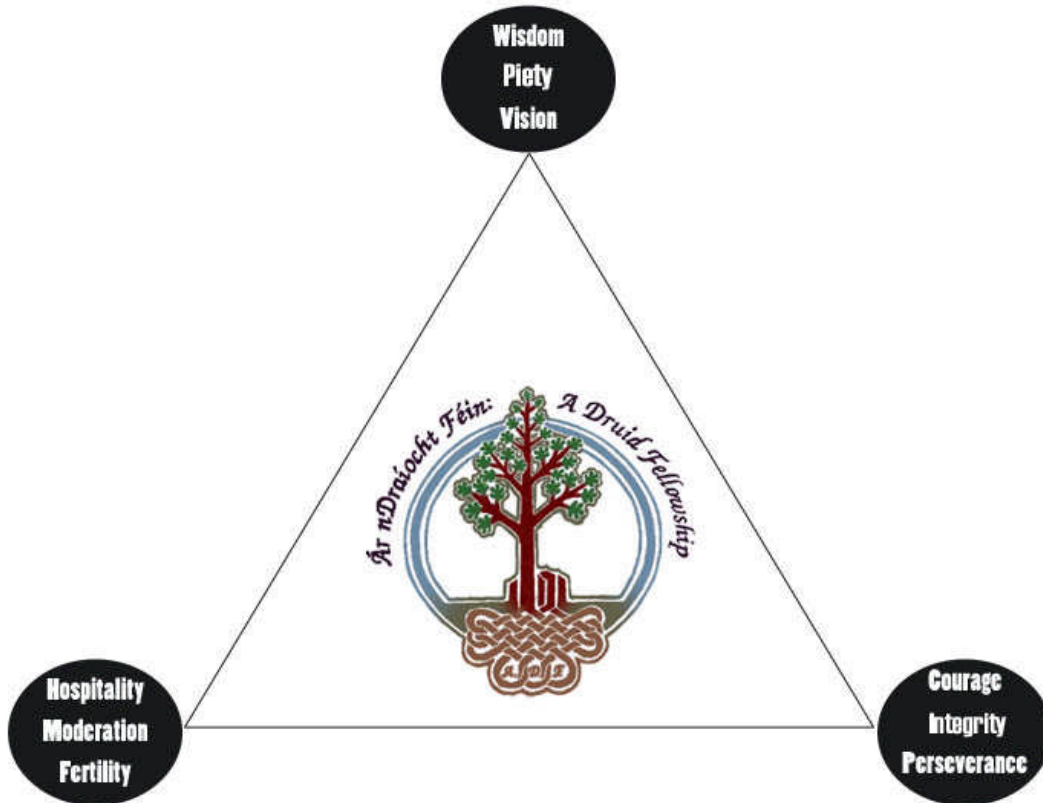


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Introduction

Brightest Blessings, and welcome to ADF Dedicant Program!

In order to use this packet most effectively, you will find certain things very useful. To that end, I've made you a sort of school supply list that will hopefully help you:

- **Dedicant Notebook:** In this, you will record some basic things, such as journal entries, impressions, notes from your reading, etc. It is often best to keep it electronically, but a paper journal is also acceptable. Whatever you do, though, back this up! Notebooks in computer form have been lost to power failure, burned-out harddrives, and degaussed disks. Notebooks in paper form have been lost to house fires, pets with a taste for knowledge, and even enemy fire in Iraq. No, I'm not joking. CD backups and trips to the local copy machine will save you months of work if something happens to your original.
- **Meditation Journal:** This can be the same as your Dedicant Notebook, but some people prefer to keep them separate. The same caveats go for this as go for the notebook, though: *make a backup!*
- **An email program, or access:** Some of the best ideas in ADF occur over email, and it's the best way to get quick answers from your mentor. You can subscribe to many ADF lists here: <<http://www.adf.org/members/forums/subscribe.html>>, and I highly suggest ADF-Dedicants.
- **Access to the ADF website:** Not only can the Dedicant Handbook be accessed from there, but you can find all the back issues of *Oak Leaves* and *Druid's Progress* on the site as well at <<http://www.adf.org/members/publications/>>
- **A subscription to Oak Leaves:** It's always good to have the issues in hand, just in case. Start collecting now, because they're invaluable tools!
- **Some way to write your final essays:** This should probably be different from your Dedicant Notebook, because you'll be keeping things in the Notebook that might be very personal, or that aren't required for the Dedicant Program at all. We highly suggest typing the final essays on a computer so that you can submit both a hard copy and an electronic copy.

Within this booklet, you will find a book and resource list. You will work mostly from the *Dedicant Handbook*, but there are resources and supplemental reading that you might find useful when trying to do things or understand them. Don't feel like you need to go out and purchase them now, or that you absolutely must read them all: they are only offered as suggestions. You'll find a full list of resources (including when they will match the lesson) at the end of this booklet so that you can plan ahead.

The method of teaching here is very Socratic. In essence, this packet will pose questions that will hopefully help you sort out your feelings on your own. The packet will not be providing

you with answers, but with paths to achieve those answers. You may always feel free to question your mentor, other Dedicants, and leaders, but even if we wanted to give you the answers, we couldn't. They need to come from your own heart.

The questions that are asked will be very in-depth, usually, and you will not use all the information from them to answer the exit standards. Check out the section on "Rubric and Example Essays" for tips on the final submission format and how to make it the best you can.

Each packet like this one focuses only on a single aspect of the ADF Dedicant Program. They are designed to get you through one (and only one) requirement. They are more in-depth than the *Dedicant Program Handbook* and the lessons in the *ADF Dedicant Program Through the Wheel of the Year* book, and they bring out more examples, options, and ideas.

Finally, there are also exercises. The exercises will be broken up into sections that will match up with the requirements. If you do the exercises, it will make your final write-ups easier, because it will all be done (and your mentor, if you have one, will be able to give you pointers if it doesn't appear "up to snuff").

A word on mentors: Not everyone wants a mentor, and we don't automatically assign them. If you want one, or have questions regarding mentorship contact the ADF Preceptor, or else the deputy in charge of mentor coordinating at ADF-Mentor-Request@adf.org

Now, let's move on and get you started on your DP, shall we?

Section 1: The Requirement

Written discussions of the Dedicant's understanding of each of the following nine virtues: wisdom, piety, vision, courage, integrity, perseverance, hospitality, moderation and fertility. The Dedicant may also include other virtues, if desired, and compare them to these nine. (Suggested 125 words min. each)

The full list of requirements can be found at

<http://www.adf.org/members/training/dp/requirements/summary.html>

And also in the ADF Dedicant Handbook.

Breakdown

Note the language here: we do not require you to follow a certain set of ethics or morals; rather, we request that you seriously examine and show an understanding of the Virtues that the Clergy Council of ADF has recommended for persons dedicated to Our Druidry. If there are Virtues that you do not agree with, then we encourage you to give reasons for that and to ask questions. We most emphatically do not want you to accept these Virtues (or any other teachings of ADF) without question. ADF is not a church that follows others without question, but a religion in which people ideally share civilized discourse and ask questions of each other.

You must cover the following things in order to complete this requirement:

- ❑ 9 short essays of 125 words each.
- ❑ These essays *must* cover the following virtues:
 - Wisdom
 - Piety
 - Vision
 - Courage
 - Integrity
 - Perseverance
 - Hospitality
 - Moderation
 - Fertility
- ❑ Other virtues may be included as you see fit.
 - If you include other virtues, you *must* compare them to each of the nine virtues mentioned above.
 - Each of these essays should also be a minimum of 125 words.
- ❑ Each essay submitted must convey *understanding* of the virtue.

It may sound silly or redundant, but please check the following three things before you turn your essays in:

- ❑ That there are indeed nine of them.
- ❑ That they all have at least 125 words.
- ❑ That they convey understanding.

Dictionary definitions *do not* count toward your final word count. Please keep that in mind. We do, however, encourage you strongly to include a dictionary definition with your essays in order to show an objective view of the Virtue in question. You have to come up with 125 *original* words to describe this virtue.

Common Submission Methods

Most Dedicants will submit these essays in paragraph form, a large number coming in right above 125 words for most of the virtues. Some may also make a recording of their vocal description of the virtue in question. But the essay is by far the most common submission format.

Alternative Submission Methods

Note: All alternative submission methods must be approved by the ADF Preceptor *before* submission.

A number of highly creative submissions have also been reviewed, though. Some examples appear within this work, but they have come in the form of question/answer dialogues, elaborate Druidic triads, drawings, collages, and even haikus.

We do not seek to dampen your creative spirit by requiring submission in essay form. Sometimes, an artist's understanding of courage can only be truly displayed in a painting or sculpture. A poet may require a sonnet to describe piety. A cello player may only really understand fertility through her music.

Please, be creative. When doing so, however, remember three things: you must get prior permission from the ADF Preceptor *in writing*, you must cover the nine virtues listed in the requirement, and your chosen medium must display your understanding of this virtue.

We require that you get permission from the ADF Preceptor in order to ensure that your work can and will be judged fairly, and these submissions must go through a specific reviewer to ensure an objective analysis of their quality.

Obviously, you don't have to worry about word count with a clay sculpture, but remember why the word count is there: to make sure you explain your understanding well enough.

If your medium will not ship well, though, please contact the ADF Preceptor at ADF-Preceptor@adf.org in order to discuss an alternative submission method.

Why Do We Require This?

Why indeed? Certainly, we do not think that someone coming through the DP is unethical when they start the program, or that they will magically become ethical when they end it. It would be easy to say that we require it because we expect our members to be ethical people, but it would be more correct to note that we *hope* our members will be ethical. We provide the tools to start looking at ethics and to hopefully learn to be proud of themselves and to be able to stand tall with their ancestors.

We did not choose to teach a moral system, one with definite rights and wrongs and the judgment that naturally goes along with such systems. It is up to each person to decide whether their actions are correct *in their own eyes*, not in the eyes of someone who is not in their shoes right at that moment.

ADF generally finds statements like, "You really need to review your Nine Virtues," to be unhelpful in discussion; such a statement should go without saying, and (as should be clear from the breakdown of the requirements) we do not at all require every Dedicant to have the same understanding of any Virtue as any other Dedicant. Similarly, judging someone else's ethics from our point of view is rarely productive, as ethics are generally dependent on the circumstances. What may seem to you to be absolutely inhospitable or terribly unwise may, in fact, be perfectly ethical to the other party. Part of learning to use these Virtues is learning how differently others can view them.

Whether you live an ethical life or not is between you and your deities, not between you and ADF. We do not request proof that you are living a life of virtue or ethics, but we do need to see that you understand what we believe the ancients found important and useful.

These virtues, though, are not for use only in the realm of human interaction; indeed, they are perhaps more useful and more required of those who would deal with the Kindreds on a regular basis. Ritual is the ultimate act of hospitality. Divination is the ultimate act of vision. Reciting an oath before your peers is the ultimate study in courage (if you don't believe me, give it a shot).

Perhaps it has more to do with this interaction with the Deities, Nature Spirits, and Ancestors that we want our Dedicants to learn more about these Virtues. If something can help us learn more about our interaction with our Deities, we would be foolish to overlook it.

Section 2: A Discussion of the Subject

Virtue shuns ease as a companion. It demands a rough and thorny path.

-Montaigne

The Nine Virtues are wisdom, piety, vision, courage, integrity, perseverance, hospitality, moderation, and fertility. Each of these will be examined in turn (beginning with wisdom in the next section), but first let us consider how we might use them in daily life.

Using the Virtues

The Virtues can be used in several ways. The first is that you can examine every decision in the light of these Virtues. Over time and with practice, this will become like second nature if you work at it, and you will start to ask yourself all the time if this or that action is "virtuous".

Another option is to look at the Virtues as a tool for examining situations. In this method, rather than making every small decision be about piety or moderation, you can focus on a larger perspective and work through a group of decisions with a general idea of being "right" in your action.

Finally, you can look at your whole life (or large chapters of it) and apply the Virtues to decisions that affect your whole life. Does course X fit with the vision you have for your life? Does decision Y show courage over the long-term? Are hospitality and wisdom at odds if you take in your mother-in-law rather than putting her in a rest home?

Of course, you can also apply it to all these things at once. There is no real "correct" way to use the Virtues; they are simply signposts that can help guide you on your path through life.

The Triads

You might notice that the Nine Virtues as a whole seem to group together into threes. The Nine Virtues themselves are actually a triad of triads.

- The first triad (wisdom, piety and vision) relates to the first function of Indo-European societies, the priestly class, as postulated by Dumézil. These Virtues emphasize things that are acquired through spiritual endeavors, thoughtfulness, and openness. These three Virtues are the same as those we would expect of our spiritual leaders.
- The second triad (courage, integrity and perseverance) corresponds to the second function of IE societies, the warrior class. These virtues appear at first to emphasize the physical, but a warrior in the legends and cycles is never purely devoted to the strength of his or her arm. Often, they have the innate qualities of courage, integrity

and perseverance that see them through the toughest times. These skills are learned on the battlefield and in the play-training that heroes receive in their youth, but it is off the battlefield that these skills are often honed. These particular Virtues require hard work to build into your life and work, but they are well worth it.

- The third triad (hospitality, moderation and fertility) relates to the third function of IE societies, the producing class. These are the farmers, artisans and healers of the ancient world, and it is with them that we find certain social contracts as virtues. Hospitality, for instance, is a contract between human and deity, and that contract must be respected for society to continue through its cycles. This Triad is important to making and remaking the world throughout the turns of the wheel.

Now that you have a basic overview of the Nine Virtues, we will discuss some resources, and then move on to the Virtues themselves. It is worth pointing out, though, that you will find numerous similarities in the exercises and questions for each of the Virtues. Because the exit question is the same for each, they can be addressed very similarly.

Resources

For all Virtues

- *Dedicant Handbook*, p. 14-16 ([Right Action - A Pagan Perspective](#))
- *The Grove Organizer's Handbook*, p. 21-24 ([Representing ADF in Public](#))

Wisdom

- *The Little Prince*, by Antoine de Saint-Exupéry
- *The Velveteen Rabbit* by Margery Williams

Piety

- "[Reintroducing Solitary Work Into Your Life](#)" by Michael J Dangler <<http://www.adf.org/articles/solitary/reintroducing-solitary-work.html>>;
- "[Where's the Belief? Piety in the DP](#)" by Michael J Dangler
- "[Introduction to Private Roman Worship](#)" by Jenni Hunt <<http://www.adf.org/rituals/roman/private-worship-intro.html>>
- *Oak Leaves* issue #15, "[On the Solitary Path](#)" by Ladytoad <<http://www.adf.org/articles/solitary/ol-15.html>>
- "[Sealing an Oath: Adding a Dash of \(Hearth\) Culture](#)" by Michael J Dangler <<http://www.adf.org/members/training/dp/articles/sealing-an-oath.html>>

Vision

- "[The Vision of ADF](#)" by Isaac Bonewits <<http://www.adf.org/about/vision.html>>
- "[A Vision for Ár nDraíocht Féin](#)" by Ian Corrigan <<http://www.adf.org/about/vision-for-adf.html>>

Courage

- Medal of Honor Citations, <<http://www.army.mil/cmh-pg/moh1.htm>>

- Victoria Cross Citations, <<http://www.victoriacross.net/>>
- "Warrior Virtues" by Paul Maurice
<<http://www.adf.org/members/guilds/warriors/ethics-virtues.html>>;
- *Oak Leaves* issue #14, "Ethics of a Celtic Warrior" by Robert Barton

Integrity

- "Sealing an Oath: Adding a Dash of (Hearth) Culture" by Michael J Dangler
<<http://www.adf.org/members/training/dp/articles/sealing-an-oath.html>>
- "Warrior Virtues" by Paul Maurice
<<http://www.adf.org/members/guilds/warriors/ethics-virtues.html>>;
- *Oak Leaves* issue #14, "Ethics of a Celtic Warrior" by Robert Barton

Perseverance

- "Sacred Work, Sacred Life" by Judith Anderson Morris (Ladytoad)
<<http://www.adf.org/articles/identity/sacred-work-sacred-life.html>>
- "Warrior Virtues" by Paul Maurice
<<http://www.adf.org/members/guilds/warriors/ethics-virtues.html>>;
- *Oak Leaves* issue #14, "Ethics of a Celtic Warrior" by Robert Barton

Hospitality

- The definition of **ghos-ti-*, in The American Heritage College Dictionary, the Proto-Indo-European appendix
- "Sacrifice, the Indo-Europeans, and ADF" by Ceisiwr Serith
<<http://www.adf.org/articles/cosmology/sacrifice-ie-adf.html>>
- "How Cormac macAirt Went to Tír na nÓg" by Kami Landy
<<http://www.adf.org/articles/gods-and-spirits/celtic/cormac.html>>

Moderation

- *Real Magick* by Isaac Bonewits (1989 edition, ISBN: 0877286884), p. 13 (Two Minute Sermon on Drugs in Magic);
- *Druid's Progress* issue #8, "Pagans in Recovery" by Isaac Bonewits
<<http://www.adf.org/articles/philosophy/pagans-in-recovery.html>>

Fertility

- *The Lorax*, Dr. Seuss

Wisdom

It is the province of knowledge to speak and it is the privilege of wisdom to listen.

-Oliver Wendell Holmes

As we discuss each virtue, you will be given a number of questions and exercises to do. You might want to do the exercises as you go through.

Wisdom is the first of the Virtues, but commonly one of the hardest for students to discuss with any certainty. Often, the response is difficult, and the student will spend a long time looking for things that help describe it.

The Dedicant Handbook defines wisdom as follows: "Good judgment, the ability to perceive people and situations correctly, deliberate about and decide on the correct response."

A lot of times, when we talk about wisdom, we tend to discuss it in terms of what others have done. This is fine, but it raises some questions: can we be wise ourselves? If we are constantly pointing to others' wisdom, are there things about them that we can emulate or think about or learn that will help us to attain wisdom? It is often interesting to start out by naming people who are wise (this exercise is good for all the virtues), because we invariably begin with the deities, kings, heroes, priests and wizards of mythology: Solomon, Merlin, Arthur, the archetypal village wisewoman, and Athena commonly come to mind.

We also look to our ancestors, those of blood and heart: our grandmother who spoke with such authority, our grandfather who toiled in the fields all day, our second grade teacher who brought us writing as if it was fire from heaven, and the musician whose songs speak to our souls. All these people are wise in our worlds.

Exercise 1: Who and What Is Wise?

Make a list of people you think are/were wise, and write a short sentence about why you find them "wise." It doesn't have to be abstract: maybe mention a particular instance of wisdom, even if you can't figure out *why* it's so wise. Look at the books *The Little Prince* and *The Velveteen Rabbit*. Do you see the wisdom in these books? Does the Prince who shows how silly the adults are or the Skin Horse who teaches the Rabbit about Real make your list? Are you on the list? Write down why or why not.

Exercise 2: Examining Definitions

Now, let's go back to the Dedicant Handbook's definition of wisdom. Does it sit right with you? Can you apply it to the people on your list and their actions? If it doesn't sit right, is there something missing from it? If you could add something to it, what would it be? If you had to take something away, what would you remove?

Look the word "wisdom" up in the dictionary. Compare the definition in the Dedicant Handbook with the dictionary: what sort of differences do you see? Who came closer, in your opinion, to hitting the nail on the head with their definition?

Now, take a moment and formulate a definition that you think you would write if you were going to submit a definition to the editor of the dictionary. Is it radically different? Does it make use of terminology that you personally find useful, or are the terms general enough that anyone could understand them?

Exercise 3: Seeking the Mythology and History

Every culture has stories about heroes who are often said to exemplify (or, perhaps, to show what happens when you don't have) a particular virtue.

Think about traditional representations of wisdom in mythology and history. If you have decided on a hearth culture, you might want to search particularly in that culture, but you certainly are not required to limit yourself.

Consider Fionn in Irish mythology, who attained wisdom through the salmon of knowledge, or Sigurð of Icelandic myth, who received his knowledge of the birds' language by eating the heart of the dragon. What other examples of wisdom can you think of or find in mythology or history? Again, feel free to use any mythology you may be familiar with (perhaps the wisdom of Yoda is more accessible to you than the wisdom of Socrates).

The important thing here is to look for how the wisdom was received, how they used it, and to try and pinpoint exactly what made it "wise". Was it merely a case of being right? Was the person wise because they spoke in riddles? Were they wise because of what they learned, or because they taught what they learned? Were they wise because they remained silent?

Exercise 4: The Virtue and the Self

Whether we believe ourselves to be wise or not has no bearing on whether we believe we have exemplified this Virtue. Nearly all people can look at their lives, and see a moment of wisdom, a point where they have made a wise choice, or a place where they have given wise advice.

What was this point for you? You know it was wise (you did, after all, just choose it as something "wise" you have done), can you explain why it was? Spend some time brainstorming on why it was wise. Make charts if necessary, or try and draw it out by re-visualizing the experience (if it wasn't traumatic, of course) and working it out again.

Of course, we can all think of times where we have not been wise. It's entirely likely that we have more unwise moments than we do wise ones. Think back to a particular moment that exemplified unwise action to you. Think, in particular, on the results of the action and path you did take.

Now, take that situation and reason out how things would have turned out had you made a wise decision in place of the unwise one. This, of course, necessitates first discovering what the wise course of action would have been, which can take a while on its own. Now, consider the outcome, and compare them. Does this help you get closer to a definition of wisdom as a Virtue?

Is this virtue something you would like to pass on to your children? Do you know how to teach it to them? Can it be understood without experience and age?

Exercise 5: Your Understanding of the Virtue

Hopefully, by now you have a firm understanding of wisdom. Now come some of the questions that are likely to be central to your essay on the subject.

Given what you know about wisdom, is it a virtue? Is this something that we should strive for, that ADF should request its Dedicants to understand? Why did ADF choose this particular concept as a virtue? What is it about wisdom that either makes it a virtue, or keeps it from being one? How does the virtue fit in with Dumézil's three functions, and is fitting into those functions important to your understanding of it?

If you don't like wisdom as a virtue, why is that? Would you prefer another term, or would you do away with the entire concept of wisdom? Is there something that would fit with "right action" better than wisdom? Can wisdom be an "action" at all, and if not, can it affect your actions to help make them "right"?

Now, take the information above and condense it so that you have a short essay. Make sure

- ❑ it has at least 125 words.
- ❑ it conveys your personal understanding.

So long as you've managed that, you have an essay for wisdom. Congratulations!

Piety

There seems to be some curious connection between piety and poor rhymes.

-Oscar Wilde

The Dedicant Handbook defines Piety as follows: "Correct observance of ritual and social traditions, the maintenance of the agreements (both personal and societal) we humans have with the Gods and Spirits. Keeping the Old Ways, through ceremony and duty."

It is interesting to note that the definition above involves *practice* more than it involves belief. This might make one wonder if it is pious to simply go through the motions: certainly our ancestors believed it was, but today we are unlikely to buy that argument. That rests in the heart of the individual, in the end. (For more on this, please see the article "[Where's the Belief? Piety in the DP](#)" by Michael J Dangler.)

An interesting aspect of piety that isn't often discussed in Neo-Paganism is the implication that piety is supposed to be something public. It is something that is done, not in private, but where others can see it.

This is perhaps best seen in the ancient sources when it comes to prayer. In the Mediterranean world, silent prayers were sometimes outlawed. The implication was that piety was not a private thing, but a public thing. If you prayed silently at the altar, no one could hear your words, and you might be casting malicious spells on your enemies while you knelt there.

So piety, in the ancient world, seems to deal with a lot of publicly going through the motions. There was, of course, real belief, but it doesn't seem to have been a necessary ingredient. Part of what this portion examines is whether you see piety in this light or not.

Exercise 1: Who and What Is Pious?

Make a list of people you think are/were pious, and write a short sentence about why you find them "pious." It doesn't have to be abstract: maybe mention a particular instance of piety, even if you can't figure out *why* it's so pious. Consider actions you have done that were pious. Can an action be pious, by itself? Can a thought with no action be pious? Are you on the list of pious people? Write down why or why not.

Exercise 2: Examining Definitions

Now, let's go back to the Dedicant Handbook's definition of piety. Does it sit right with you? Can you apply it to the people on your list and their actions? If it doesn't sit right, is there something missing from it? What does "maintenance of agreements" mean, and the word "duty"? Where do "social traditions" fit into piety? Why does the word "belief" never enter the definition provided? Is there piety between humans and other humans, as well as between humans and the Kindreds? If you could add something to this definition, what would it be? If you had to take something away, what would you remove?

Is there a minimum requirement for piety? If you show up to a public ritual on Beltaine and Samhain, have you managed to fulfill your piety quota for the year? What if you attend all 8 High Days, or hold personal rituals for the High Days? Can it be qualified by a certain number of rituals per year or week? If not, how would you measure it, what sort of measuring stick would you use?

Sometimes, those who are pious are also referred to as "pompous" or "self-righteous". Is this an accurate reflection of a pious person? If it is, why do you think so? Do you think that they are showing off, that their piety only goes so far as to make them look good among the community of believers around them? Does this relate back to your feelings on the inclusion or exclusion of "belief" as a necessary component of piety?

Look the word "piety" up in the dictionary. Compare the definition in the *Dedicant Handbook* with the dictionary: what sort of differences do you see? Who came closer, in your opinion, to hitting the nail on the head with their definition?

Now, take a moment and formulate a definition that you think you would write if you were going to submit a definition to the editor of the dictionary. Is it radically different? Does it make use of terminology that you personally find useful, or are the terms general enough that anyone could understand them?

Exercise 3: Seeking the Mythology and History

Every culture has stories about heroes who are often said to exemplify (or, perhaps, to show what happens when you don't have) a particular virtue.

Think about traditional representations of piety in mythology and history. If you have decided on a hearth culture, you might want to search particularly in that culture, but you certainly are not required to limit yourself.

Aeneas is described as "pious Aeneas" throughout the *Aeneid*, and humans are shown how to sacrifice by Prometheus. What other examples of piety can you think of or find in mythology or history? Again, feel free to use any mythology you may be familiar with (perhaps the impious example of Cardinal Richelieu provides a wonderful counterpoint to your own feelings on piety).

The important thing here is to look for how the piety was displayed, how they felt about it (if possible), and to try and pinpoint exactly what made it "pious". Was it merely a case of doing things in the right order? Was the person pious because they rebelled against certain religious restrictions? Were they pious because of what they did, or because they taught others what to do?

Exercise 4: The Virtue and the Self

Nearly all people can look at their lives, and see a moment of piety, a point where they have done something pious, or a particular time when they felt most pious.

What was this point for you? You know it was pious (you did, after all, just choose it as something "pious" you have done), can you explain why it was? Spend some time brainstorming on why it was pious. Make charts if necessary, or try and draw it out by re-

visualizing the experience and working it out again. Was it pious because of what you *did*, or because of what you *felt*? Is there, as you think on it, a difference?

Of course, we can all think of times where we have not been pious. It's entirely likely that we have more impious moments than we do pious ones. Think back to a particular moment that exemplified impious action to you. Think, in particular, on the results of the action and path you did take. Again, try to seek out why it was impious: was it impious because of what you *did*, or because of what you *felt*? Is there, as you think on it, a difference?

Now, take that situation and reason out how things would have turned out had you made a pious decision or action in place of the impious one. This, of course, necessitates first discovering what the pious course of action would have been, which can take a while on its own. Now, consider the outcome, and compare them. Does this help you get closer to a definition of piety as a Virtue?

If piety is tied to practice, than how much practice is required for a pious life? Is it only the 8 High Days? Does it require daily devotions? What might such devotions consist of? If you attend with your Grove, is it enough to only attend the High Day with your Grove, or do you need to also do personal, private worship to fulfill your obligations?

Is this virtue something you would like to pass on to your children? Do you know how to teach it to them? Can it be understood without experience and age?

Exercise 5: Your Understanding of the Virtue

Hopefully, by now you have a firm understanding of piety. Now come some of the questions that are likely to be central to your essay on the subject.

Given what you know about piety, is it a virtue? Is this something that we should strive for, that ADF should request its Dedicants to understand? Why did ADF choose this particular concept as a virtue? What is it about piety that either makes it a virtue, or keeps it from being one? How does the virtue fit in with Dumézil's three functions, and is fitting into those functions important to your understanding of it?

If you don't like piety as a virtue, why is that? Would you prefer another term, or would you do away with the entire concept of piety? Is there something that would fit with "right action" better than piety? Can piety be an "action" at all, or is it all belief and feeling, and if not, can it affect your actions to help make them "right"?

Now, take the information above and condense it so that you have a short essay. Make sure

- ❑ it has at least 125 words.
- ❑ it conveys your personal understanding.

So long as you've managed that, you have an essay for Piety. Congratulations!

Vision

*For I dipt into the future, far as human eye could see,
Saw the Vision of the world, and all the wonder that would be;*

-Alfred, Lord Tennyson, *Locksley Hall*

The *Dedicant Handbook* defines Vision as follows: "The ability to broaden one's perspective to have a greater understanding of our place/role in the cosmos, relating to the past, present, and future."

Isaac Bonewits, in his book *Real Magic*, notes in chapter 8 that "Aristotle even went to the point of declaring *all* divination to be concerned only with the past." Upon first reading, such an idea seems ludicrous, but this is because we are used to the common discussions of "fortune telling" in which the future is predicted by means of cards or other divinatory tools, but when we look at our divination systems, we see that they tend to take things that are currently happening and discuss *possible outcomes* instead of certain futures. In giving us perspective on the past and the present, they help us draw together potential futures, and help us make choices about those futures.

Vision is similar to this. It starts by looking at the present, looks at the information from the past, and then extrapolates a logical conclusion of the future. It is the ability to see all the data that is available to us, and to make an educated statement about what those choices mean. Often, the act of thinking our way through the past and present will lead to a logical set of outcomes that we can seriously consider.

Similarly, considering the worship of our ancestors and our own modern needs brings us a synthesis that gives us our own worship. In a way, the process of discovering how we worship is, itself, a form of vision, and a very powerful one at that.

In ritual, we experience vision not only in the obvious use of visualization, but also when we describe the cosmos. When we speak of the Fire, Well, and Tree, we are describing our knowledge of the cosmos. Our offerings at the sacred center to the Three Kindred show that we understand and know what they want and desire. All these things show vision.

For this virtue, I have suggested that you read Bonewits' original "Vision of ADF", as well as a complimentary vision by Ian Corrigan. While you probably read these before joining ADF, now is your chance to revisit them as examples of vision as a virtue.

Taking a look at them, you may notice that the respective visions do not entirely focus on the future state of ADF. In fact, they explicitly speak of current and even past influences and ideas, and discuss how we can take those threads and weave them together.

Exercise 1: Who and What Is Visionary?

Make a list of people you think are/were visionary, and write a short sentence about why you find them "visionary." It doesn't have to be abstract: maybe mention a particular instance of vision, even if you can't figure out *why* it's so visionary. Are you on the list? Write

down why or why not. When you read the "visions" of ADF by Isaac and Ian, did they strike you as "visionary"? If they don't, describe why they don't. What would you add or remove from them to make them "visionary"?

Exercise 2: Examining Definitions

Now, let's go back to the Dedicant Handbook's definition of vision. Does it sit right with you? Can you apply it to the people on your list and their actions? If it doesn't sit right, is there something missing from it? If you could add something to it, what would it be? If you had to take something away, what would you remove?

Look the word "vision" up in the dictionary. Compare the definition in the Dedicant Handbook with the dictionary: what sort of differences do you see? Who came closer, in your opinion, to hitting the nail on the head with their definition? The dictionary discusses "vision" in terms of eyesight, too: how does that fit in? What of the idea of "vision" as a dream?

Now, take a moment and formulate a definition that you think you would write if you were going to submit a definition to the editor of the dictionary. Is it radically different? Does it make use of terminology that you personally find useful, or are the terms general enough that anyone could understand them?

Exercise 3: Seeking the Mythology and History

Every culture has stories about heroes who are often said to exemplify (or, perhaps, to show what happens when you don't have) a particular virtue.

Think about traditional representations of vision in mythology and history. If you have decided on a hearth culture, you might want to search particularly in that culture, but you certainly are not required to limit yourself.

Brynhild pronounces the future of the hero Sigurð in Icelandic mythology, and in Greece the oracle at Delphi prophesied the future. What other examples of vision can you think of or find in mythology or history? Again, feel free to use any mythology you may be familiar with (perhaps the vision of Einstein is more accessible to you than the vision of Baldur).

The important thing here is to look for how the vision was received, how they used it, and to try and pinpoint exactly what made it "visionary". Was it merely a case of knowing what was going on? Was the person visionary because they spoke of the future? Were they visionary because of what they said, or because they were right? Were they visionary because they were "ahead of their time"?

Exercise 4: The Virtue and the Self

Whether we believe ourselves to be visionary or not has no bearing on whether we believe we have exemplified this Virtue. Nearly all people can look at their lives, and see a moment of vision, a point where they have made a visionary choice, or a place where they have given visionary advice.

What was this point for you? You know it was visionary (you did, after all, just choose it as something "visionary" you have done), can you explain why it was? Spend some time

brainstorming on why it was visionary. Make charts if necessary, or try and draw it out by re-visualizing the experience and working it out again. Did you see something others could not see? Were you objective when others were closed-minded?

Of course, we can all think of times where we have not been visionary. It's entirely likely that we have more unvisionary moments than we do visionary ones. Think back to a particular moment that exemplified unvisionary action to you. Think, in particular, on the results of the action and path you did take. Did you fail to see things others said were obvious? Were you closed-minded when you should have been objective?

Now, take that situation and reason out how things would have turned out had you made a visionary decision in place of the unvisionary one. This, of course, necessitates first discovering what the visionary course of action would have been, which can take a while on its own. Now, consider the outcome, and compare them. Does this help you get closer to a definition of vision as a Virtue?

Is this virtue something you would like to pass on to your children? Do you know how to teach it to them? Can it be understood without experience and age?

Exercise 5: Your Understanding of the Virtue

Hopefully, by now you have a firm understanding of vision. Now come some of the questions that are likely to be central to your essay on the subject.

Given what you know about vision, is it a virtue? Is this something that we should strive for, that ADF should request its Dedicants to understand? Why did ADF choose this particular concept as a virtue? What is it about vision that either makes it a virtue, or keeps it from being one? How does the virtue fit in with Dumézil's three functions, and is fitting into those functions important to your understanding of it?

If you don't like vision as a virtue, why is that? Would you prefer another term, or would you do away with the entire concept of vision? Is there something that would fit with "right action" better than vision? Can vision be an "action" at all, and if not, can it affect your actions to help make them "right"?

Now, take the information above and condense it so that you have a short essay. Make sure

- ❑ it has at least 125 words.
- ❑ it conveys your personal understanding.

So long as you've managed that, you have an essay for vision. Congratulations!

Courage

Courage disdains fame, and wins it.

-inscription on the monument to Periclean citizen-warriors at Yale

The Dedicant Handbook defines Courage as follows: "The ability to act appropriately in the face of danger."

When most people think on courage, they tend to think primarily on warriors in battle or people who fight for what is "right". Courage is something that all people look up to, which forms the center of the inscription quoted above.

"Courage disdains fame, and wins it." It's simple, and yet it captures well the feeling most of us have of courage. Those who are awarded the Congressional Medal of Honor (the highest military decoration in the United States) and the Victoria Cross (the British/Canadian equivalent) are excellent examples: no one in their right mind *wants* a Medal of Honor, but they nonetheless receive them for courageous service to their fellow soldiers. Read through the full list of accomplishments of Medal of Honor and Victoria Cross recipients (located at <http://www.army.mil/cmh-pg/moh1.htm> and <http://www.victoriacross.net/> respectively), and you will see that courage is not something done for fame (simply look at the number of posthumous awards), but done because it is something that *needs to be done*.

There is courage to be found outside immediate life-and-death situations, though. The courage of an adult to admit that he needs to learn to read, and then to seek out that help, is amazing. The courage of a single mother to raise three children on her own is beyond most of us to comprehend. The simple courage of attending AA meetings and remaining sober is a daily triumph for an alcoholic. Many things that are truly courageous are unsung. There are no medals for the woman who has defeated breast cancer, but there is courage.

Courage is the ultimate measure of the human experience in many ways. It can change the world as Rosa Parks did when she refused to move to the back of a bus, or it can change just one person when he realizes that the family he walked out on ten years ago needs him back. It can save lives and take them at the same time, and it can be sung in drinking halls or never mentioned again. It is a strange thing, courage, but we all know it when we see it.

Frank Herbert's *Dune* book series includes a "Litany Against Fear":

"I must not fear. Fear is the mind-killer. Fear is the little-death that brings total obliteration. I will face my fear. I will permit it to pass over me and through me. And when it has gone past I will turn the inner eye to see its path. Where the fear has gone there will be nothing. Only I will remain."

Does this litany speak to you of courage? Is courage possible without first experiencing fear?

Often, the fine line between "courage" and "stupidity" is brought up. Courage, it's been said, must be tempered by vision and wisdom, or else it is a road to an early grave. It is amazing, though, how instantly obvious it is to us whether a choice was courageous or stupid. It is interesting that with courage, its opposite is sometimes "stupidity" and sometimes "cowardice". Neither word holds a monopoly on the antonym of courage, and there are other words that sit better in some situations, as well.

Exercise 1: Who and What Is Courageous?

Make a list of people you think are/were courageous, and write a short sentence about why you find them "courageous." It doesn't have to be abstract: maybe mention a particular instance of courage, even if you can't figure out *why* it's so courageous. Are you on the list? Write down why or why not.

Exercise 2: Examining Definitions

Now, let's go back to the Dedicant Handbook's definition of Courage. Does it sit right with you? Can you apply it to the people on your list and their actions? If it doesn't sit right, is there something missing from it? If you could add something to it, what would it be? If you had to take something away, what would you remove?

Look the word "courage" up in the dictionary. Compare the definition in the Dedicant Handbook with the dictionary: what sort of differences do you see? Who came closer, in your opinion, to hitting the nail on the head with their definition?

Courage is often described as "having heart", and the "location" of courage is said to be the heart. Why do you think this is? Is there something to it?

The idea of courage coming from drink ("Dutch courage" during the Napoleonic wars, and "liquid courage" in more modern parlance) is also common. What do you think about this form of courage? Is there any sort of courage involved there?

Now, take a moment and formulate a definition that you think you would write if you were going to submit a definition to the editor of the dictionary. Is it radically different? Does it make use of terminology that you personally find useful, or are the terms general enough that anyone could understand them?

Exercise 3: Seeking the Mythology and History

Every culture has stories about heroes who are often said to exemplify (or, perhaps, to show what happens when you don't have) a particular virtue.

Think about traditional representations of courage in mythology and history. If you have decided on a hearth culture, you might want to search particularly in that culture, but you certainly are not required to limit yourself.

There is Beowulf in Anglo-Saxon myth, who slew a number of monsters and showed amazing courage, or Sigurð, who defeated the dragon and rode through the fires to Brynhild. Odysseus traveled to the edge of the Underworld. What other examples of courage can you think of or find in mythology or history? Are there examples that have nothing to do with battle? Why are they so hard to find? Again, feel free to use any mythology you may be

familiar with (perhaps the courage of the Medal of Honor recipients is more accessible to you than the courage of Cuchulainn).

The important thing here is to look for how the courage was displayed, how it was received by others, and to try and pinpoint exactly what made it "courageous". Was it merely a case of being willing to die? Was the person courageous *because* they died? Were they courageous because of what they did, or because of how others explained what they did? Were they courageous because they remained silent in their accomplishments?

Exercise 4: The Virtue and the Self

Whether we believe ourselves to be courageous or not has no bearing on whether we believe we have exemplified this Virtue. Nearly all people can look at their lives and see a moment of courage, a point where they have made a courageous choice, or a place where they have given courageous advice.

What was this point for you? You know it was courageous (you did, after all, just choose it as something "courageous" you have done), can you explain why it was? Spend some time brainstorming on why it was courageous. Make charts if necessary, or try and draw it out by re-visualizing the experience (if it wasn't traumatic, of course) and working it out again.

Of course, we can all think of times where we have not been courageous. It's entirely likely that we have more uncourageous moments than we do courageous ones. Think back to a particular moment that exemplified uncourageous action to you. Think, in particular, on the results of the action and path you did take.

Now, take that situation and reason out how things would have turned out had you made a courageous decision in place of the uncourageous one. This, of course, necessitates first discovering what the courageous course of action would have been, which can take a while on its own. Now, consider the outcome, and compare them. Does this help you get closer to a definition of courage as a Virtue?

Is this virtue something you would like to pass on to your children? Do you know how to teach it to them? Can it be understood without experience and age?

Exercise 5: Your Understanding of the Virtue

Hopefully, by now you have a firm understanding of courage. Now come some of the questions that are likely to be central to your essay on the subject.

Given what you know about courage, is it a virtue? Is this something that we should strive for, that ADF should request its Dedicants to understand? Why did ADF choose this particular concept as a virtue? What is it about courage that either makes it a virtue, or keeps it from being one? How does the virtue fit in with Dumézil's three functions, and is fitting into those functions important to your understanding of it?

If you don't like courage as a virtue, why is that? Would you prefer another term, or would you do away with the entire concept of courage? Is there something that would fit with "right action" better than courage? Can courage be an "action" at all, and if not, can it affect your actions to help make them "right"?

Now, take the information above and condense it so that you have a short essay. Make sure

- ❑ it has at least 125 words.
- ❑ it conveys your personal understanding.

So long as you've managed that, you have an essay for courage. Congratulations!

Integrity

Integrity without knowledge is weak and useless, and knowledge without integrity is dangerous and dreadful.

-Samuel Johnson

The Dedicant Handbook defines integrity as follows: "Honor; being trustworthy to oneself and to others, involving oath-keeping, honesty, fairness, respect, self-confidence."

Integrity is a word that has many connotations. There is the ethical integrity that we are discussing here, but there is also the integrity of structures and the integrity of being whole and complete. To "integrate" something is to make it part of a whole, something that is "integral" cannot be removed without making something less complete, and an "integer" is a whole number with no fraction or mixing. Taking the word back to its Latin roots, integrity basically means "in an untouchable state" (*in-* being negative, *teg-* coming from *tangere*, "to touch", and *-ity* basically meaning "in a state of").

In many ways, all these definitions are reflective of each other. Integrity is something that can make us whole, that can hold together the other Virtues described here. It is something that cannot be affected by others, but can only be affected by ourselves: our integrity is our own, to make or break as we see fit. No one else can take away your integrity: only you can do that.

If we think of ourselves as a structure, the structural integrity makes an interesting metaphor. It implies that perhaps integrity, as a virtue, might extend beyond abstract concepts like our word, our honour, and other such things. It also deals directly with our body, and retaining the strength and condition of our bodies.

If we think of our integrity as something like a wholeness, then we might consider parts of it that can be examined individually. Is there some way to take our integrity out and examine it piece by piece? Can we locate weak points in our integrity and work to strengthen those?

Exercise 1: Who and What Has Integrity?

Make a list of people you think have/had integrity, and write a short sentence about why you find them to have "integrity." It doesn't have to be abstract: maybe mention a particular instance of integrity, even if you can't figure out *why* it's so full of integrity. Look at buildings and systems as well as people. What makes them "whole"? Are you on the list? Write down why or why not.

Exercise 2: Examining Definitions

Now, let's go back to the Dedicant Handbook's definition of integrity. Does it sit right with you? Can you apply it to the people on your list and their actions? If it doesn't sit right, is there something missing from it? If you could add something to it, what would it be? If you had to take something away, what would you remove?

Look the word "integrity" up in the dictionary. Compare the definition in the *Dedicant Handbook* with the dictionary: what sort of differences do you see? Who came closer, in your opinion, to hitting the nail on the head with their definition? Also check out the definitions of "integer", "integral", and "integrate", which are all related words.

Consider the word's usage, too. While you can be wise, you can't "be" integrity. There isn't a passive voice of the word that fits well as there is with many of the other Virtues. You can be visionary, pious, fertile, etc. But it's hard to be "integral". It changes the whole meaning of the word when it's changed to passive. Does this reflect on the virtue as well?

Now, take a moment and formulate a definition that you think you would write if you were going to submit a definition to the editor of the dictionary. Is it radically different? Does it make use of terminology that you personally find useful, or are the terms general enough that anyone could understand them?

Exercise 3: Seeking the Mythology and History

Every culture has stories about heroes who are often said to exemplify (or, perhaps, to show what happens when you don't have) a particular virtue.

Think about traditional representations of integrity in mythology and history. If you have decided on a hearth culture, you might want to search particularly in that culture, but you certainly are not required to limit yourself.

In the *Theogony*, Eris, goddess of Strife, is the mother of Oath. When Brynhild swears an oath to marry the man who rides through the flames, she is tricked into believing another has ridden through them. When she discovers it was Sigurð, it becomes the doom of both of them. If you read Arthur Miller's *The Crucible*, consider the characters of John Proctor and Giles Corey. What other examples of integrity can you think of or find in mythology or history? Again, feel free to use any mythology you may be familiar with (perhaps the integrity of Mark Twain is more accessible to you than the integrity of Agni).

The important thing here is to look for how the integrity was received, how they used it, and to try and pinpoint exactly what made it "integrity". Was it merely a case of being truthful? Did the person have integrity because they held up their end of a bargain? Did they display integrity because of what they did for a cause, or because of what they did for themselves? Did they show integrity because they remained true to their own convictions?

Exercise 4: The Virtue and the Self

Whether we believe ourselves to have integrity or not has no bearing on whether we believe we have exemplified this Virtue. Nearly all people can look at their lives, and see a moment of integrity, a point where they have made a choice they are proud of, or a place where they have given advice with integrity.

What was this point for you? You know it had integrity (you did, after all, just choose it as something with "integrity" you have done), can you explain why it was? Spend some time brainstorming on why it had integrity. Make charts if necessary, or try and draw it out by re-visualizing the experience and working it out again.

Of course, we can all think of times where we have not had integrity. It's entirely likely that we have more moments without integrity than we do with. Think back to a particular moment that exemplified a lack of integrity in action to you. Think, in particular, on the results of the action and path you did take.

Now, take that situation and reason out how things would have turned out had you made a decision that showed integrity in place of the one that did not. This, of course, necessitates first discovering what the proper course of action would have been, which can take a while on its own. Now, consider the outcome, and compare them. Does this help you get closer to a definition of integrity as a Virtue?

Integrity is often defined as "keeping one's word". Is there more to it than that? Is this the most important part of integrity, or merely an equal part with others? Is there any time when your integrity might be best kept by *breaking* your word?

Is this virtue something you would like to pass on to your children? Do you know how to teach it to them? Can it be understood without experience and age?

Exercise 5: Your Understanding of the Virtue

Hopefully, by now you have a firm understanding of integrity. Now come some of the questions that are likely to be central to your essay on the subject.

Given what you know about integrity, is it a virtue? Is this something that we should strive for, that ADF should request its Dedicants to understand? Why did ADF choose this particular concept as a virtue? What is it about integrity that either makes it a virtue, or keeps it from being one? How does the virtue fit in with Dumezil's three functions, and is fitting into those functions important to your understanding of it?

If you don't like integrity as a virtue, why is that? Would you prefer another term, or would you do away with the entire concept of integrity? Is there something that would fit with "right action" better than integrity? Can integrity be an "action" at all, and if not, can it affect your actions to help make them "right"?

Now, take the information above and condense it so that you have a short essay. Make sure

- ❑ it has at least 125 words.
- ❑ it conveys your personal understanding.

So long as you've managed that, you have an essay for integrity. Congratulations!

Perseverance

*Perseverance, dear my lord,
Keeps honour bright: to have done, is to hang
Quite out of fashion, like a rust mail
In monumental mockery.*

-Shakespeare, *Troilus and Cressida*

The Dedicant Handbook defines perseverance as follows: "Drive; the motivation to pursue goals even when that pursuit becomes difficult."

We have all had to do things that we didn't enjoy. Perseverance is not about seeing things through that you enjoy, really (though, of course, there is an element of perseverance in every project that you finish), but rather working through things that you do not enjoy, or at least things where you could imagine better things to do instead.

Perseverance implies adversity, action, and *purpose*. Usually, one does not persevere in something without purpose, without a drive and a desire to finish something in the face of adversity. The key ingredients, then, seem to be: 1) something to overcome; 2) some sort of reason to want to overcome; 3) and some action that is taken in order to overcome.

Sports can be an excellent example of perseverance in our lives. Overcoming a large point deficit or an obvious underdog situation can be difficult at best sometimes, but some classic upset stories from the world of sports show that it can, indeed, be done, if the right amount of drive and motivation are combined. Think of how many grand upsets there have been in the world of sports, where one team went into a game or match being told that they could not win, and yet have come out on top?

Injuries and sickness are another common example. Some people accept the doctor's prognosis that they will never walk again, and others challenge it. While not everyone will fully overcome an injury or a sickness, many will beat the odds and do so. Of course, sometimes the drive and the actions are not enough, and in this case we are left to wonder if perseverance is entirely in the success, or if sometimes perseverance is not measured by actual victory, but by maintaining dignity, inspiring others, or helping to make the way easier for another.

The definitions of perseverance rarely require a definite success, but discuss a steadfastness of course, or a continuance down the path. As we think about these things, we start to wonder if, perhaps, there is not a fine line between perseverance and stubbornness, as there was between courage and stupidity. Not everyone will find stubbornness to be a vice (some are quite proud of it, actually), but it can be argued that it will stand in the way of perseverance. Perseverance is not about maintaining a course out of pride or arrogance, but about taking that course because it is *right* or *good* to take it.

Exercise 1: Who and What Is persevering?

Make a list of people you think are/were persevering, and write a short sentence about why you find them "persevering." It doesn't have to be abstract: maybe mention a particular instance of perseverance, even if you can't figure out *why* it's so persevering. Are you on the list? Write down why or why not.

Exercise 2: Examining Definitions

Now, let's go back to the Dedicant Handbook's definition of perseverance. Does it sit right with you? Can you apply it to the people on your list and their actions? If it doesn't sit right, is there something missing from it? If you could add something to it, what would it be? If you had to take something away, what would you remove?

Look the word "perseverance" up in the dictionary. Compare the definition in the Dedicant Handbook with the dictionary: what sort of differences do you see? Who came closer, in your opinion, to hitting the nail on the head with their definition?

Do you see the definition of perseverance as necessarily involving the completion of a task?

Now, take a moment and formulate a definition that you think you would write if you were going to submit a definition to the editor of the dictionary. Is it radically different? Does it make use of terminology that you personally find useful, or are the terms general enough that anyone could understand them?

Exercise 3: Seeking the Mythology and History

Every culture has stories about heroes who are often said to exemplify (or, perhaps, to show what happens when you don't have) a particular virtue.

Think about traditional representations of perseverance in mythology and history. If you have decided on a hearth culture, you might want to search particularly in that culture, but you certainly are not required to limit yourself.

In the Odyssey, Odysseus sails for ten years before finally coming home and meeting the challenges there. What other examples of perseverance can you think of or find in mythology or history? Again, feel free to use any mythology you may be familiar with (perhaps the perseverance of certain telemarketers is more accessible to you than the perseverance of Manannan mac Lir).

The important thing here is to look for how the perseverance was shown, how they used it, and to try and pinpoint exactly what made it "perseverance". Was it merely a case of getting through something? Did the person persevere because they set their mind to something? Did they persevere because of what they had to overcome, or because they overcame it? Did they persevere because they took the right path?

Exercise 4: The Virtue and the Self

Whether we believe ourselves to be persevering or not has no bearing on whether we believe we have exemplified this Virtue. Nearly all people can look at their lives, and see a moment of perseverance, a point where they have made a choice that led to perseverance, or a place where they have given advice that allowed another to persevere.

What was this point for you? You know it was persevering (you did, after all, just choose it as something "persevering" you have done), can you explain why it was? Spend some time brainstorming on why it was persevering. Make charts if necessary, or try and draw it out by re-visualizing the experience (if it wasn't traumatic, of course) and working it out again.

Of course, we can all think of times where we have not been able to persevere. It's entirely likely that we have more of these moments than we do of the persevering ones. Think back to a particular moment that exemplified non-perseverance to you. Think, in particular, on the results of the action and path you did take.

Now, take that situation and reason out how things would have turned out had you made a decision that allowed you to persevere in place of the one you did make. This, of course, necessitates first discovering what the course of action that would lead to persevering in this situation, which can take a while on its own. Now, consider the outcome, and compare them. Does this help you get closer to a definition of perseverance as a Virtue?

Is this virtue something you would like to pass on to your children? Do you know how to teach it to them? Can it be understood without experience and age?

Exercise 5: Your Understanding of the Virtue

Hopefully, by now you have a firm understanding of perseverance. Now come some of the questions that are likely to be central to your essay on the subject.

Given what you know about perseverance, is it a virtue? Is this something that we should strive for, that ADF should request its Dedicants to understand? Why did ADF choose this particular concept as a virtue? What is it about perseverance that either makes it a virtue, or keeps it from being one? How does the virtue fit in with Dumezil's three functions, and is fitting into those functions important to your understanding of it?

If you don't like perseverance as a virtue, why is that? Would you prefer another term, or would you do away with the entire concept of perseverance? Is there something that would fit with "right action" better than perseverance? Can perseverance be an "action" at all, and if not, can it affect your actions to help make them "right"?

Now, take the information above and condense it so that you have a short essay. Make sure

- ❑ it has at least 125 words.
- ❑ it conveys your personal understanding.

So long as you've managed that, you have an essay for perseverance. Congratulations!

Hospitality

Hospitality, n. The virtue which induces us to feed and lodge certain persons who are not in need of food and lodging.

-Ambrose Bierce, *The Devil's Dictionary*

The Dedicator Handbook defines hospitality as follows: "Acting as both a gracious host and an appreciative guest, involving benevolence, friendliness, humor, and the honouring of "a gift for a gift.""

Something important to think about is the definition of the root word for both "guest" and "host", the Proto-Indo-European **ghos-ti-*. Here is the definition from The American Heritage College Dictionary, the Proto-Indo-European appendix:

ghos-ti- Stranger, guest, host; properly "someone with whom one has reciprocal duties of hospitality." **1.** Basic for **ghos-ti-*. **a.** (i) GUEST, from Old Norse *gestr*, guest; (ii) GASTARBEITER, from Old High German *gast*, guest. Both (i) and (ii) from Germanic **gasti-*; **b.** HOST², HOSTILE, from Latin *hostis*, enemy (< "stranger"). **2.** Compound **ghos-pot-*, **ghos-po(d)-* "guest-master," one who symbolizes the relationship of reciprocal obligation (**pot-*, master; see **poti-**). HOSPICE, HOSPITABLE, HOSPITAL, HOSPITALITY, HOST¹, HOSTAGE, HOSTEL, HOSTLER, from Latin *hospes* (stem *hospit-*), host, guest, stranger. **3.** Suffixed zero-grade form **ghs-en-wo-*. XENIA, EXNO-, XENON; AXENIC, PROXENE, from Greek *xenos*, guest, host, stranger. [Pokorny *ghosti-s* 453.]

It seems like a lot of arcane wording, but if you can work your way through it, it might be helpful to you when you go to write your essay. Basically, the Indo-European words for "guest", "host", and "stranger" are all related. The duty of the guest and the host are thus similar, and the stranger is the guest and the host.

The concept of a "gift for a gift" doesn't sit well with everyone. It appears twice in the Norse poem, *Havamal*, the "Sayings of the High One":

Stanza 42 says:

With his friend a man should be friends ever
and pay back gift for gift;
laughter for laughter he learns to give
and lying for lies.

Stanza 46 says:

Here's more advice about the man
whose intentions you don't trust:
laugh when he does, let your words dissemble,
give back gift for gift

Basically, both stanzas indicate that you should return in kind for the gifts that you are given. It does not say that you are *required* to give a gift to your guest or host just because they have given you one, but it is certainly a strong suggestion. It is done in the spirit of building a reciprocal relationship.

A poor host deserves no better than he has given his guest. An excellent example is given in Irish lore, where the poet Cairbre visits the court of the king, Bres. When the poet is not offered his due hospitality, he rises the next morning and satires Bres, toppling the king from his throne with five lines, each of the first four outlining the treatment the poet had received:

*Without food quick on the platter
Without fresh milk for a calf to grow on
Without lodging for a man when night prevails
Without sweetness for men of art—such is (the like) of Bres.
No longer does Bres have prosperity.*

So we see that it is incumbent on both the host and the guest to be good. This section is headed up with a humorous quote from Ambrose Bierce, but the quote brings up a serious issue that hosts run into. A host is not expected to provide well for a poor guest, nor is a guest expected to be grateful to a poor host. Yet, every stranger is a potential guest, and should be treated with respect and dignity. Back to the *Havamal*, we find the words:

Stanza 132 says:

Don't mock a guest, and never make fun
of a man you meet on the road!

There is a certain reciprocity demanded of these relationships, and it is not only a question of community values when you break them, but it appears that there is a strong sense of piety involved in keeping these bargains.

In most ancient societies, too, you can find evidence that the deities sometimes test the hospitality of mortals by appearing as strangers at their doors. Whether the mortal receives blessings or destruction is dependent on how they treat the strangers they meet: are they living up to the old bargains? It is interesting to note that there is less in the way of *judgement* going on when the deities have seen enough: it is far more a *reciprocation* of what the host has offered or done for the stranger. Those who offer the best will receive the best in return. Those who offer the worst to their guests will receive the worst in return.

Early in this booklet, I mentioned that ritual is the ultimate exercise in hospitality. When we do ritual, we are inviting the Kindred to come dwell with us as we do them honour. They become guests in the cosmos that we have re-created in our ritual space, just as we are guests in the cosmos they have created for us. In many ways, the act of making offerings to them can be seen as our reciprocation for the blessings they have poured out to us. It is important that the offerings we give, then, be the best we can offer, as we would like them to continue to offer us the best blessings they can provide us.

Exercise 1: Who and What Is Hospitable?

Make a list of people you think are/were hospitable, and write a short sentence about why you find them "hospitable." It doesn't have to be abstract: maybe mention a particular instance of hospitality, even if you can't figure out *why* it's so hospitable. Are you on the list? Write down why or why not.

Exercise 2: Examining Definitions

Now, let's go back to the Dedicant Handbook's definition of hospitality. Does it sit right with you? Can you apply it to the people on your list and their actions? If it doesn't sit right, is there something missing from it? If you could add something to it, what would it be? If you had to take something away, what would you remove?

Look the word "hospitality" up in the dictionary. Compare the definition in the Dedicant Handbook with the dictionary: what sort of differences do you see? Who came closer, in your opinion, to hitting the nail on the head with their definition?

Now, take a moment and formulate a definition that you think you would write if you were going to submit a definition to the editor of the dictionary. Is it radically different? Does it make use of terminology that you personally find useful, or are the terms general enough that anyone could understand them?

Exercise 3: Seeking the Mythology and History

Every culture has stories about heroes who are often said to exemplify (or, perhaps, to show what happens when you don't have) a particular virtue.

Think about traditional representations of hospitality in mythology and history. If you have decided on a hearth culture, you might want to search particularly in that culture, but you certainly are not required to limit yourself.

Consider that Cuchullian accepted a meal that meant he would later die. What other examples of hospitality can you think of or find in mythology or history? Again, feel free to use any mythology you may be familiar with (perhaps the hospitality of Shrek is more accessible to you than the hospitality of Penelope).

The important thing here is to look for how the hospitality was offered or requested, how they showed it, and to try and pinpoint exactly what made it "hospitable". Was it merely a case of offering shelter and some food? Was the person hospitable because they were kind? Were they hospitable because of what they offered, or because they offered more than they should have? Were both the guest and the host hospitable?

Exercise 4: The Virtue and the Self

Whether we believe ourselves to be hospitable or not has no bearing on whether we believe we have exemplified this Virtue. Nearly all people can look at their lives, and see a moment of hospitality, a point where they have asked for hospitality, or a place where they have given hospitality.

What was this point for you? You know it was hospitable (you did, after all, just choose it as something "hospitable" you have done), can you explain why it was? Spend some time

brainstorming on why it was hospitable. Make charts if necessary, or try and draw it out by re-visualizing the experience and working it out again.

Of course, we can all think of times where we have not been hospitable. It's entirely likely that we have more inhospitable moments than we do hospitable ones. Think back to a particular moment that exemplified inhospitable action to you. Think, in particular, on the results of the action and path you did take.

Now, take that situation and reason out how things would have turned out had you made a hospitable decision in place of the inhospitable one. This, of course, necessitates first discovering what the hospitable course of action would have been, which can take a while on its own. Now, consider the outcome, and compare them. Does this help you get closer to a definition of hospitality as a Virtue?

Is this virtue something you would like to pass on to your children? Do you know how to teach it to them? Can it be understood without experience and age?

Exercise 5: Your Understanding of the Virtue

Hopefully, by now you have a firm understanding of hospitality. Now come some of the questions that are likely to be central to your essay on the subject.

Given what you know about hospitality, is it a virtue? Is this something that we should strive for, that ADF should request its Dedicants to understand? Why did ADF choose this particular concept as a virtue? What is it about hospitality that either makes it a virtue, or keeps it from being one? How does the virtue fit in with Dumézil's three functions, and is fitting into those functions important to your understanding of it?

If you don't like hospitality as a virtue, why is that? Would you prefer another term, or would you do away with the entire concept of hospitality? Is there something that would fit with "right action" better than hospitality? Can hospitality be an "action" at all, and if not, can it affect your actions to help make them "right"?

Now, take the information above and condense it so that you have a short essay. Make sure

- ❑ it has at least 125 words.
- ❑ it conveys your personal understanding.

So long as you've managed that, you have an essay for hospitality. Congratulations!

Moderation

To many, total abstinence is easier than perfect moderation.

-St. Augustine

The Dedicant Handbook defines moderation as follows: "Cultivating one's appetites so that one is neither a slave to them nor driven to ill health (mental or physical), through excess or deficiency."

Moderation, it seems, tends to focus on two things in particular: food and drink. It is likely that these two things are the most visible when moderation is ignored: Those who indulge overmuch in drink are poor company, and those who indulge overmuch in food have waistlines to prove it. Those who reach the opposite extreme of indulging in too little food are also noticeable. This is the primary reason that most discussions of moderation come back to food and drink.

Yet there are other things that moderation might cover (and should cover). If you looked at any normal day, you are likely to find numerous points where moderation comes into play, starting with your first thought in the morning: "Do I hit the snooze button, or do I get up now?"

It may sound flippant, but this can be seen as an exercise in moderation: "Have I had enough sleep, and if not, where do I draw the line in order to wake up with enough time to prepare for work/school?" It is a choice you make every morning (how often have you said, "I've been getting up too early this week. . . I'm going to sleep in on Saturday to restore the balance in my sleep patterns!"), and we are so used to it that thinking of it as part of this system of virtues is a bit strange to us, but it can be done. The rest of the day is full of more choices that you can look at through the lens of moderation: consider how you plan your meals, how much money you spend on lunch, and how you spend your time at work. All these things can be seen through moderation.

Moderation can be seen as a balancing act in which we place priority on certain things and remove priority from others. Usually, this involves cutting back on things we *enjoy* and adding things we *dislike*.

This isn't always the case, though. Sometimes, we become so caught up in what we dislike that we forget to enjoy ourselves. Sometimes an escape from those things we dislike is what we need, and a vacation needs to be scheduled from work or projects that we've been working on.

Similarly, moderation is nearly always spoken of in terms of *reducing*, rather than increasing. It is possible that moderation might require you to *increase* your consumption or the time spent on something. If you are eating too little, that can be just as bad (or possibly worse) than eating too much, and if you are spending too little time with your family, you need to increase that time to establish the balance that moderation implies.

Moderation can also be the banner virtue for addiction. Those who have suffered through addiction know that moderation may demand a complete removal of something from their life for a time, causing a complete reversal in their priorities. Whether the addiction was a drug, exercise, or even a certain person, sometimes re-balancing and re-centering requires that time of non-contact. Over time, the person may be able to work the object of addiction back into their life, but they must remain ever-mindful of the balance that they have had to maintain.

Exercise 1: Who and What Is Moderate?

Make a list of people you think are/were moderate, and write a short sentence about why you find them "moderate." It doesn't have to be abstract: maybe mention a particular instance of moderation, even if you can't figure out *why* it's so moderate. Are you on the list? Write down why or why not.

Exercise 2: Examining Definitions

Now, let's go back to the Dedicant Handbook's definition of moderation. Does it sit right with you? Can you apply it to the people on your list and their actions? If it doesn't sit right, is there something missing from it? If you could add something to it, what would it be? If you had to take something away, what would you remove?

Look the word "moderation" up in the dictionary. Compare the definition in the Dedicant Handbook with the dictionary: what sort of differences do you see? Who came closer, in your opinion, to hitting the nail on the head with their definition?

Now, take a moment and formulate a definition that you think you would write if you were going to submit a definition to the editor of the dictionary. Is it radically different? Does it make use of terminology that you personally find useful, or are the terms general enough that anyone could understand them?

Exercise 3: Seeking the Mythology and History

Every culture has stories about heroes who are often said to exemplify (or, perhaps, to show what happens when you don't have) a particular virtue.

Think about traditional representations of moderation in mythology and history. If you have decided on a hearth culture, you might want to search particularly in that culture, but you certainly are not required to limit yourself.

Cincinnatus gave up the kingship in Rome and went back to his plow after the city was safe again. What other examples of moderation can you think of or find in mythology or history? Again, feel free to use any mythology you may be familiar with (perhaps the moderation of the ADF Listmaster is more accessible to you than the moderation advocated in the *Havamal*).

The important thing here is to look for how the moderation was shown, how they used it, and to try and pinpoint exactly what made it "moderate". Was it merely a case of refusing a drink? Was the person moderate because they knew what they could handle? Were they moderate because of what they did, or because of what others said about them? Were they moderate because they stayed true to themselves?

Exercise 4: The Virtue and the Self

Whether we believe ourselves to be moderate or not has no bearing on whether we believe we have exemplified this Virtue. Nearly all people can look at their lives, and see a moment of moderation, a point where they have made a moderate choice, or a place where they have given moderate advice.

What was this point for you? You know it was moderate (you did, after all, just choose it as something "moderate " you have done), can you explain why it was? Spend some time brainstorming on why it was moderate. Make charts if necessary, or try and draw it out by re-visualizing the experience (if it wasn't traumatic, of course) and working it out again.

Of course, we can all think of times where we have not been moderate. It's entirely likely that we have more immoderate moments than we do moderate ones. Think back to a particular moment that exemplified immoderate action to you. Think, in particular, on the results of the action and path you did take.

Now, take that situation and reason out how things would have turned out had you made a moderate decision in place of the immoderate one. This, of course, necessitates first discovering what the moderate course of action would have been, which can take a while on its own. Now, consider the outcome, and compare them. Does this help you get closer to a definition of moderation as a Virtue?

Is this virtue something you would like to pass on to your children? Do you know how to teach it to them? Can it be understood without experience and age?

Exercise 5: Your Understanding of the Virtue

Hopefully, by now you have a firm understanding of moderation. Now come some of the questions that are likely to be central to your essay on the subject.

Given what you know about moderation, is it a virtue? Is this something that we should strive for, that ADF should request its Dedicants to understand? Why did ADF choose this particular concept as a virtue? What is it about moderation that either makes it a virtue, or keeps it from being one? How does the virtue fit in with Dumézil's three functions, and is fitting into those functions important to your understanding of it?

If you don't like moderation as a virtue, why is that? Would you prefer another term, or would you do away with the entire concept of moderation? Is there something that would fit with "right action" better than moderation? Can moderation be an "action" at all, and if not, can it affect your actions to help make them "right"?

Now, take the information above and condense it so that you have a short essay. Make sure

- ❑ it has at least 125 words.
- ❑ it conveys your personal understanding.

So long as you've managed that, you have an essay for moderation. Congratulations!

Fertility

*The turtle lives 'twixt plated decks
Which practically conceal its sex.
I think it clever of the turtle
In such a fix to be so fertile.*

-Ogden Nash, *The Turtle*

The Dedicant Handbook defines fertility as follows: "Bounty of mind, body and spirit, involving creativity, production of objects, food, works of art, etc., an appreciation of the physical, sensual, nurturing"

Fertility is the Virtue that the most Dedicants have difficulty with. No matter how much it is spoken about, the central issue is that the concept of "fertility" cannot, it seems, be divorced from the concept of "bearing children" for some Dedicants.

It should be noted, very clearly, that we do not expect ADF members to start popping out little ADF members to help fill our membership roles. That is not at all the purpose of this Virtue.

ADF includes this Virtue primarily on the strength of the importance it had to the members of ancient societies, and the broad definition it has in modern societies. Fertility no longer means simply "having lots of offspring" in today's world. Fertility also encompasses all forms of creative and generative expression, from artistic expression to scholarly works. The seeds of creativity and the creation of a piece of artwork are as much related to fertility as anything else, as is the creation and research of an essay on the influence of maize on the economy of the Europeans in the 1500's. The dreaded brainstorming meeting of the corporate world is an exercise in fertility, as is the job interview you went through to have the privilege of going to such meetings.

The more one thinks about fertility, the further the creation of children gets from our minds. Indeed, we are still creating things that we then set free into the world (whether it be a marketing plan or a magical intent), but the connection to child-bearing is small to many of us.

For all that, though, we should not overlook that the creation of children is one of the things that many Neo-Pagans think is the ultimate expression of fertility. The key, it seems, is for each person to decide what form their fertility is likely to take. Not everyone will put their fertility to work to create children, but neither will everyone put their fertility to work to create a painting.

Like all the Virtues, fertility will mean different things to different people. If you cannot get past the term, though, remember that we encourage you to submit alternative terms, once you have discussed this Virtue (and its problems) in depth.

Exercise 1: Who and What Is Fertile?

Make a list of people and things you think are/were fertile, and write a short sentence about why you find them "fertile." It doesn't have to be abstract: maybe mention a particular instance of fertility, even if you can't figure out *why* it's so fertile. If you've read *The Lorax*, what does the Lorax teach us about fertility, if anything? Are you on the list of things that are fertile? Write down why or why not.

Exercise 2: Examining Definitions

Now, let's go back to the Dedicant Handbook's definition of fertility. Does it sit right with you? Can you apply it to the people on your list and their actions? If it doesn't sit right, is there something missing from it? If you could add something to it, what would it be? If you had to take something away, what would you remove?

Look the word "fertility" up in the dictionary. Compare the definition in the Dedicant Handbook with the dictionary: what sort of differences do you see? Who came closer, in your opinion, to hitting the nail on the head with their definition?

Fertility is often defined along the lines of "pregnancy" and "birth." Are these the only ways to see this virtue? Is there more to fertility than children? Can it include art, writing, singing, or dancing? Can it include gardening or farming? Can it include taking on and finishing new projects in an office environment? What other outlets, aside from child-bearing, exist for fertility?

Now, take a moment and formulate a definition that you think you would write if you were going to submit a definition to the editor of the dictionary. Is it radically different? Does it make use of terminology that you personally find useful, or are the terms general enough that anyone could understand them?

Exercise 3: Seeking the Mythology and History

Every culture has stories about heroes who are often said to exemplify (or, perhaps, to show what happens when you don't have) a particular virtue.

Think about traditional representations of fertility in mythology and history. If you have decided on a hearth culture, you might want to search particularly in that culture, but you certainly are not required to limit yourself.

Consider creation stories, such as the Greek myth where Oranus rains upon Gaia, bringing life forth. What other examples of fertility can you think of or find in mythology or history? Again, feel free to use any mythology you may be familiar with (perhaps the fertility of Fox Mudler's creative mind is more accessible to you than the fertility of the land in Irish myth).

The important thing here is to look for how the fertility was received, how they used it, and to try and pinpoint exactly what made it "fertile". Was it merely a case of being right? Was the person fertile because they had a lot of children? Were they fertile because of their cunning, or because they managed to do a lot when provided with very little? Were they fertile because they brought life to the land?

Exercise 4: The Virtue and the Self

Whether we believe ourselves to be fertile or not has no bearing on whether we believe we have exemplified this Virtue. Nearly all people can look at their lives, and see a moment of fertility, a point where they have made a fertile choice, or a place where they have given fertile advice.

What was this point for you? You know it was fertile (you did, after all, just choose it as something "fertile" you have done), can you explain why it was? Spend some time brainstorming on why it was fertile. Make charts if necessary, or try and draw it out by re-visualizing the experience (if it wasn't traumatic, of course) and working it out again.

Of course, we can all think of times where we have not been fertile. It's entirely likely that we have more infertile moments than we do fertile ones. Think back to a particular moment that exemplified infertile action to you. Think, in particular, on the results of the action and path you did take.

Now, take that situation and reason out how things would have turned out had you made a fertile decision in place of the infertile one. This, of course, necessitates first discovering what the fertile course of action would have been, which can take a while on its own. Now, consider the outcome, and compare them. Does this help you get closer to a definition of fertility as a Virtue?

Is this virtue something you would like to pass on to your children? Do you know how to teach it to them? Can it be understood without experience and age?

Exercise 5: Your Understanding of the Virtue

Hopefully, by now you have a firm understanding of fertility. Now come some of the questions that are likely to be central to your essay on the subject.

Given what you know about fertility, is it a virtue? Is this something that we should strive for, that ADF should request its Dedicants to understand? Why did ADF choose this particular concept as a virtue? What is it about fertility that either makes it a virtue, or keeps it from being one? How does the virtue fit in with Dumézil's three functions, and is fitting into those functions important to your understanding of it?

If you don't like fertility as a virtue, why is that? Would you prefer another term, or would you do away with the entire concept of fertility? Is there something that would fit with "right action" better than fertility? Can fertility be an "action" at all, and if not, can it affect your actions to help make them "right"?

Now, take the information above and condense it so that you have a short essay. Make sure

- ❑ it has at least 125 words.
- ❑ it conveys your personal understanding.

So long as you've managed that, you have an essay for fertility. Congratulations!

Optional: Adding Other Virtues

As stated in the beginning, we do not require you to adhere to this set of Virtues. Because of this, it is possible that your list of Virtues will be different than the one provided in the ADF Dedicant Program Handbook. While we encourage this train of thought, we also ask that you seriously consider the nine that we have already provided.

ADF's Nine Virtues are *not* virtues that have been handed down through long years of tradition and mystery, so that their original genesis is not an unknown. They are virtues that we have discussed, debated, and argued about since the DP came into existence, with each new Dedicant adding their part to the discussion. The Nine Virtues have even existed in other incarnations, and in order to best show the evolution of these nine, we will list the Nine Noble Virtues of Asatru, as well as the original ones ADF settled on (replaced well before the previous draft of the DP was finalized), and the current set of ADF's Nine Virtues:

<u>Asatru 9 Noble Virtues</u>	<u>Original ADF Virtues</u>	<u>Current ADF Virtues</u>
<ul style="list-style-type: none">• Truth• Self-Reliance• Fidelity• Courage• Honor• Perseverance• Hospitality• Industriousness• Discipline	<ul style="list-style-type: none">• Memory• Reason• Vision• Courage• Honor• Strength• Hospitality• Industry• Sensuality	<ul style="list-style-type: none">• Wisdom• Piety• Vision• Courage• Integrity• Perseverance• Hospitality• Moderation• Fertility

We've done our best to match them up along the latitudes, but don't get too caught up in such connections, because they're partially artificial.

ADF was heavily influenced by the Nine Noble Virtues of Asatru, as can be seen when you compare the number that match up originally. As we have developed our ethical standards, though, we have moved away from the nine put forth by various Asatru organizations.

There are a number of differences, as you can see. Another thing to note is that the division of the Virtues into the Dumezilian three functions was far stricter in ADF's original Virtues, and the examples of Dedicant work from that time all include the divisions, as well as a small explanation of why the Virtue fit into that division.

As you think about your own virtues, though, does this list help you to think more about what we've just gone through? Is there something in the term that a Virtue you questioned is connected to that helps shed some light onto the Virtue itself?

Examine the three sets of Virtues closely: what is the general feel of them? Do certain sets sound more warrior-oriented? More production-oriented? More priestly-oriented? Can you think of mythological stories to apply to some of the virtues that are not on ADF's current list?

ADF does not imply that our Nine Virtues are better than anyone else's, only that they are different. The nine that we settled on, we think, reflect a more Druidic practice (certainly a more ADF-type practice) than any other Virtues out there, though this does not mean that they are perfect in this endeavor. There are numerous triads, texts on ethics, and philosophical ideals that one can follow in place of or in addition to these nine.

If you include one or more of these, though, remember the wording of the requirement:

The Dedicant may also include other virtues, if desired, and compare them to these nine.

Make sure that each Virtue you include meets the following criteria:

- ❑ If you include other virtues, you *must* compare them to each of the nine virtues:
 - Wisdom
 - Piety
 - Vision
 - Courage
 - Integrity
 - Perseverance
 - Hospitality
 - Moderation
 - Fertility
- ❑ Each of these essays should also be a minimum of 125 words.
- ❑ Each must convey *understanding* of the virtue you are discussing.

While yes, this is a lot more work than you needed to put into the Nine Virtues that ADF has listed, remember the purpose of this requirement: we want you to think hard and examine your values and your ethics carefully. It is, therefore, at least as important that you take a hard look at the virtues you find important to yourself as the ones that we assign, and *perhaps even more so*.

Of course, this portion of the requirement is optional: if you keep your "other" virtues to yourself, no one will grade you on them or call you on them. But then, how did you feel about the virtue of integrity? Already, you can see how the Nine Virtues can be used to view your life and your choices.

This requirement is about being your best: why not excellence? If you want to include virtues that are important to you, we encourage that. But it is, in the end, your choice.

There is an example in the next section of an essay on an "other virtue" for your convenience.

Section 3: Rubric and Example Essays

Now that you have all your essays complete, it's time to check them and make sure they're "up to snuff" and will pass the review process.

Rubric

The purpose of the rubric, of course, is to provide specific criteria that you can check your work against before turning it in. If you run your work against this rubric objectively, you can tell whether your work will be accepted or rejected.

We provide three categories your work might fall into. "Inadequate" obviously means that the work will be returned. "Adequate" means that your work is accepted and you have passed. The third category, "Excellent", doesn't bring any sort of accolade or award, but it is the category we hope you are shooting for. After all, "Why not Excellence?"

Inadequate	Adequate	Excellent
<ul style="list-style-type: none">• Does not include all nine• Plagiarism/excessive quoting (dictionary definition does not go toward word count)• Misunderstands meaning• Word count too low	<ul style="list-style-type: none">• Includes all nine• Word count OK• Subjective combined with objective approach (e.g., "This is what it means; this is what it means to <i>me</i>.")	<ul style="list-style-type: none">• Includes nine or more• Word count OK• Creative approach• Critique of why some virtues included, others not ("why" in addition to "what")• Three-functional analysis

With any of the requirements, you must pass all sections before your work on that requirement will be accepted as "passed." In this case, that means you must complete all nine of the Nine Virtues on an "Adequate" level or above. If any one of your Virtues essays is not completed at an "Inadequate" level, you will not pass the requirement.

Don't panic, though: your reviewer should, when they return your work for improvement, tell you which virtues are problematic, what you need to work on, and give some tips on improving the essay(s) in question.

If you're looking for an "Excellent," though (of course you are, because why wouldn't you, eh?), you will almost certainly have to include an overall analysis of the Nine Virtues, otherwise it will be difficult to do a good three-functional (Dumezilian) analysis, and it'll be almost impossible to talk about "other" virtues and why they were left out without some sort of introductory statement or an overview.

A note about the word count: Don't go too far over the word limit. While it is often difficult to say everything you want to in around 125 words, remember that you should be

looking more at what you *need* to say about the virtue, rather than what you *want* to say. The exercises that accompany each of the Virtues in the previous section ask a lot of questions. Those questions are there to get you thinking, and a good essay on the Virtue in question will certainly not include answers to every question asked about it. It is up to you to decide what is really important, and to create your understanding out of that.

The rule of thumb? If you're under 125, make sure your understanding is clear, and continue to clarify to reach the word minimum; if you're over 200, make sure everything relates to your understanding.

Inadequate Example Essays

Because simply saying, "you must include X and Y and Z to pass," is usually not explanatory enough, we have included some examples where the Dedicant went wrong in writing these essays, and some where she went right. All these examples are fabricated, but reflect real problems that we have encountered.

Wisdom:

Being wise is like being like Merlin in the *Sword in the Stone*. In it, Merlin exhibits wisdom when he turns Arthur into a sparrow.

Why this is inadequate: It's pretty obvious: it doesn't meet the word count, and while it tries to give an example, there is no explanation of the example. It's great that the Dedicant tried to provide an example, but an example with no explanation is no example at all. While your reviewer is almost certain to know who Merlin is, how could they possibly be sure that *you* know who he is from such an essay?

Vision:

The best example of vision is when I get back from the eye doctor and have new glasses. I can see a lot better after I've been there, and there's so much out there to look at. I remember going out to the shore and seeing the girls in bikinis, and I didn't have to squint at them anymore because I could see clearer. I watched them for a while (particularly the two playing volleyball) and also watched the seagulls fly through the sky and the tall sails of the boats out on the water. One was sailing quickly with the wind, and another was tacking against it. There were lots of colours, and a man was selling icecream and balloons that had Darth Vader on them.

Why this is inadequate: It's not so obvious as it first seems. Not only does it meet the word count, but the Dedicant *is* talking about an aspect of Vision: the ability to see the world physically. But the description is missing some very specific things that might have made it acceptable: First off, it could have included other kinds of vision. Even without other kinds of vision, though, this essay could have been salvaged by discussing how this "new vision" he got with his new glasses led him to see things he had never imagined, or brought him a new perspective on the world. Instead of looking at girls in bikinis, he might have seen how the girls in bikinis clued him into a perspective on the way that we use beaches, or how the presence of the beachcombers and ships brought the seagulls to this beach in particular.

Without those aspects, though, the essay is simply a description of the coast on a sunny day, and not much help.

Integrity:

Integrity is all about being true to your word and being part of a cohesive whole self. The dictionary defines it as: **1.** Soundness of and adherence to a moral principal and character; uprightness; honesty. **2.** the state of being whole, entire, or undiminished: *to preserve the integrity of the empire*. **3.** A sound, unimpaired, or perfect condition: *the integrity of the text; the integrity of a ship's hull*. [late ME *integrite* < L *integritas*]. Basically, if something helps make up something else, it is integral, and when you have all the integral parts, you have integrity. Also, integers are whole numbers, and these are things that don't have parts missing, or extra parts hanging on. The virtue of integrity is all about keeping it wholesome.

Why this is inadequate: Nearly half the words in this essay are straight from the dictionary, which we noted above don't count (neither would the words, "The dictionary defines it as"). The real problem is that just as the Dedicant is getting warmed up with the ideas of "integral parts" and "integers", they hit the word limit and stop. Including the dictionary definition is a good thing. Counting on it for filler is a bad thing. Instead of showing us how smart the Dedicant is, it shows us how smart the dictionary is.

Fertility:

Fertility is all about popping babies out. I'm completely against this, and am somewhat offended that it would be considered a virtue in ADF. I don't ever want to have children myself, and I don't think that ADF should be promoting a culture in which we value baby-makers over non-baby-makers. What about people who can't have kids, and what about those of us who don't want to? Should we feel like second-class citizens? There's no value in fertility, and I think that it should be removed from the list of things a Dedicant has to write about.

Why this is inadequate: The issue is not the word-count (which is low) or the negative spin that it puts fertility in. Instead, the issue, like "vision" above, is that it doesn't show a real understanding of the virtue. No attempt is made to understand why it was included, no critical evaluation is made, and no *objective* approach is made. You can see that the discussion revolves almost entirely around the Dedicant's feelings toward the virtue, and it certainly reads like a gut reaction. What this essay requires is some support that isn't all emotion, probably a citation of mythology that supports the Dedicant's claim that fertility is about baby-making, or that "fertility" itself would not be a virtue in the ancient world. As it stands, it shows a lack of understanding (focusing so hard on a single aspect) and a lack of an attempt at an objective approach.

Adequate Example Essays

These essays fall under the "adequate" category. They satisfy the requirements, showing understanding and an objective and subjective approach to the Virtue in question. These essays are also fabricated for this work.

Wisdom:

Wisdom is something I see my grandfather as having. He's lived a very long time, but that's not what makes him wise; it's the way he applies the knowledge he's gained over time that really does it. When I was young, he used to sit me on his knee and tell me how he would run the farm, and while we would laugh at the mistakes he made, he would teach me not to make them.

Wisdom is not only in the old, though: children are deep wells of wisdom, and if we stop to listen to them, we can learn what is really and truly important. Somewhere in between, we lose that grip on wisdom, and we find ourselves without it. While we can look at a child or an elder and say, "Yes, there is wisdom," it is difficult for us to have wisdom ourselves. Children and our elders, though, exude it, and perhaps part of what is wise is being able to show and teach others the wise course, even if it is on accident.

Why it's adequate: The Dedicant here has met the word count (he's about 50 words over), and has looked at two very different kinds of wisdom: that gained through experience and application, and that gained by virtue of youth. While the Dedicant admits that he has no wisdom (or at least that it is difficult to say that he's wise), he can point to a definite "location" of such a virtue, and describes it as not being about age, but the way knowledge is applied. Most importantly, while this is an imperfect understanding, there is certainly some understanding going on. The essay shows some that the Dedicant thought about it, provided two examples (and was able to back them up), and stated where one might find wisdom in themselves, even if it might not be accessible right now. A mentor might return this essay and ask that the Dedicant go more in depth, but if this was a final essay turned into a reviewer, it would pass as "adequate".

Piety:

Piety, to me, is something that we do on a daily basis, rather than something that we do once each High Day. There's more to it than attending a ritual or "going through the motions" of ritual. While our forbearers may not have required belief, as modern Neo-Pagans, we should require it of ourselves.

In the way I see piety, it's primarily a way of doing right by the contracts and bargains we make with the deities. If there is no belief, then why do we do these things? Is it some way of developing self-importance, or of showing off? Even if piety was a way to display wealth or influence in the past, there's no reason that should continue today. We are pious because it is the right thing to do, not because piety does right by us.

Why it's adequate: Again, the Dedicant has met the word count and given us a good description of not only what she knows of piety, but touches on the idea that piety does not require belief, which allows her to touch on both the ancient definition (explicitly) and the

DP's definition (implicitly) and take both to task. The key line that shows the Dedicant's understanding is the first sentence of the second paragraph. She discusses issues with the definition in the DP Handbook, and shows a good understanding throughout.

Excellent Example Essays

As mentioned above, passing this requirement with an "Excellent" rating will require you to include some sort of discussion of the three functions and how the Virtues relate to them, a general critique of the Nine Virtues as a whole, a couple of extra virtues and comparisons, and a more creative approach (or a combination of a couple of these things). It would be difficult to do any of these things while confining yourself to the regular "nine essays, 125 words each" standard of submission. You are very likely to at least need to write an introductory and conclusion paragraph that could bookend the Virtues and examine other issues; more likely, though, you will need to write a whole other essay on the topics you want to cover and submit it with the Virtues essays.

While an example of such an essay would take too much space here, we can provide some examples of "excellent" quality essays for some of the Nine Virtues themselves. These are actual essays submitted by Dedicants of ADF.

Wisdom:

Wisdom is one of the virtues that I treasure the most. Perhaps it is because I consider myself to be, primarily, an intellectual. It's just as hard of a thing to define as it is to gain, and people will probably always debate what it is.

The philosopher Henry David Thoreau once said, "It is a characteristic of wisdom not to do desperate things." That seems like an apt observation to me. I believe it was the Romans who used to say "Wisdom comes not with age, but with knowledge." A good saying, but I tend to argue that knowledge itself does not bring wisdom, as there are many well educated people out there with no common sense. Knowledge, of course, is rather useless if you are not wise enough to use it correctly. Some consider the trait of wisdom to be the ability to discern or judge what is true, right, or lasting. It is also considered to be common sense, or good judgment.

Webster's Dictionary defines wisdom as "knowledge of what is true or right, coupled with just judgment as to action." Kind of a cold definition, eh?

I choose to think of wisdom as a state of extreme objectivity, combined and complemented with extensive learning and understanding. Wisdom not only let's us realize what is happening, but why it happens. It is with wisdom that we can reach our full potential as people, and perhaps even as a society. Wisdom allows us to solve and mediate problems in better ways, and perhaps even avoid the horrible conflicts we get ourselves into. Simply put, we all need a little more wisdom.

Whatever your definition of wisdom may be, it will not come easily. Wisdom, like developing a sense of honor, is a thing that takes a lot of work and effort, and constant attention. You will have to become more aware of your surroundings, as well as yourself and your own thoughts, emotions, and motives. I always try to be aware of not just what is happening, but why it is happening.

-Daniel N. Quiray

Why it is excellent: Obviously, this essay goes above and beyond the word count for this Virtue, but that's not what makes it excellent. First, it looks hard at the commonly accepted definitions and quotes that define the Virtue, and it challenges them. It describes what others have thought of wisdom, how it is defined in general, and then describes what it means to the Dedicant. There is some comparison to other virtues (honor, though not one of the Nine Virtues, is still a virtue to this Dedicant).

Integrity:

I had my integrity challenged recently. I'm a freelance proofreader, and received a large assignment that only took me a bit more than half the expected time, and would therefore receive half the expected income. Someone very dear to me suggested that I fake my hours to gain more money, an idea that I refused. I of course felt offended, but it took some thought to realize why.

If I had taken this person's advice, I would not have been representing myself or my abilities properly. I would have been disguising what I had done for personal gain, something which seems inherently wrong. This deed would have been dishonest in that it was essentially stealing from my company, as well as hiding who I am and denying my principles.

My studies of the Welsh and Irish triads, albeit brief, have shown the importance of integrity in a pagan ethical system. Two of the more profound triads, though not my favorites, illustrate this nicely:

"Three things from which never to be moved: one's Oaths, one's Gods, and the Truth."

"The three highest causes of the true human are: Truth, Honor, and Duty."¹

Both of these essentially parade integrity as being one of the pinnacle values of a human being. Furthermore, it shows just how universal the need for integrity is. There have been discussions on how the nine virtues seem to fit into the Dumézil's three functions, but integrity transcends it. All levels of society, all people, need to have at least some level of integrity to be considered an admirable entity.

At the most fundamental level, I feel that integrity is keeping true to yourself. It means honesty, steadfastness in previously set out ideals, and at a social

¹ Taken from www.imbas.org

level, representing yourself honestly, and if need be, completely. More than anything, it is agreeing to be unafraid to be yourself.

-Ashley Murauskas

Why it's excellent: The understanding of this virtue is described primarily through the personal statement, but when the Dedicant goes further than the basic requirement by discussing the triads and the three Dumezilian functions, the essay really begins to shine. While the discussion of triads and functions is not at all required, their inclusion shows a definite desire to go above and beyond the requirement. Being willing to challenge and question the categorization of the Nine Virtues among the three functions is also helpful in setting it beyond the "Adequate" category.

We hope that many of our Dedicants will seek out the "Excellent" rating. After all, "Why not Excellence?"

Example Alternative Submissions:

It's been mentioned that you don't have to write essays for the Nine Virtues. Several alternatives exist, from writing or performing music to having a question and answer dialogue with someone. Here's an example of one alternative submission method, done by Melissa Jenkins:

<p>What use have you of Hospitality?</p>	<p>Not hard, the recipient, and the provider, a respect of stranger and friend, the bounty shared by community, aiding the king in peasant rags, compassion eyes view thy neighbor, Caed Mille Failte.</p>
<p>What use have you of Courage?</p>	<p>Not hard, to stand straight for ones ideals, facing adversity with just cause, fulfilling duty of thy word, casting fear away, fighting for the underdog, for mind, and heart, and body, to move into action.</p>
<p>What use have you of Vision?</p>	<p>Not hard, looking toward the future, insight from within, the scope of plans, imagination taking shape, to see through the clutter, clearly, the singular as part of the whole.</p>

Another example, this one done by Maria Stoy, involves submission in poetry form:

Piety

Give praise at waking to the glorious Sun,
Praise to the Moon when day's work is done,
Praise to the Earth for the bounty she bears
Praise to Gods who heed mortal prayers.
Honor the Father's and Mother's of old.
Honor the Fair Folk, the gentle and bold.
Honor the spirits of mountain and tree,
Of forest, of garden, of river and sea.
Sacrifice offered brings boon in return,
Gift calls for gift a lesson well learned.

Courage

Brave hearts proudly ride to the battle horn,
Brave hearts see fires lit and babies born,
Brave hearts teach children wrong from right,
Brave hearts make music to ward off the Night.
Courage to fight and the courage to yield,
Courage to hunt and tend the field,
Courage to leave your hearth and hall,
Courage to answer true love when it calls.
Strength to be silent, courage to shout,
Strength to be certain, courage to doubt.

Remember, you must get permission from the ADF Preceptor *before* you try using an alternative submission method, but we encourage creativity in answering these exit standards. Remember: convey your understanding of the Virtue. That is the most important part.

Example Essays for Other Virtues:

As mentioned above, in order to obtain an "excellent" rating, you should include any virtues that you think are important to you. Listed are three fabricated essays, all on "patience," to help you better understand how to add extra virtues into the mix for your own Dedicant work.

Patience (Inadequate):

Patience is a virtue that we should keep in mind. It's one of those things that so few people have, but if more people had it, we'd be a lot better off. Often, when we're driving in our cars, we forget that our jobs will still be there when we arrive, our relatives don't mind if we're a bit late, and a little bit of patience might keep us from getting that speeding ticket which will only make us later. Patience itself is merely staying calm in the face of the many crazy things that come out of nowhere in everyday life. It is important because patience very much helps us get through our days sane, and happy. Without patience, the other virtues are difficult to attain.

Why it's inadequate: It looks alright on the surface (exceeding word count, conveying an understanding of the virtue, and showing objective and subjective views of it), but it misses a key point of the requirement: comparison to each of the Nine Virtues. It makes a passing reference to the Nine Virtues, but fails to actually compare this virtue to them.

Patience (Adequate):

It is said, "Patience is a virtue." While it isn't on the list, I think it's important, primarily because it greatly affects the other Virtues. One cannot be wise, pious, or visionary without taking the time to learn and understand the world, our contracts with the deities, and our place within the world. You cannot be courageous, filled with integrity, and persevering without patience, as courage is not acting from the gut without information, integrity requires us to stop and think about our actions and carefully consider them, and perseverance requires us to sometimes be patient with obstacles. Finally, you cannot be moderate, hospitable, or fertile without patience, as you must be patient with exercise regimens to see the results, you cannot rush your guests into and out of your house, and fertile fields do not bear fruit overnight.

Why it's adequate: While this essay is not much longer than the inadequate essay above, it obviously displays a deeper understanding of the virtue the Dedicant values, and it gives a cursory comparison to each of the Nine Virtues.

Patience (Excellent):

Patience is one virtue that could be included on the list of virtues, but isn't. It is possible that the other virtues cover this virtue quite well, but it stands out on its own enough to really bring a different look to things if we use it in the same way we do the other Virtues.

Patience, as a virtue, would fall into the third function of Dumézil's tri-functional analysis, as it is most readily connected with the producing class of Indo-European societies. The processes of planting a field, creating a work of art, and even making love are all things that require patience, but fall under the idea of fertility in the DP's list of virtues.

Moderation requires us to be patient with ourselves and our cravings, to push past them and take a real solid look at our wants. Hospitality sometimes forces us to be very patient with a guest who does not seem to understand the requirements of hospitality as we do, but if we are patient, we find the rewards outweigh the hardship.

Patience is not limited to affecting the third function, though. A warrior must also exhibit patience in order to be courageous, for to truly display courage, we must first fear; patience brings fear to the forefront of our minds, and makes the courage we display that much more courageous. Perseverance requires an amazing amount of patience, as we find ourselves up against heavy obstacles and learn to overcome them. Integrity calls for a

careful examination of both the situation and ourselves before we can act with it.

In the first function, wisdom is perhaps another obvious place that patience comes into play. Here, we think about the time it takes to make a wise decision, the amount of life experience it takes to become truly wise, and the patience to learn enough from our mistakes to then use that information in a wise way. Piety, too, takes much patience to learn, as there are many forms of ritual and many new ways to look at how a ritual should be put together to best match your personal attraction to deity. The time it takes to form a vision of the cosmos is equally demanding, and patience will be required to learn where you stand within it.

Beyond all that, though, we need to look at what patience may cover that the other virtues may not. Scholarly research, often relegated to the virtue of fertility or wisdom, would be best covered by the virtue of patience. The long hours required to fully research a topic, the process of digging through sources and excluding useless ones (after spending hours reading them), and the amazing number of frustrating roadblocks a scholar runs into would be best overcome through patience, as these are things that can frustrate and deter nearly anyone.

Because of these things, patience is a virtue to me.

Why it's excellent: It is not the length that makes this different; it is the depth the essay goes into. The understanding of the virtue of patience is apparent throughout, but you'll see that there is a definite three-functional analysis of this virtue, and it is placed into the third function. The Dedicant then goes on to discuss its relation to each of the other virtues, in a Dumézilian sort of way.

Conclusion

The ADF Dedicant Program is best described as the first step in a long series of steps. It is a step along a path rather than an end result. We encourage all ADF members to work on it, but know that not all members will be interested. For those who are interested, though, we try our best to provide as much information and training as possible. If you come across any issues that need to be re-worked or more clearly explained, please let us know.

Submitting your work

In order to submit your work, you will need to send a *copy* (do *not* send any originals) of your work to the ADF Office. Included should be both a hard (paper) copy of the work as well as an electronic copy (on 3.5" disk or CD, if at all possible).

We encourage you to submit all materials at once, as it reduces the likelihood that it might become lost or separated in the post and the possible shuffle if one preceptor steps down and another is appointed in their place.

Please also make sure that you keep a copy of the submission yourself: your Dedicant Program certificate is not the proof that you have finished your Dedicant Program; your work is the proof. Please retain a copy of your program. While a copy will be kept on file at the ADF Office, and there are backups made of the electronic copies, it is still your responsibility to produce the work if anything should happen to the other records.

The address for submitting is as follows:

ADF
c/o ADF Preceptor
PO Box 17874
Tucson, AZ 85731-7874

Please allow about 4-6 weeks for delivery and processing. You should hear back from the Preceptor or the Deputy Preceptor in charge of reviewing as soon as it is received. If you want to query the status of your DP, send email to ADF-Preceptor@adf.org

If your medium of submission will not ship well (for example, if you have created a sculpture or a large work of art), please contact the ADF Preceptor at ADF-Preceptor@adf.org in order to discuss an alternative submission method.

Appendix: Additional Materials

Additional Materials for All Dedicants

All Dedicants are encouraged to sign up for the following email lists:

- ADF-Dedicants
- ADF-Discuss
- ADF-Announce
- A cultural list or two of their choosing
- The list that corresponds with their region

You may subscribe to email lists at <http://www.adf.org/members/forums/>

There are also Dedicant communities available on various blog sites, including LiveJournal. You can post your essays and request others review them. The LiveJournal community can be found at <http://www.livejournal.com/community/dedicants/> (*This is not an official ADF forum*)

The ADF Dedicant Program Handbook is available online in .pdf format, so you can print off an extra copy in the event that you lose yours:

<http://www.adf.org/members/training/dp/dedicant-manual.pdf>

If you would like to purchase an additional copy of the DP Handbook, please write the Office at ADF-Office@adf.org for pricing information.

The Dedicant Program Through the Wheel of the Year is available in .pdf format at <http://www.adf.org/members/training/dp/publications/dp-through-wheel-of-year.pdf> and hard copies are also available for purchase. Again, please write the ADF Office at ADF-Office@adf.org

ADF has also made available its handbook for mentors so that students can review some of the standards set for mentorship and see what a mentor is trained to suggest for a student. It can be accessed at <http://www.adf.org/members/training/dp/publications/mentor-handbook.pdf>

If you would like to request a mentor for your studies, please send email to ADF-Mentor-Request@adf.org outlining

Before you ask further questions, you might also look at our handy Dedicant Program FAQ at <http://www.adf.org/members/training/dp/faq.html>

Additional Resources Mentioned in this Book

A few books and items mentioned in the exercises are not explicitly mentioned as "resources" for reading on the Virtues, but we draw on them for the exercises. A few of those are listed here:

The American Heritage College Dictionary: This particular dictionary is valuable primarily because of the index of Proto-Indo-European roots and the short (but very good) discussion of Indo-Europeans. ISBN: 0618453008

The Devil's Dictionary, by Ambrose Bierce: Not so much a dictionary as a satire of one, a few of the Virtues are mentioned in this rather amusing lexicon, as are Druids. Not really much use to the Dedicant, but an amusing diversion. ISBN: 0486275426

Dune, by Frank Herbert: This is a fiction book about the son of a duke and how he struggles to avenge his father's death. One of the classics of science fiction, it is a Hugo and Nebula Award winner. ISBN: 0441172717

The Havamal ("Sayings of the High One"): Numerous translations of this stand out, but the translation used here is primarily a composite between the Patricia Terry and Lee M. Hollander translations (Hollander's translation is very accurate, but sometimes too difficult to read just one stanza and understand, while Terry's translation is more easily read). The *Havamal* is an excellent piece to think through the virtues of hospitality and wisdom. The full text can be found in numerous places online, but they are best understood in context with the entire body of Eddic works that form the Elder (or Poetic) Eddas. Terry's translation is ISBN 0812282205 and Hollander's translation is ISBN 0292764995

The Little Prince, by Antoine de Saint-Exupery: an amazing book about the wisdom of children and the silliness of grownups. ISBN 0156528207

The Lorax, by Dr. Seuss: A remarkable children's book about the land and sustainable use, often considered one of Dr. Seuss' best (and most popular) works. ISBN: 0394823370

Real Magic, by Isaac Bonewits: A book that all operating magicians should read (for background if *nothing* else), Bonewits' book is a good introduction to approaching magic as an art or science (perhaps leaning a bit heavier on the latter than the former). A good book and a fun read. ISBN: 0877286884

The Velveteen Rabbit, by Margery Williams: Another classic children's book, it is about a stuffed rabbit who learns about what it is to be real to another person. ISBN: 0679803335

For other mythological texts and sources, check <http://www.sacred-texts.com>

Additional Materials with this Book

There are no additional materials included with this lesson.